

## CHRISTIAN BIBLICAL REFLECTIONS

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### INTRODUCTION

#### CHRISTIAN:

I am a Christian, now approaching 50 years in Christ, and now in my 65th year. I was 17 when a friend preached Jesus Christ, the Son of God, as Lord and Savior to me and I turned and believed and received new life in God. This conversion and rebirth immediately started me on a life long journey towards God and heaven, to good and better things, and continues still. My earliest memories of a desire to know God was when I was 11 in Sunday School, and reading a few pages of the Bible here and there, but without any understanding or deep impression. Then when I was 13 in a Jewish foster home in Los Angeles in southern California, I read Max Dimont's "Jews, God, and History", I asked serious searching questions of being, life and eternity; and I even desired to be a preacher. The Bible became my companion, and it was 'guide to my feet and light to my path'. Along the way this Christian life involved me with many Protestant Churches, also with the Catholics and Orthodox, and the non-orthodox or heretical groups. Although my maternal grandfather was a Buddhist, being Chinese, yet I have no recollections of his Buddhism up to my 9th year; but my maternal grandmother, non-Chinese, was of some religious persuasion, 7th Day Adventist and perhaps of other Protestant persuasion, and there are faint memories in my mind. The Jewish faith of course I considered seriously from my 13th to 15th year, but rejected it, and soon religion and God. After my conversion I found myself always interacting with various religious adherents. I have had to consider and research Hinduism and Buddhism, and the Chinese doctrines of religion and philosophy; at least those represented in Max Mueller's "Sacred Books of the East". I have always continued to reflect on Islam and the Quran. Thus as a Christian, (and a Cobbler for some 45 years) after so many years with God's Christ and His Book the Bible, I wish to share the fruit and result of my journey for others to benefit or at least consider and reflect for themselves.

#### BIBLICAL:

The Bible is the Holy Book for Christians, it is the Holy Bible, the Sacred Scriptures, the Divine and Inspired Writings, and in a word the Word of God. Among Christians the Bible is a Library of many books and letters, in two parts, the Old Testament and the New Testament. It contains 39 Books in the Old and 27 in the New; the Old Testament or Covenant was in the original Hebrew and some Aramaic (Chaldean or Syriac). The New Testament or Covenant was originally in Greek. The Old Testament is called by the Hebrews or Jews, Israelites, the TaNaKh for the 3 parts it contains of the Law (Torah), the Prophets (Nebhiim), and the Writings (Khethubhim); they also call the Old Testament the Mikra, the Bible, the Scriptures and the Book or Scroll. The TaNak contains the 39 Books of the Christians but are

arranged and numbered as 24 Books. Among the Roman Catholics and Greek Orthodox Churches there are several Books or Additions that are called Deuterocanonical Books which were found in the LXX, Septuagint (70), Greek translation or version, which were treasured by Christians and preserved in the Canon, and then transmitted in the Latin (Jerome's Vulgate) and Syriac (Peshitta) but rejected or abandoned by the Jews. Many of the versions of the early Reformation had the added Books, called the Apocryphal Books, in the Volume, but within a few centuries most Protestants also have excluded the Apocrypha from being bound and printed in the same volume of the official or authorized Canon or Inspired Books. The Catholics still print and use the Apocrypha as part of the Old Testament Canon.

The Bible as a Divine Library is a collection of many books, writings, of history, laws, chronologies, prophecies, biographies, poetry, sermons, and many other literary pieces. There were many writers or authors, scribes and prophets, apostles and teachers who were instrumental in the production and creation of the Sacred Volume. The Bible has come down to us in the Church and the Churches with many changes in form and dress, both the Text and the Edition have gone through many variations and alterations, some minor and others not, some orthodox and others heretical. Those who study these things in Biblical Criticism have constantly and regularly informed us of the many elements of the transmission of the Bible throughout the centuries. There are now hundreds and thousands of translations and versions of the Bible in hundreds of languages around the world. The original tongue of the Bible in Hebrew and Greek, with comparison to the ancient versions and the earliest modern versions will always help keep the more modern versions harnessed or bridled. The Bible is printed in many editions for reading, study, audio, and the like.

#### REFLECTIONS:

The Bible is a Mirror which reflects man in our human nature in relations to our divine nature. The Bible as God's Word by the inspiration and operation of the Holy Spirit is Light that illumines our darkness as it enlightens our minds and hearts by its effects in our souls and spirits. Reflections are thoughts and views of understanding and interpretations in various ways and considerations. Biblical Reflections are those words and writings which help us hear and see the Bible as God's Revelation and Communication to mankind as He has chosen to entertain us as His creatures and creation. The Bible is the Source and Resource of all our spiritual perceptions, and the Root and Core of all conceptions of eternal and divine things. Not the mere letter of Scripture, or the grammar of inspired writings, but what comes from God by His Spirit, and what is used by that same Spirit to help and guide us in the intended aim and goal of God, namely, to transform us to His image and likeness in all things. I am speaking here as a Christian who has occupied himself with the Holy Bible since 1969, and who with so many other Bible believers and lovers depend on the Book to lead us to life eternal in the Lord Jesus Christ according to the promises of God the Father.

Christian Biblical Reflections is filled with the treasury of Christians and others, who in writings or ministry have shared their great deposits of spiritual things to us all. In my own exploration of the Bible I have found help and insight in so many sources in as varied resources as may be found. Standard reference works of dictionaries and lexicons, commentaries and hermeneutical works, in essays and articles, in English original works and many more translated from other languages, and of course what little my skill in understanding those in other tongues. I never pursued or attained to professional scholarship or expertise in any specified Biblical Studies but have aimed to consult and benefit from those scholars which have contributed to various fields of study. In this regard it may be proper to lay before the reader those writings and works which have influenced my pursuit. In the Missionary

Baptist Seminary (CMBI) I was introduced to basic and traditional study tools, including the Bible Languages of Hebrew and Greek, and to Baptist writers such as J.R. Graves, Ben M. Bogard, A.T. Robertson, and dozens of others. In the wider Christian world of scholarship or literature I was directed to scholars like: Bullinger, Darby, Schofield, Schaff, Edersheim, Ginsburg, Tregelles, Gesenius, Alford, Kalisch, Larkins, Rotherdam, Dake, and a host of others. Church History and the Church Fathers of the first seven centuries were emphasized. In time I continued to widen my knowledge of some of these writers and added many more as my interest grew as in the Bible commentators as Meyer, Delitzsch, and rabbinical or Jewish writers. In my studies I began from the first and the earliest to read the Bible daily, and to study it in English, Hebrew, Greek, Latin, with comparison of the text in Spanish, German, French, Italian, and later added a few more languages as I had time. This habit of reading continued to the present, now some 48 years, save over the past 30 years I slowly and regularly turned to audios in tapes, CDs, and mp3, or audio books as Audible and LibriVox to maintain a high repetition of going through the Bible some 200 times. As I got older, and my health more restricted I turned from the printed books and pages to the digital books and pages. I never intended to pursue such a strict and obsessive quest of learning, and in fact I on several occasions over the many years resisted and obstructed my own path and interest, which included getting rid of my library and starting over at least 5 times. Though my desire to know and learn, to explore and discover, to consider and reflect never abated or changed, I still found myself at odds with myself as a student and scholar. Even now it this last book I have now three times started and stopped, changed and altered both the way and content of this work.

The Text of the Bible in English has been AKJV of 1611 and its various revisions, especially ASV of 1910, and the NASB of the Lockman Foundation. I have, and use, or consulted many other editions and versions. The Hebrew Text of the Old Testament I follow is mostly the Masoretic edition, and I use the Biblia Hebraica in several editions from 1900s to the present; and of course, the Jewish editions of Koren and Messorah ArtScroll publishers. The Greek Text of the New Testament I follow in the Byzantine tradition but not shunning the other textual traditions. I suppose I use most often the Nestle-Aland edition. For the Greek LXX I use Rahlfs, and the Greek Orthodox Byzantine editions. (I here add, that when I was a young Christian, I think 1971, I had a Bookbinder rebound my Hebrew Kittel's and Greek Nestle-Aland together as one volume. In 1975 I sold most of my library, this volume was hard to part with, as well as a 5 volume Polyglot Bible set, which left me with saddened memories for years. But God cheered my heart of late when I procured the new printed edition of *The Complete Hebrew-Greek Bible* of the Hendrickson Publishers, ©2001, -08, 2017. The digital Polyglot Bible of Stier & Thiele I located a decade ago on Google Books and Internet Archives, along with several other valuable Polyglot Bibles, which may be found also under mjmselim or mikemjmselim pages and uploads or bookmarks at archive.org.) The Latin Vulgate editions is that of the Protestants and Catholics. I consult various Study Bibles or special editions that have become popular as Bullinger's Companion Bible, Darby's Translations and his Greek New Testament, Knoch's Concordant Greek New Testament, the Jerusalem or Jerome Bible, the Recovery Version of the Living Stream, the NET Bible, and such like. And a final note or notice of digital tools and programs, which I availed myself as needs arose; and though I use many very good programs and software as Bible Helps, I must here acknowledge my dependence above all to the digital texts of Bibloi 8 (formerly Bible Windows 7) as my favorite and daily utility, and the others, both Christian, Jewish, and Muslim, as secondary, whether as computer software or internet resources. (In review of my Bible Reflections, I treated 9 Study & Reference Bibles in detail: 1. Rotherham's Emphasized Bible: 2. Darby's Synopsis of the Books of Bible: 2. Variorum Bibles of Cross-References and Scholarly Notes with Study Aids: 4. Bullinger's Companion Bible. 5. Scofield's Reference Bible: 6. Dake's Annotated Reference Bible: 7. Jerusalem Bible: (French and

English) a Roman Catholic Study Bible: 8. Lee's Living Stream Recovery Version Bible: 9. NET Bible: (New English Translation) of Bible.org and netbible.com

The Bible is the Book of God symbolized by the Hands of God. The Two Hands are the Old and New Testaments. The One Hand has 5 Fingers or Key Books, and the Other Hand has 5 Fingers or Key Books. The Hands viewed from the front or palms reads from the Right to the Left but viewed from the reverse with palms down they are read in relations and correspondence. The 5 Fingers consist of a Thumb and 4 Fingers of different sizes, and the Two Hands each have like form and features to answer each other. The Thumb is the Great Finger, and the Two Thumbs are the Two Books that Begin and End the Book. When the Bible is read from historically it begins with Genesis and ends with Revelation. The 8 Books or Fingers are determined by the Two Great Thumbs or Fingers. As the Fingers of the Hands are of different sizes, so too, the Books are of different key or core values as to the Great Thumbs or Genesis and Revelation. When the Hands are held together with the palms facing downwards or outwards or forwards, the Two Thumbs touch each other; thus, Genesis and Revelation are side by side and the entire Bible is complete in this view dispensationally and relationally. If we cannot see the uniqueness and greatness of the Thumbs we will not be able to rightly or properly or wisely to assign and determine the other Key Books. The Key Books are the essential Books by which the Bible unfolds properly and clearly, which is symbolized by the Hands and Fingers. The Five Books of the Old Testament are: Genesis, Deuteronomy, Psalms, Isaiah, and Daniel. The Five Books of the New Testament are: John, Romans, Ephesians, Hebrews, and Revelation. When the Hands are closed together as in Prayer, where each finger touches the matching fingers we have the relations and correspondence. Each Key Book is connected to those other Books in relations to God's purpose and revelation as it is made known in the Volume and Text. When the Hands are held in different forms as Fists, or interlocked, or one covering the other, the symbol and relationship changes accordingly, and thus are views and interpretations are altered in those ways likewise. My reflections of the Bible will attempt to survey and display the Word of God as I have been led and influenced to see and understand in this Manual Form and Divine Symbol.

Within the Reflections of the Bible in Two Testaments or Covenants as the Hands of God and Word of God we will relate the Genesis or Generation with the Revelation not only as in the Ten Parts but will also view the whole in the figure of the Lampstand or Candlestick or Menorah. As with the Ten Words of the Decalogue on Two Tables, each Table contains 5 Words or Commands or Laws, so too the Bible. As in mathematics (and we may say in many primitive signs of expressions or communication, simple marks, dots, strokes, knots, notches, and wedges (as in Cuneiform writing or script), and our fingers) in the Roman Numeral signs of I, II, III, IV, V, VI, VII, VIII, IX, and X, each having their own distinct symbol or character, so too the Bible Books. The V and the double V or X, like the Thumbs of the Hands, govern the other four numbers of each set. In like manner the Menorah of the Tabernacle reflects and relates to the Creation Week of the Seven Days, and these in turn symbolically and parabolically, in a dispensational way, picture the Divine Outline of the Divine Word as it is in the Bible. Further the Seven Dispensations or Lamps or Lights are governed in Three Dispensations or Streams of Creation and Judgment and Salvation, with Three Properties or Kingdom or Lots or Estates of the Land or Place, of the Man or People, and of the Book or Scroll or the Word as the Seed. With these many other details and elements will surface as we explore and research the Bible. (A note to my previous writings of Reflections, Christian Reflections, and Bible Reflections, which are not now consciously followed in this work; rather I have allowed the changes of my views and doctrine to surface and flow as they will. I have decided not to shun my prior labor and publishing of my understanding as a Christian, but to freely incorporate from those writings whatever might be useful and true that applies to this endeavor and ministry of the word. And though I have no plans to commercialize my work as the author (neither have I ever copyrighted any of my writings for the past 40 years; but I do not despise or resent those authors

and publishers who do so, it is their right), since it was never pursued for monetary reasons, I therefore release and publish it as common and public domain, leaving it to God and everyone's own conscience to use it without plagiarism or misrepresentations. (mjm, also pseudonym, mjmselim.)

## CHAPTER I

### Part I: GENESIS - DEUTERONOMY:

#### GENESIS: Chapters 1-50: Moses I:

#### GENESIS: Chapters 1-2: Creation Week:

The Bible begins with Genesis relating and reporting that "In the beginning God created the heavens and the earth." These Ten Words in our English Bible (AKJV, etc.) reveal to us the Creation and the Creator. In the Hebrew Bible the Jews call this book Bereshith (Bereseis) after the first word of the first verse: "Bereshith bara Elohim eth hashamayim weth haaretz," which are seven words which extend to 11 words or elements. Our knowledge of the authorship of the Book of Genesis comes to us from the Christian and Jewish tradition, which we see attested to in the Bible as we read in later books. The testimony of Scripture is that Moses wrote or authored Five Books, which the Greeks called the Pentateuch which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Genesis never records Moses authorship, or anything of Moses personally, which first comes to our attention in Exodus. What we read in Genesis is the origin of the world from its creation to the Israelites migrating to and residing in Egypt. This story of Creation and the Hebrew People or Nation of Israel is one connected whole, or a continuum and connectivity, that is, interconnected and related to each person, place, and thing. The Mosaic authorship is suppressed to magnify the Divine Author, Who reveals His Version and Story of the Divine Origins and History of His Creation, Judgment, and Salvation. How do we know this? The first two verses of Genesis reveal this to us, which after revealing the Creation, it says: "and the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." We see besides creation the condition or state of imperfection or incompleteness, be it embryonic or catastrophic, it is visually a contrast to what it will be and of what it was. But we must not move too quickly ahead of the Text.

The Creation Week consists of 7 Days in chapter 1 and beginning of chapter 2, the details of each day given in such a way that we see order and progression. We cannot understand verses 1 & 2 in chapter 1 if we do not consider the entire creation week, and by extension the entire Book of Genesis and the Old Testament and the Bible. As we have the Bible in the form that has come down to us, we have it so interdependent that if we unweave it too much we lose the garment and have only threads. Of course, it was weaved with threads and design, but we are not to value the manufacturing process to the lost or disregard of the end product. The Creator as God does not appear to us as the Author or Writer externally, for the author and writer, namely Moses, quotes or cites God as speaking and doing. The 7 days are numbered and detailed as: Day One of the 1st Day: Light and Darkness or Day and Night; Day Two: Waters Divided or Firmament or Expanse or Heaven; Day Three: Dry Land or Earth and Gathered Waters or Seas with Vegetation of Seeds; Day Four: Lights in the Heavens to light the Earth; the Greater Light or Sun to govern the Day, and the Lesser Light or Moon to govern the Night; and the Stars; Day Five: Fishes and Birds, Creatures or Animals in the waters and the air; Day Six: Land Animals or Creatures; Man or Adam in God's image and likeness, male and female, to dominate animals all living creatures; and Day Seven, the Sabbath or God's Day of Rest. Each and all the days were good and blessed in their own peculiar way. The Creation Work was finished and ready for something new and

other. The first day answers to the seventh, the middle day is the 4th, and the other days correspond to their mate accordingly; that is, day two answers to day six, and day three today five. In like manner many have ignored the 7th Day and only compared the 6 Days to discover some relations and mystery. Each Bible reader as student or scholar will find hidden things that answers to their own quest.

We return to reflect on the first two verses of Genesis. We read of new things in words that will create a Divine Dictionary or Vocabulary composed of a Divine Alphabet of spiritual things which answer to, and in contrast to, natural things as from one Creator and Author. Words as beginning, God, created, heaven(s), earth, form, void, darkness, deep, God's Spirit and spirit (Wind or wind), water(s), light, and all the words that follow. We are not given the meanings and definitions beforehand, but rather the use and sense are developed in the story or account as it develops and evolves. We are not instructed about many things which naturally and spiritually relate to the things written and read. Grammar is not explained, chronologies not interpreted, and all kinds of literary devices and departments of knowledge and science not differentiated and categorized; but instead we learn as we go and live. This feature or property of Divine Inspiration allows and demands hearts to seek and explore the Word in the words to understand the facts and its truth. Thus we, as so many others before us and around us, are all related and dependent in this great pursuit of Divine Knowledge. So too, our need to consider always what the Synagogue or Church in their traditions have taught us in the hermeneutics or interpretations of the Scriptures. In like manner we must never reject or despise wisdom and insight in our biblical studies and reflections.

Genesis 1: 1-2 declares a Creation and its Creator. In Hebrew the verse commences with 'Bereshith' or 'be-reshith' or 'b'reshith' (I use the pronunciation as academic, and not a colloquial variant of German or Spanish influence, or others), which is translated usually with a preposition, 'in'. But because the Hebrew text has no definite article (ha, the) prefixed to the word 'reshith' (beginning, starting, commencing, at-head-of) we are told that some understand the Text to mean something other than what it has been commonly understood. The Hebrew grammarians tell us that there is a feature and form in Hebrew that is called a construct state which alters the sense and interpretation in syntax or usage, but then there are other grammarians who reject this novelty. As an example of this recurrent problem in biblical hermeneutics we will consider Kalisch, in agreement with Gesenius grammatical rules and views, on the passage:

(From: Kalisch's Historical Critical Commentary, Old Testament, New Translation, Genesis, 1879, p.55-56):

"Philological Remarks. — Although the two first verses must not be separated, too close a connection between them is not intended; it is not necessary to translate— "In the beginning, when God created heaven and earth, the earth was," etc., and to read with Rashi ('bero') instead of ('bara'). For it is an erroneous opinion of ancient interpreters that the noun ('reshith') is only used in the status constructus. It matters little that it indeed occurs forty-three times in that form; for "the beginning" is a *relative* notion, and requires generally a complement, as we have, in fact, in our instance to supply — "in the beginning *of all things*;" or that our text reads ('bereshith') not ('barashith', 'borashith'), for it is here intended to express the unlimited, indefinite commencement of matter; ('reshith') is here the reverse of ('echrith'), in the current phrase, ('beachrith haiyamim') (49:1; Isa.2:2, etc.; Aquila ('enkephalaiō')); and it occurs several times in the status absolutus, for instance, ('qorban reshith') (Lev.2:12); ('waiyr reshith lo') (Deut.33:21; see also Ps. 105:36; Neh.12:44; Isa.46:10). Ebn Ezra, in, order to explain the finite verb ('bara') after the supposed status constructus ('bereshith'), quotes two instances which he considers analogous—

1. ('techillath dibber YY") (Hos.1:2); but this phrase is rather parallel with Job 18:21, and Ps.81:6, where the stat. constr. is to be accounted for by the omission of the demonstrative pronoun," the beginning of *that which* the Lord spoke," an ellipsis perfectly inapplicable here; and

2. ('qiryath chanah dawidh') (Isa.29:1); but here the relative pronoun is omitted before the verb, "the city *which* David inhabited;" and in such cases the stat. constr. is by no means of rare occurrence (Lev.4:24; Ezek.21:30, etc.; Gesenius, Lehrgeb., p. 679).—God first called matter into existence, and then, by the commands of His power, organized and arranged it for the purposes of His wisdom; but this idea is implied in the tenor of the whole verse, rather than either in the particle ('eth'), which some have understood to describe the *substance* or *matter* of heaven and earth (like the "alpha and omega" in the Revelation of St. John, ('eth') consisting, also, of the first and last letter of the alphabet ((Alpha-Omega, Aleph-Tau, A-Z)), *esse coeli et esse terrae* (('this heaven and this earth'))), whereas it is merely the sign of the accusative; or in the word ('bara'), which has very generally been conceived to mean "creating out of nothing," whilst the verb ('asah') (in vers. 7,16, etc.) is considered to signify "to arrange," or to produce out of existing matter. But both verbs are, in vers. 7, 16, and 21, used promiscuously,"

(From: Gesenius Hebrew Grammar. Kautzsch-Mitchell-Price, 1898; and -Cowley, 1909-1910):

"§ 89. The Genitive and the Construct State.

1. (a) The Hebrew language no longer makes a living use of *case-endings*, but either has no external indication of case (this is so for the *nominative*, generally also for the *accusative*) or expresses the relation by means of prepositions (§ 119), while the *genitive* is mostly indicated by a close connexion (or interdependence) of the *Nomen regens* and the *Nomen rectum*. That is to say, the noun which as genitive serves to define more particularly an immediately preceding *Nomen regens*, remains entirely unchanged in its form. The close combination, however, of the governing with the governed noun causes the tone first of all to be forced on to the latter, and the consequently weakened tone of the former word then usually involves further changes in it. These changes to some extent affect the consonants, but more especially the vocalization, since vowels which had been lengthened by their position *in* or *before* the tone-syllable necessarily become shortened, or are reduced to *Shewa* (cf. § 9 *a, c, k* ; § 27 *e-m*) ; e. g. ('dabhar') *word*, ('Elohim debhor) *word of God* (a sort of compound, as with us in inverted order, *God's-word, housetop*), *landlord*) ; ('yadh') *hand*, ('yadh hammelek') *the hand of the king*; ('debharim') *words*, ('dibhrey haam') *the words of the people*. Thus, in Hebrew only the noun which stands *before a genitive* suffers a change, and in grammatical language is said to be dependent, or in the *construct state*, while a noun which has not a genitive after it is said to be in the *absolute state*. It is sufficiently evident from the above that the *construct state* is not strictly to be regarded as a *syntactical* and *logical* phenomenon, but rather as simply *phonetic* and *rhythmical*, depending on the circumstances of the tone.

§ 119. The Subordination of Nouns to the Verb by means of Prepositions.

1. In general. As is the case with regard to the looser subordination of nouns to the verbal idea (§ 118), so also their subordination by means of prepositions is used to represent the more immediate circumstances (of place, time, cause, purpose, measure, association, or separation) under which an action or event is accomplished. In the case of most prepositions some idea of a relation of *space* underlies the construction, which then, in a wider sense, is extended to the ideas of time, motive, or other relations conceived by the mind. (b) 1.('be') Underlying the very various uses of this preposition is either the idea of being or moving within some definite region, or some sphere of space or time (with

the infinitive, a simultaneous action, &c.), or else the idea of *fastening on* something, *close connexion with* something (also in a metaphorical sense, following some kind of pattern, e.g. the advice or command of someone ('p' bidbar, p' aath ba') , or in a comparison, as in Gen 1:26 ('betsalmenu kidmuthnu') *in our image, after our likeness*; cf. 1:27, 5:1, 3), or finally the idea of *relying* or *depending* upon..., or even of merely *striking* or *touching* something."

The word 'reshith', as we were saying, comes from the primitive root 'rosh' which means 'head, start, first, chief, primary, beginning', etc. Reshith is feminine and Rosh is masculine. So, we find among certain Jews, both Rabbinical and Apocryphal, certain views or doctrines or principles developed from the words of the Creation, at times the novel or variant view is suggested or inferred or imagined from a grammatical form or possibility, at times its relation or association to another word or usage or syntax. Some have labored to collect these views from Jewish and Christian and even Muslim sources and compiled them in volumes. The collections of Hershon (Rabbinical & Talmudical Commentary on Genesis) in the 19th century, and of Ginzberg (Bible Myths and Legends of the Jews in the 20th century is very useful. There are many other references in many works which are readily found, and of those Mesorah ArtScroll Tanach Series (Ashkenazic), and Maznaim Torah Anthology MeAm Lo'ez (Sephardic) are most valuable. We cite just a few examples here to help us in our own reflections of Scripture.

1. (From: Hershon's Talmudic Commentary of Genesis and the Pentateuch, 1883):

I. In the beginning God created the heavens and the earth.

Tradition records: It happened that Ptolemy the king had brought together seventy-two elders and put them into seventy-two chambers; he did not disclose to them the reason why he had brought them together, but subsequently he went in to every one of them and said: Write me out a copy of the Law of Moses, your Rabbi. The Holy One, blessed be He! suggested His counsel to the heart of every one of them, so that all concurred in the same opinion, and wrote: —

1. "God created in the beginning," etc. (Without this transposition, the word ('bereshith'), "In the beginning," might be taken for the name of the first Deity, who created a second. *Rashi*—who evidently supposes that a Hebrew copy was demanded in Greek letters in addition to a translation.)

2. "Let *Me* make man according to an image and a likeness" (for it is on the plural number, let Us make, etc., that those who maintained the existence of two principles, based their heresy. *Rashi*).

8. "And on the sixth (not seventh) day God ended His works, and He rested on the seventh day " (Ge. 2:2, that it should not appear, that God worked on the seventh day. *Rashi*).

T. N.      a. Here we have a Talmudic account of the origin of the Septuagint Version, which is evidently derived from the same source as those furnished by Aristaeus, Philo, Josephus, and the early Christian Fathers. If the above alterations and interpolations ever existed in any Greek Version, they may have been taken from that by Aquila, who renounced the Christian profession for that of Judaism in the reign of Hadrian and executed his translation under the auspices of Rabbi Akiva ben Yoseph. The latter was resolved to get rid of the Septuagint Version, which till then was in use among the Hellenist Jews, and which was effectually pressed against them by Hebrew Christians. He would have abolished the use of any other but the Hebrew Scriptures, which in his time were not generally understood by the masses. But such a sweeping innovation was stoutly resisted; and, therefore, Aquila's, or some other, Version was for the present substituted in the place of the Septuagint. The Rabbis, however, like the Church of Rome, had no intention of yielding to the multitude, and the conflict was ultimately decided in their favour by the decree of Justinian, still extant in the *Novel Constitutions*, permitting the Jews to read the Scriptures in the language of the country where they resided. From that time the Hebrew Scriptures



have been exclusively read in public worship, and the only other version allowed for private use is that of Onkelos, in the Chaldean dialect.

b. The introduction of Aquila's Version must have been affected in a guarded manner, since the alterations made in it are quietly attributed to the Septuagint; and Rashi, who flourished in France about ten centuries later, talks of the belief in two first principles having been derived from the *Scripture* application of the plural number to God.

c. The phrase: "Write me out a copy of the Law," and the fear of offending Ptolemy by the use of the word "*Arneveth*" if any conclusion may be based upon them, favours the presumption, that a Hebrew copy of the Scriptures was written out in Greek letters. If so, and if other copies existed besides the one that had been lost through the destruction of the Alexandrian Library, Origen might have transcribed it for his *Hexapla*. (Vide, ch. xi. 9, Note 84.)

II. Rav Yehuda said in the name of Rav: Ten things were created on the first day, viz.: —heaven and earth, chaos and confusion, light and darkness, wind and water, the measure of day and the measure of night. Heaven and earth; for it is written: "In the beginning God made the heavens and the earth." Chaos and confusion; for it is written: "And the earth was chaos and confusion." Light and darkness; for it is written: "And darkness was upon the face of the abyss." Wind and water; for it is written: "The wind of God hovered over the face of the waters." The measure of day and the measure of night; for it is written: "Morning and evening were one day."

III. Tradition teaches: Chaos is a green line surrounding the whole world, from which darkness proceeds; as it is written (Ps. 18:11): "He made (for) darkness its hiding place roundabout it. "Confusion issues from those spouting stones (*Pulamouth*, ('plēmē)) that are sunk in the abyss, from which water gushes forth; as it is said (Is. 34:11): "And He stretcheth over it the line of chaos, and the *stones* of confusion."

IV. And was light created on the first day? Is it not written (Gen. 1:17-19): "And God set them (the lights) in the firmament of heaven," etc. "And the morning and the evening were the *fourth day*"? The answer to this question is given by Rabbi Elazar, who said: By the light which the Holy One, blessed be He! created on the first day, a man might have seen from one end of the world to the other; but when God observed the generation of the deluge, and that of the confusion of tongues, and saw that their deeds would be depraved, He stood up and hid it from them, as it is said (Job 38:15): "He withheld from the wicked their light. "He reserved it, however, for the righteous in the world to come. The Mishnic Rabbis, however, maintain, that the lights were created on the first day, but were not suspended (in the sky) till the fourth day. Chaguigah, fol. 12, col. 1.

V. The Post-Mishnic Rabbis have recorded: The school of Shamai maintain, that the heavens were created first, and then the earth; for it is said: "In the beginning God created the

heavens and the earth. "But the school of Hillel say, that the earth was created first, and then the heavens; for it is said (Gen. 2:4): "On the day that the Lord God made the earth and the

heavens." The school of Hillel said to the school of Shamai: According to your assertion, a man must first build the upper and then the lower part of a house! For that such is the relation of the heavens to the earth, is clear from Am. 9:6, where it is said: "Who builds his upper chambers in the heavens and founded the ligature (support) thereof upon the earth." The school of Shamai replied: According to your assertion, a man would make the foot-stool first and then the throne! For that such is the relation

between earth and heaven, is evident from Is. 66:1, where it says: " Thus saith the Lord, the heavens are my throne, and the earth is my foot-stool. "The Mishnic Rabbis have, however, decided, that they were made at the same time; for it is said (Is. 48:18): "My hand founded the earth, and my right hand measured the heavens: I call them, they stood together."

VI. Rabbi Shimon ben Lakish said: At their creation, the heavens had the priority, but at their stretching out the earth came in first.

VII. What is the meaning of the word " Shamaim," heavens? Rabbi Yosi ben Chanena said: Sham-mayim, water-is-there.

VIII. A tradition says, that it is compounded of the words

Aysh-mayim, fire and water. It teaches, that the Holy One, blessed be He! mingled these two elements together, and made the firmament out of them. (*Chaguigah*, fol. 12, col. 1.)

IX. Alexander of Macedon proposed ten questions to the elders of the South: Which is farther removed from the other, the heavens from the earth, or the East from the West? They replied: The East from the West; for when the sun is either in the East or in the West, all can gaze at him; but when the sun is in mid-heaven (i.e. nearer to the earth and, therefore, too dazzling) none can gaze at him. The Mishnic Rabbis say, that the distances are equal, for it is said (Ps. 103:11,12): "As the heavens are from the earth ... so is the East removed from the West." Alexander then asked: Were the heavens made first, or the earth? They replied, the heavens; for it is said: "In the beginning God created the heavens and the earth." He asked again, was light first created, or darkness? They replied: This is an insoluble problem. They should have said, that darkness was created first, for it is said: "And the earth was void, and empty, and darkness," etc.; and then: "And God said: Let there be light, and there was light." (*Tamid*, fol. 81, col. 2.)

## Synoptical Notes.

### Heaven and Earth.

1. Since the Temple was destroyed, the firmament has not been seen in its former purity; for it is said (Is. 50:3): "I will clothe the heavens with blackness and make their covering a sack." (*Berachoth*, fol. 59, col. 1.)

2. Rava said: The world is six thousand miles in extent, and the thickness of the firmament is one thousand miles. (*Psachim*, fol. 94, col. 1.)

3. Rav Yehudah said: There are two firmaments; for it is said (De. 10:14): " Behold, the *heavens* and the *heavens* of *heavens* belong to the Lord thy God." Rabbi Shimon ben Lakish said: Seven viz.: —Vilon (velum), Rakia, Shechakim, Zevul, Maon, Machon, Aravoth.....Rashi. (*Chaguigah*, fol. 12, col. 2.)

T. N. St. Paul, in his Second Epistle to the Corinthians, refers to the third heaven, which he seems to identify with paradise, where he heard unspeakable words, which it is unlawful for a man to utter. It is, therefore, remarkable that Rabbi Shimon ben Lakish, who lived in the third century, should, leaving out Vilon, which is not easily defined, speak of Zevul the *third heaven*, where the heavenly Jerusalem, the Temple, and the altar are erected; and where *Michael* (who is like unto God?), *the Great Prince*, stands

*and offers a sacrifice (singular) upon it.* Here we are undoubtedly upon one of the many traces left by Apostolic Christianity upon Judaism.

Verse 2.

And the earth was empty and void.

I. Whilst walking together, Rabbi Ishmael asked Rabbi Akiva: Thou hast waited for twenty-two years upon Nahum Ish-gam-zu (the resigned), who had something to say in connection with the particle (Aleph-Thau) Eth, wherever it occurs in the Pentateuch; what did he make of those which precede "the heavens and the earth"? Rabbi Akiva replied: But for this particle ['eth'] (which governs the accusative) heaven might be construed nominatively, as one of the names of God. (*Chaguigah*, fol. 12, col. 1, 2.)

And the Spirit of God hovered over the face of the waters.

II. The Post-Mishnic Rabbis related of Rabbi Yehoshua ben Chananyah, that he was once standing on a ridge of the temple mount. Ben Zoma happened to see him, but did not rise before him; Rabbi Yehoshua asked him: Whence and whither, Ben Zoma? He replied: I have been considering the distance between the upper and lower waters, and it is no more than the measure of three fingers; for it is said (Ge. 1:2): "The Spirit of God hovered over the face of the waters, "like a dove hovering over her young without touching them. Rabbi Yehoshua then observed to his disciples: Ben Zoma is still out of his mind; for was it not on the *first* day that the Spirit of God is said to have hovered over the face of the waters, whereas the separation of the upper from the lower waters did not take place till the *second* day?

2. (From Ginzberg's *Legends of the Jews*, vol. 1, 1912):

I. The Creation of the World.

The First Things Created: In the beginning, two thousand years before the heaven and the earth, seven things were created: the Torah written with black fire on white fire, and lying in the lap of God ; the Divine Throne, erected in the heaven which later was over the heads of the 'Hayyot; Paradise on the right side of God, Hell on the left side; the Celestial Sanctuary directly in front of God, having a jewel on its altar graven with the Name of the Messiah, and a Voice that cries aloud, "Return, ye children of men." (1 *Tehillim* 90, 391.) When God resolved upon the creation of the world, He took counsel with the Torah. (2) Her advice was this: "O Lord, a king without an army and without courtiers and attendants hardly deserves the name of king, for none is nigh to express the homage due to him. "The answer pleased God exceedingly. Thus, did He teach all earthly kings, by His Divine example, to undertake naught without first consulting advisers. (3) The advice of the Torah was given with some reservations. She was skeptical about the value of an earthly world, on account of the sinfulness of men, who would be sure to disregard her precepts. But God dispelled her doubts. He told her, that repentance had been created long before, and sinners would have the opportunity of mending their ways. Besides, the Temple service would be invested with atoning power, and Paradise and hell were intended to do duty as reward and punishment. Finally, the Messiah was appointed to bring salvation, which would put an end to all sinfulness. (4) Nor is this world inhabited by man the first of things earthly created by God. He made several worlds before ours, but He destroyed them all, because He was pleased with none until He created ours. (5) But even this last world would have had no

permanence, if God had executed His original plan of ruling it according to the principle of strict justice. It was only when He saw that justice by itself would undermine the world that He associated mercy with justice and made them to rule jointly. (6) Thus, from the beginning of all things, prevailed Divine goodness, without which nothing could have continued to exist. If not for it, the myriads of evil spirits had soon put an end to the generations of men. But the goodness of God has ordained, that in every Nisan, at the time of the spring equinox, the seraphim shall approach the world of spirits, and intimidate them so that they fear to do harm to men. Again, if God in His goodness had not given protection to the weak, the tame animals would have been extirpated long ago by the wild animals. In Tammuz, at the time of the summer solstice, when the strength of behemot is at its height, he roars so loud that all the animals hear it, and for a whole year they are affrighted and timid, and their acts become less ferocious than their nature is. Again, in Tishri, at the time of the autumnal equinox, the great bird ziz (7) flaps his wings and utters his cry, so that the birds of prey, the eagles and the vultures, blench, and they fear to swoop down upon the others and annihilate them in their greed. And, again, were it not for the goodness of God, the vast number of big fish had quickly put an end to the little ones. But at the time of the winter solstice, in the month of Tebet, the sea grows restless, for then leviathan spouts up water, and the big fish become uneasy. They restrain their appetite, and the little ones escape their rapacity. Finally, the goodness of God manifests itself in the preservation of His people Israel. It could not have survived the enmity of the Gentiles, if God had not appointed protectors for it, the archangels Michael and Gabriel. (8) Whenever Israel disobeys God and is accused of misdemeanors by the angels of the other nations, he is defended by his designated guardians, with such good result that the other angels conceive fear of them. Once the angels of the other nations are terrified, the nations themselves venture not to carry out their wicked designs against Israel. That the goodness of God may rule on earth as in heaven, the Angels of Destruction are assigned a place at the far end of the heavens, from which they may never stir, while the Angels of Mercy encircle the Throne of God, at His behest. (9)

The Alphabet: When God was about to create the world by His word, the twenty-two letters of the alphabet (10) descended from the terrible and august crown of God whereon they were engraved with a pen of flaming fire. They stood round about God, and one after the other spake and entreated, "Create the world through me!" The first to step forward was the letter Taw. It said: "O Lord of the world! May it be Thy will to create Thy world through me, seeing that it is through me that Thou wilt give the Torah to Israel by the hand of Moses, as it is written, 'Moses commanded us the Torah.'" The Holy One, blessed be He, made reply, and said, "No!" Taw asked, "Why not?" and God answered: "Because in days to come I shall place thee as a sign of death upon the foreheads of men." As soon as Taw heard these words issue from the mouth of the Holy One, blessed be He, it retired from His presence disappointed. The Shin then stepped forward, and pleaded: "O Lord of the world, create Thy world through me, seeing that Thine own name Shaddai begins with me." Unfortunately, it is also the first letter of Shaw, lie, and of Sheker, falsehood, and that incapacitated it. Resh had no better luck. It was pointed out that it was the initial letter of Ra', wicked, and Rasha', evil, and after that the distinction it enjoys of being the first letter in the Name of God, Ra·hum, the Merciful, counted for naught. The ·Kof (Qof) was rejected, because 'Kelalah, curse, outweighs the advantage of being the first in ·Kadosh, the Holy One. In vain did 'Zadde (Tzadde) call attention to 'Zaddik, the Righteous One; there was 'Zarot, the misfortunes of Israel, to testify against it. Pe had Podeh, redeemer, to its credit, but Pesha', transgression, reflected dishonor upon it. 'Ain was declared unfit, because, though it begins 'Anawah, humility, it performs the same service for 'Erwah, immorality. Samek said: "O Lord, may it be Thy will to begin the creation with me, for Thou art called Samek, after me, the Upholder of all that fall." But God said: "Thou art needed in the place in which thou art; (11) thou must continue to uphold all that fall." Nun introduces Ner, "the lamp of the Lord," which is "the spirit of men," but it also introduces Ner, "the lamp of the wicked," which will be put out by God. Mem starts Melek, king, one of the titles of God.

As it is the first letter of Mehumah, confusion, as well, it had no chance of accomplishing its desire. The claim of Lamed bore its refutation within itself. It advanced the argument that it was the first letter of Lu'hot, the celestial tables for the Ten Commandments; it forgot that the tables were shivered in pieces by Moses. Kaf was sure of victory. Kisseh, the throne of God, Kabod, His honor, and Keter, His crown, all begin with it. God had to remind it that He would smite together His hands, Kaf, in despair over the misfortunes of Israel. Yod at first sight seemed the appropriate letter for the beginning of creation, on account of its association with Yah, God, if only Ye'zer ha-Ra', the evil inclination, had not happened to begin with it, too. 'Tet is identified with 'Tob, the good. However, the truly good is not in this world; it belongs to the world to come. 'Het (Cheth) is the first letter of 'Hanun, the Gracious One; but this advantage is offset by its place in the word for sin, 'Ha't'tat. Zain suggests Zakor, remembrance, but it is itself the word for weapon, the doer of mischief. Waw and He compose the Ineffable Name of God; they are therefore too exalted to be pressed into the service of the mundane world. If Dalet had stood only for Dabar, the Divine Word, it would have been used, but it stands also for Din, justice, and under the rule of law without love the world would have fallen to ruin. Finally, in spite of reminding one of Gadol, great, Gimel would not do, because Gemul, retribution, starts with it. After the claims of all these letters had been disposed of, Bet stepped before the Holy One, blessed be He, and pleaded before Him: " O Lord of the world! May it be Thy will to create Thy world through me, seeing that all the dwellers in the world give praise daily unto Thee through me, as it is said, 'Blessed be the Lord forever. Amen, and Amen.' " The Holy One, blessed be He, at once granted the petition of Bet. He said, " Blessed be he that cometh in the name of the Lord." And He created His world through Bet, as it is said, "Bereshit God created the heaven and the earth." The only letter that had refrained from urging its claims was the modest Alef, and God rewarded it later for its humility by giving it the first place in the Decalogue. (12)

1st Day: .... Corresponding to the seven heavens, God created seven earths, each separated from the next by five layers. Over the lowest earth, the seventh, called Ere'z, lie in succession the abyss, the Tohu, the Bohu, a sea, and waters. Then the sixth earth is reached, the Adamah, the scene of the magnificence of God. In the same way the Adamah is separated from the fifth earth, the Ar'ka, which contains Gehenna, and Sha'are Mawet, and Sha'are 'Zalmawet, and Be'ër Sha'hat. and 'Ti't ha-Yawen, and Abaddon, and Sheol, and there the souls of the wicked are guarded by the Angels of Destruction. In the same way Ar'ka is followed by 'Harabah, the dry, the place of brooks and streams in spite of its name, as the next, called Yabbashah, the mainland, contains the rivers and the springs. Tebel, the second earth, is the first mainland inhabited by living creatures, three hundred and sixty-five species, all essentially different from those of our own earth. Some have human heads set on the body of a lion, or a serpent, or an ox; others have human bodies topped by the head of one of these animals. Besides, Tebel is inhabited by human beings with two heads and four hands and feet, in fact with all their organs doubled excepting only the trunk. It happens sometimes that the parts of these double persons quarrel with each other, especially while eating and drinking, when each claim the best and largest portions for himself. This species of mankind is distinguished for great piety, another difference between it and the inhabitants of our earth. Our own earth is called 'Heled, and, like the others, it is, separated from the Tebel by an abyss, the Tohu, the Bohu, a sea, and waters. Thus, one earth rises above the other, from the first to the seventh, and over the seventh earth the heavens are vaulted, from the first to the seventh, the last of them attached to the arm of God. The seven heavens form a unity, the seven kinds of earth form a unity, and the heavens and the earth together also form a unity. When God made our present heavens and our present earth, " the new heavens and the new earth "were also brought forth, yea, and the hundred and ninety-six thousand worlds which God created unto His own glory. It takes five hundred years to walk from the earth to the heavens, and from one end of a heaven to the other, and also from one heaven to the next," and it takes the same length of time to

travel from the east to the west, or from the south to the north. Of all this vast world only one third is inhabited, the other two-thirds being equally divided between water and waste desert land. Beyond the inhabited parts to the east is Paradise with its seven divisions, each assigned to the pious of a certain degree. The ocean is situated to the west, and it is dotted with islands upon islands, inhabited by many different peoples. Beyond it, in turn, are the boundless steppes full of serpents and scorpions, and destitute of every sort of vegetation, whether herbs or trees. To the north are the supplies of hell-fire, of snow, hail, smoke, ice, darkness, and windstorms, and in that vicinity sojourn all sorts of devils, demons, and malign spirits. Their dwelling-place is a great stretch of land, it would take five hundred years to traverse it. Beyond lies hell. To the south is the chamber containing reserves of fire, the cave of smoke, and the forge of blasts and hurricanes. Thus, it comes that the wind blowing from the south brings heat and sultriness to the earth. Were it not for the angel Ben Ne'z, the Winged, who keeps the south wind back with his pinions, the world would be consumed. Besides, the fury of its blast is tempered by the north wind, which always appears as moderator, whatever other wind may be blowing. In the east, the west, and the south, heaven and earth touch each other, but the north God left unfinished, that artful man who announced himself as a god might be set the task of supplying the deficiency, and stand convicted as a pretender. The construction of the earth was begun at the centre, with the foundation stone of the Temple, the Eben Shetiyah, for the Holy Land is at the central point of the surface of the earth, Jerusalem is at the central point of Palestine, and the Temple is situated at the centre of the Holy City. In the sanctuary itself the Hekal is the centre, and the holy Ark occupies the centre of the Hekal, built on the foundation stone, which thus is at the centre of the earth ... Thence issued the first ray of light, piercing to the Holy Land, and from there illuminating the whole earth. The creation of the world, however, could not take place until God had banished the ruler of the dark. "Retire," God said to him, "for I desire to create the world by means of light." Only after the light had been fashioned, darkness arose, the light ruling in the sky, the darkness on the earth. The power of God displayed itself not only in the creation of the world of things, but equally in the limitations which He imposed upon each. The heavens and the earth stretched themselves out in length and breadth as though they aspired to infinitude, and it required the word of God to call a halt to their encroachments.

2nd Day: On the second day God brought forth four creations, the firmament, hell, fire, and the angels. The firmament is not the same as the heavens of the first day. It is the crystal stretched forth over the heads of the 'Hayyot, from which the heavens derive their light, as the earth derives its light from the sun. This firmament saves the earth from being engulfed by the waters of the heavens; it forms the partition between the waters above and the waters below." It was made to crystallize into the solid it is by the heavenly fire, which broke its bounds, and condensed the surface of the firmament. Thus, fire made a division between the celestial and the terrestrial at the time of creation, as it did at the revelation on Mount Sinai. The firmament is not more than three fingers thick, nevertheless it divides two such heavy bodies as the waters below, which are the foundations for the nether world, and the waters above, which are the foundations for the seven heavens, the Divine Throne, and the abode of the angels....

3rd Day: .... The most important work done on the third day was the creation of Paradise .... Beyond Paradise begins Eden, containing three hundred and ten worlds and seven compartments for seven different classes of the pious. In the first are the martyr victims of the government, like Rabbi Akiba and his colleagues; in the second those who were drowned; in the third Rabbi Johanan ben Zakkai and his disciples; in the fourth those who were carried off in the cloud of glory; in the fifth the penitents, who occupy a place which even a perfectly pious man cannot obtain; in the sixth are the youths who have not tasted of sin in their lives; in the seventh are those poor who studied Bible and

Mishnah, and led a life of self-respecting decency. And God sits in the midst of them and expounds the Torah to them....

6th Day: As the fish were formed out of water, and the birds out of boggy earth well mixed with water, so the mammals were formed out of solid earth, and as leviathan is the most notable representative of the fish kind, and ziz of the bird kind, so behemot is the most notable representative of the mammal kind. Behemot matches leviathan in strength, and he had to be prevented, like leviathan, from multiplying and increasing, else the world could not have continued to exist; after God had created him male and female, He at once deprived him of the desire to propagate his kind. He is so monstrous that he requires the produce of a thousand mountains for his daily food. All the water that flows through the bed of the Jordan in a year suffices him exactly for one gulp. It therefore was necessary to give him one stream entirely for his own use, a stream flowing forth from Paradise, called Yubal. Behemot, too, is destined to be served to the pious as an appetizing dainty, but before they enjoy his flesh, they will be permitted to view the mortal combat between leviathan and behemot, as a reward for having denied themselves the pleasures of the circus and its gladiatorial contests. Leviathan, ziz, and behemot are not the only monsters; there are many others, and marvelous ones, like the re'em, a giant animal, of which only one couple, male and female, is in existence. Had there been more, the world could hardly have maintained itself against them. The act of copulation occurs but once in seventy years between them, for God has so ordered it that the male and female re'em are at opposite ends of the earth, the one in the east, the other in the west. The act of copulation results in the death of the male. He is bitten by the female and dies of the bite. The female becomes pregnant and remains in this state for no less than twelve years. At the end of this long period she gives birth to twins, a male and a female. The year preceding her delivery she is not able to move. She would die of hunger, were it not that her own spittle flowing copiously from her mouth waters and fructifies the earth near her and causes it to bring forth enough for her maintenance. For a whole year the animal can but roll from side to side, until finally her belly bursts, and the twins issue forth. Their appearance is thus the signal for the death of the mother re'em. She makes room for the new generation, which in turn is destined to suffer the same fate as the generation that went before. Immediately after birth, the one goes eastward and the other westward, to meet only after the lapse of seventy years, propagate themselves, and perish. A traveler who once saw a re'em one day old described its height to be four parasangs, and the length of its head one parasang and a half. Its horns measure one hundred ells, and their height is a great deal more. One of the most remarkable creatures is the "man of the mountain," [Man Mountain, Mountain-Man] Adne Sadeh, or, briefly, Adam. His form is exactly that of a human being, but he is fastened to the ground by means of a navel-string, upon which his life depends. The cord once snapped, he dies. This animal keeps himself alive with what is produced by the soil around about him as far as his tether permits him to crawl. No creature may venture to approach within the radius of his cord, for he seizes and demolishes whatever comes in his reach. To kill him, one may not go near to him, the navel-string must be severed from a distance by means of a dart, and then he dies amid groans and moans. Once upon a time a traveler happened in the region where this animal is found. He overheard his host consult his wife as to what to do to honor their guest, and resolve to serve "our man," as he said. Thinking he had fallen among cannibals, the stranger ran as fast as his feet could carry him from his entertainer, who sought vainly to restrain him. Afterward, he found out that there had been no intention of regaling him with human flesh, but only with the flesh of the strange animal called "man." As the "man of the mountain" is fixed to the ground by his navel-string, so the barnacle-geese is grown to a tree by its bill. It is hard to say whether it is an animal and must be slaughtered to be fit for food, or whether it is a plant and no ritual ceremony is necessary before eating it. Among the birds the phoenix is the most wonderful. When Eve gave all the animals some of the fruit of the tree of knowledge, the phoenix was the only bird that refused to eat thereof, and he was

rewarded with eternal life. When he has lived a thousand years, his body shrinks, and the feathers drop from it, until he is as small as an egg. This is the nucleus of the new bird. The phoenix is also called "the guardian of the terrestrial sphere." He runs with the sun on his circuit, and he spreads out his wings and catches up the fiery rays of the sun. If he were not there to intercept them, neither man nor any other animate being would keep alive. On his right wing the following words are inscribed in huge letters, about four thousand stadia high: "Neither the earth produces me, nor the heavens, but only the wings of fire." His food consists of the manna of heaven and the dew of the earth. His excrement is a worm, whose excrement in turn is the cinnamon used by kings and princes. Enoch, who saw the phoenix birds when he was translated, describes them as flying creatures, wonderful and strange in appearance, with the feet and tails of lions, and the heads of crocodiles; their appearance is of a purple color like the rainbow; their size nine hundred measures. Their wings are like those of angels, each having twelve, and they attend the chariot of the sun and go with him, bringing heat and dew as they are ordered by God. In the morning when the sun starts on his daily course, the phoenixes and the chalkidri sing, and every bird flaps its wings, rejoicing the Giver of light, and they sing a song at the command of the Lord. Among reptiles the salamander and the shamir are the most marvelous. The salamander originates from a fire of myrtle wood which has been kept burning for seven years steadily by means of magic arts. Not bigger than a mouse, it yet is invested with peculiar properties. One who smears himself with its blood is invulnerable, and the web woven by it is a talisman against fire. The people who lived at the deluge boasted that, were a fire flood to come, they would protect themselves with the blood of the salamander. King Hezekiah owes his life to the salamander. His wicked father, King Ahaz, had delivered him to the fires of Moloch, and he would have been burnt, had his mother not painted him with the blood of the salamander, so that the fire could do him no harm....

## II. Adam.

Man and the World: With ten Sayings God created the world, although a single Saying would have sufficed. God desired to make known how severe is the punishment to be meted out to the wicked, who destroy a world created with as many as ten Sayings, and how goodly the reward destined for the righteous, who preserve a world created with as many as ten Sayings. The world was made for man, though he was the last comer among its creatures. This was design. He was to find all things ready for him. God was the host who prepared dainty dishes, set the table, and then led His guest to his seat. At the same time man's late appearance on earth is to convey an admonition to humility. Let him beware of being proud, lest he invite the retort that the gnat is older than he. The superiority of man to the other creatures is apparent in the very manner of his creation, altogether different from theirs. He is the only one who was created by the hand of God. The rest sprang from the word of God. The body of man is a microcosm, the whole world in miniature, and the world in turn is a reflex of man. The hair upon his head corresponds to the woods of the earth, his tears to a river, his mouth to the ocean. Also, the world resembles the ball of his eye: the ocean that encircles the earth is like unto the white of the eye, the dry land is the iris, Jerusalem the pupil, and the Temple the image mirrored in the pupil of the eye. But man is more than a mere image of this world. He unites both heavenly and earthly qualities within himself. In four he resembles the angels, in four the beasts. His power of speech, his discriminating intellect, his upright walk, the glance of his eye—they all make an angel of him. But, on the other hand, he eats and drinks, secretes the waste matter in his body, propagates his kind, and dies, like the beast of the field. Therefore, God said before the creation of man: "The celestials are not propagated, but they are immortal; the beings on earth are propagated, but they die. I will create man to be the union of the two, so that when he sins, when he behaves like a beast, death shall overtake him; but if he refrains from sin, he shall live forever." God now bade all beings in heaven and on earth contribute to the creation of man, and He Himself took part in it. Thus, they all will love man, and if he



should sin, they will be interested in his preservation. The whole world naturally was created for the pious, the God-fearing man, whom Israel produces with the helpful guidance of the law of God revealed to him. It was, therefore, Israel who was taken into special consideration at the time man was made. All other creatures were instructed to change their nature, if Israel should ever need their help in the course of his history. The sea was ordered to divide before Moses, and the heavens to give ear to the words of the leader; the sun and the moon were bidden to stand still before Joshua, the ravens to feed Elijah, the fire to spare the three youths in the furnace, the lion to do no harm to Daniel, the fish to spew forth Jonah, and the heavens to open before Ezekiel." In His modesty, God took counsel with the angels, before the creation of the world, regarding His intention of making man. He said: "For the sake of Israel, I will create the world. As I shall make a division between light and darkness, so I will in time to come do for Israel in Egypt—darkness shall be over the land, and the children of Israel shall have light in their dwellings; as I shall make a separation between the waters under the firmament and the waters above the firmament, so I will do for Israel—I will divide the waters for him when he crosses the Red Sea; as on the third day I shall create plants, so I will do for Israel—I will bring forth manna for him in the wilderness; as I shall create luminaries to divide day from night, so I will do for Israel—I will go before him by day in a pillar of cloud and by night in a pillar of fire; as I shall create the fowl of the air and the fishes of the sea, so I will do for Israel—I will bring quails for him from the sea ; and as I shall breathe the breath of life into the nostrils of man, so I will do for Israel—I will give the Torah unto him, the tree of life." The angels marveled that so much love should be lavished upon this people of Israel, and God told them: "On the first day of creation, I shall make the heavens and stretch them out; so, will Israel raise up the Tabernacle as the dwelling-place of My glory. On the second day, I shall put a division between the terrestrial waters and the heavenly waters; so, will he hang up a veil in the Tabernacle to divide the Holy Place and the Most Holy. On the third day, I shall make the earth put forth grass and herb; so, will he, in obedience to My commands, eat herbs on the first night of the Passover, and prepare showbread for Me. On the fourth day, I shall make the luminaries; so, will he make a golden candlestick for Me. On the fifth day, I shall create the birds; so, will he fashion the cherubim with outstretched wings. On the sixth day, I shall create man; so, will Israel set aside a man of the sons of Aaron as high priest for My service." Accordingly, the whole of creation was conditional. God said to the things He made on the first six days: "If Israel accepts the Torah, you will continue and endure; otherwise, I shall turn everything back into chaos again." The whole world was thus kept in suspense and dread until the day of the revelation on Sinai, when Israel received and accepted the Torah, and so fulfilled the condition made by God at the time when He created the universe.

**The Angels and the Creation of Man:** God in His wisdom having resolved to create man, He asked counsel of all around Him before He proceeded to execute His purpose—an example to man, be he never so great and distinguished, not to scorn the advice of the humble and lowly. First God called upon heaven and earth, then upon all other things He had created, and last upon the angels. The angels were not all of one opinion. The Angel of Love favored the creation of man, because he would be affectionate and loving; but the Angel of Truth opposed it because he would be full of lies. And while the Angel of Justice favored it, because he would practice justice, the Angel of Peace opposed it, because he would be quarrelsome. To invalidate his protest, God cast the Angel of Truth down from heaven to earth, and when the others cried out against such contemptuous treatment of their companion, He said, "Truth will spring back out of the earth." The objections of the angels would have been much stronger, had they known the whole truth about man. God had told them only about the pious and had concealed from them that there would be reprobates among mankind, too. And yet, though they knew but half the truth, the angels were nevertheless prompted to cry out: "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him? " God replied: "The fowl of the air and the fish of the sea, what were they created for? Of what avail a larder full of appetizing dainties, and no

guest to enjoy them? "And the angels could not but exclaim: " O Lord, our Lord, how excellent is Thy name in all the earth! Do as is pleasing in Thy sight." For not a few of the angels their opposition bore fatal consequences. When God summoned the band under the archangel Michael, and asked their opinion on the creation of man, they answered scornfully: " What is man, that Thou art mindful of him? And the son of man, that Thou visitest him? "God thereupon stretched forth His little finger, and all were consumed by fire except their chief Michael. And the same fate befell the band under the leadership of the archangel Gabriel; he alone of all was saved from destruction. The third band consulted was commanded by the archangel Labbiel. Taught by the horrible fate of his predecessors, he warned his troop: "You have seen what misfortune overtook the angels who said, 'What is man, that Thou art mindful of him? 'Let us have a care not to do likewise, lest we suffer the same dire punishment. For God will not refrain from doing in the end what He has planned. Therefore, it is advisable for us to yield to His wishes. "Thus warned, the angels spoke: " Lord of the world, it is well that Thou hast thought of creating man. Do Thou create him according to Thy will? And as for us, we will be his attendants and his ministers, and reveal unto him all our secrets. "Thereupon God changed Labbiel's name to Raphael, the Rescuer, because his host of angels had been rescued by his sage advice. He was appointed the Angel of Healing, who has in his safe-keeping all the celestial remedies, the types of the medical remedies used on earth."

The Creation of Adam: When at last the assent of the angels to the creation of man was given, God said to Gabriel: "Go and fetch Me dust from the four corners of the earth, and I will create man therewith. "Gabriel went forth to do the bidding of the Lord, but the earth drove him away, and refused to let him gather up dust from it. Gabriel remonstrated: "Why, O Earth, dost thou not hearken unto the voice of the Lord, who founded thee upon the waters without props or pillars? "The earth replied and said: "I am destined to become a curse, and to be cursed through man, and if God Himself does not take the dust from me, no one else shall ever do it. "When God heard this, He stretched out His hand, took of the dust of the ground, and created the first man therewith." Of set purpose the dust was taken from all four comers of the earth, so that if a man from the east should happen to die in the west, or a man from the west in the east, the earth should not dare refuse to receive the dead and tell him to go whence he was taken. Wherever a man chanceth to die, and wheresoever he is buried, there will he return to the earth from which he sprang. Also, the dust was of various colors—red, black, white, and green—red for the blood, black for the bowels, white for the bones and veins, and green for the pale skin. At this early moment the Torah interfered. She addressed herself to God: " O Lord of the world! The world is Thine, Thou canst do with it as seemeth good in Thine eyes. But the man Thou art now creating will be few of days and full of trouble and sin. If it be not Thy purpose to have forbearance and patience with him, it was better not to call him into being. God replied, "Is it for naught I am called long-suffering and merciful?" The grace and lovingkindness of God revealed themselves particularly in His taking one spoonful of dust from the spot where in time to come the altar would stand, saying, "I shall take man from the place of atonement, that he may endure."

The Soul of Man: The care which God exercised in fashioning every detail of the body of man is as naught in comparison with solicitude for the human soul. The soul of man was created on the first day, for it is the spirit of God moving upon the face of the waters. Thus, instead of being the last, man is really the first work of creation. This spirit, or, to call it by its usual name, the soul of man, possesses five different powers. By means of one of them she escapes from the body every night, rises up to heaven, and fetches new life thence for man. With the soul of Adam, the souls of all the generations of men were created. They are stored up in a promptuary, in the seventh of the heavens, whence they are drawn as they are needed for human body after human body." The soul and body are united in this way:".....

The Ideal Man: Like all creatures formed on the six days of creation, Adam came from the hands of the Creator fully and completely developed. He was not like a child, but like a man of twenty years of age. The dimensions of his body were gigantic, reaching from heaven to earth, or, what amounts to the same, from east to west. Among later generations of men, there were but few who in a measure resembled Adam in his extraordinary size and physical perfections. Samson possessed his strength, Saul his neck, Absalom his hair, Asahel his fleetness of foot, Uzziah his forehead, Josiah his nostrils, Zedekiah his eyes, and Zerubbabel his voice. History shows that these physical excellencies were no blessings to many of their possessors; they invited the ruin of almost all. Samson's extraordinary strength caused his death; Saul killed himself by cutting his neck with his own sword; while speeding swiftly, Asahel was pierced by Abner's spear; Absalom was caught up by his hair in an oak, and thus suspended met his death; Uzziah was smitten with leprosy upon his forehead; the darts that killed Josiah entered through his nostrils, and Zedekiah's eyes were blinded. The generality of men inherited as little of the beauty as of the portentous size of their first father. The fairest women compared with Sarah are as apes compared with a human being. Sarah's relation to Eve is the same, and, again, Eve was but as an ape compared with Adam. His person was so handsome that the very sole of his foot obscured the splendor of the sun. His spiritual qualities kept pace with his personal charm, for God had fashioned his soul with particular care. She is the image of God, and as God fills the world, so the soul fills the human body; as God sees all things, and is seen by none, so the soul sees, but cannot be seen; as God guides the world, so the soul guides the body; as God in His holiness is pure, so is the soul; and as God dwells in secret, so doth the soul. When God was about to put a soul into Adam's clod-like body, He said: "At which point shall I breathe the soul into him? Into the mouth? Nay, for he will use it to speak ill of his fellow-man. Into the eyes? With them he will wink lustfully. Into the ears? They will hearken to slander and blasphemy. I will breathe her into his nostrils; as they discern the unclean and reject it, and take in the fragrant, so the pious will shun sin, and will cleave to the words of the Torah.....

Also, a sample from the Soncino's Midrash Rabbah on Bereshith-Genesis, vol. 1, edited by Freedman, 1939:

#### Midrash Rabbah Bereshith-Genesis Chapter 1:

1. R. Oshaya commenced [his exposition thus]: *Then I was by Him, as a nursling (amon); and I was daily all delight* (Prov. viii, 30). 'Amon' means tutor; 'amon' means covered; 'amon' means hidden 1; and some say, 'amon' means great. 'Amon' is a tutor, as you read, As an omen

(nursing-father) carrieth the sucking child (Num. xi, 12). 'Amon' means covered, as in the verse, Ha'emunim (*they that were clad* i.e. covered) *in scarlet* (Lam. iv, 5). 'Amon' means hidden, as in the verse, *and he concealed (omen)* 2 *Hadassah* (Est. ii, 7). 'Amon' means great, as in the verse, *Art thou better than No-amon* (Nah. iii, 8)? which is rendered, Art thou better than Alexandria the Great, that is situate among the rivers? 3 Another interpretation: 'amon' is a workman (*uman*). The Torah declares: 'I was the working tool of the Holy One, blessed be He/ In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus, God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED (I, 1), BEGINNING referring to the Torah, as in the verse, *The Lord made me as the beginning of His way* (Prov. viii, 22). 4

(1 The speaker is the Torah (Wisdom) personified, referring to the pre-Creation era. The Torah was with God as with a tutor, reared, as it were, by the Almighty (this is similar to E.V.); it was also covered up and hidden. This may mean that the laws of the Torah were unknown until the Revelation at Sinai, while some of them remained 'hidden' even then, i.e. their reasons are not known. 2 E.V. '*brought up*'. The Midrash understands it to mean that Mordecai concealed her from the public gaze. 3 Translation of the second half of the verse. 4 Here too the speaker is the Torah. Thus, the verse is translated: By means of the 'beginning', sc. the Torah, God created, etc.)

#### Midrash Rabbah Bereshith-Genesis Chapter 2:

AND THE DARKNESS HE CALLED NIGHT, Esau; AND THERE WAS EVENING Esau; AND THERE WAS MORNING, Jacob. ONE DAY [teaches] that the Holy One, blessed be He, gave him one [unique] day: and which is that? the Day of Atonement.<sup>1</sup>

4. R. Simeon b. Lakish applied the passage to the [foreign] Powers. NOWTHE EARTH WAS TOHU (E.V. 'UNFORMED') symbolizes Babylonia: *I beheld the earth, and, lo, it was tohu* E.V. 'waste' (Jer. iv, 23) 2; AND BOHU (E.V. 'VOID') symbolizes Media: *They hastened (wa-yabhillu) to bring Haman* (Est. vi, 14). 3 AND DARKNESS symbolizes Greece, which darkened the eyes of Israel with its decrees, ordering Israel, 'Write on the horn of an ox that ye have no portion in the God of Israel/ 4 UPON THE FACE OF THE DEEP —this wicked State 5: just as the great deep cannot be plumbed, so one cannot plumb [the depths of iniquity of] this wicked State. AND THE SPIRIT OF GOD HOVERED: this alludes to the spirit of Messiah, as you read, *And the spirit of the Lord shall rest upon him* (Isa. xi, 2). In the merit of what will [this spirit] eventually come? [For the sake of that which] HOVERED OVER THE FACE OF THE WATERS, i.e. in the merit of repentance which is likened to water, as it is written, *Pour out thy heart like water* (Lam, ii, 19). R. Haggai said in the name of R. Pedath: A covenant was made with water<sup>6</sup> that even in the hot season a breeze stirs over it. <sup>7</sup>

(1 I.e. it is the one day over which Satan, symbolizing the wickedness of Esau, has no power; cf. *infra*, iii, 8. 2 Jeremiah refers to the desolation wrought by the conquering might of Babylonia, *Tobu* and *bohu* are applied to Babylonia and Media (Persia) respectively in the sense that they caused chaos and destruction. 3 This happened in Media, and *wa-yabhillu* is linked up with '*bohu*'. Or possibly *wa-yabhillu* is read: *wayabo bohu lo*, and they brought desolation to him. Mah. 4 The reference is to Antiochus who endeavored to annihilate Judaism and implant Hellenism in its stead; 'write on the horn of an ox' probably implies a public disavowal of Judaism. 5 Pesik. R.: to the wicked State of Edom i.e. Rome. 6 I.e. it is the eternal nature of water. 7 He translates '*ruah*' literally, wind, and also stresses the present tense of *merahefeth*) lit. 'hovers'; thus, the verse means that at all times a breeze, caused by God, stirs over the waters.)

(From: Internet Sacred Text Archive's selections from Midrash Rabbah):

It is forbidden to inquire what existed before creation, as Moses distinctly tells us (Deut. iv. 32): "Ask now of the days that are past which were before thee, since the day God created man upon earth." Thus, the scope of inquiry is limited to the time since the Creation.

The unity of God is at once set before us in the history of creation, where we are told he, not they, created.

The Torah was to God, when he created the world, what the plan is to an architect when he erects a building.

The aleph, being the first letter of the Hebrew alphabet, demurred at her place being usurped by the letter beth, which is second to her, at the creation; the history of which commences with the latter, instead of with the former. She was, however, quite satisfied when told that, in the history of giving the Decalogue, she would be placed at the beginning, for the world has only been created on account of the Torah, which, indeed, existed anterior to creation; and had the Creator not foreseen that Israel would consent to receive and diffuse the Torah, creation would not have taken place.

There is a difference of opinion as to the day on which angels were created; one authority decides for the second day, on the ground that they are mentioned in connection with water (Ps. civ. 3, 4), which was created on that day; while another, arguing from the fact that they are said to fly (Isa. vi.), assigns their creation to the fifth day, on which all other flying things were created. But all authorities are agreed that they did not exist on the first day of creation, so that skeptics cannot say that they were helpers in the work of creation.

The title of an earthly king precedes his name, for instance, Emperor Augustus, etc. Not so was the will of the King of kings; He is only known as God after creating heaven and earth. Thus, it is not said, "God created," but "In the beginning created God heavens and earth"; He is not mentioned as God before he created.

Even the new heavens and earth, spoken of by the Prophet Isaiah (lxv. 17), were created in the six days of creation.

When any divergence is found in the Scriptures it must not be thought that it is by mere accident, for it is done advisedly. Thus, for instance, we invariably find Abraham, Isaac, and Jacob; but once, as an exception, Jacob is mentioned before the other patriarchs (Lev. xxvi. 42). Again, whilst Moses has always precedence over Aaron, in one instance we find Aaron's name placed before that of Moses (Exod. vi. 26). This is also the case with Joshua and Caleb; whilst the former normally precedes the name of Caleb, there is one exception (Numb. xiv. 30).

This is to show us that these men were equally beloved by God. The same is the case with the love and honor due to parents; whilst the father is as a rule mentioned first in this connection, once (in Lev. xix. 3) the mother is mentioned before the father. This is also intended to indicate that children owe the same love and honor to the mother as to the father.

The man that gloats over another man's disgrace and thinks himself raised in dignity by it, is unworthy of future bliss.

Light is mentioned five times in the opening chapter of the Bible. This points to the five books of Moses. "God said, let there be light," refers to the book of Genesis, which enlightens us as to how creation was carried out. The words, "And there was light," bear reference to the book of Exodus, which contains the history of the transition of Israel from darkness to light. "And God saw the light that it was good": this alludes to the book of Leviticus, which contains numerous statutes. "And God divided between the light and between the darkness": this refers to the book of Numbers, divided as that book is between the history of those who came out of Egypt and that of those who were on their way to possess the promised land. "And God called the light day": this bears reference to the book of Deuteronomy, which is not only a rehearsal of the four earlier books but contains Moses's eloquent dying charge to Israel and many laws not mentioned in the preceding books.

"And the earth was without form and void." There seems to be some reason for the earth's despondency, as though she was aware of her lot beforehand. This may be illustrated by the following parable: A king acquired two servants on precisely the same conditions but made a distinction in their treatment. Regarding the one, he decreed that she should be fed and maintained at the expense of the king. For the other, he decided that she must maintain herself by her own labor. In the same way, the earth was sad because she saw that the heavens and the earth were equally and at the same time called into being by the same "let there be," or will of God, and yet the heavenly bodies feast on: and are maintained by divine glory; whilst earthly bodies, unless they labor and produce their own sustenance, are not sustained. Or, again, it is as though the king decreed that the one servant should be a constant dweller in his palace, whilst the other should be a fugitive and a wanderer; or gave to the one perpetuity or eternity, and to the other, death. Thus, the earth knowing--as though by inspiration--God's words spoken afterward to Adam (Gen. iii. 17): "Cursed is the ground for thy sake," put on mourning, and thus was "without form and void."

In the words, "And there was evening and there was morning one day," the "one day" referred to is the Day of Atonement--the day of expiation.

There seems to be a covenant made with the waters that whenever the heat is excessive and there is scarcely a breath of air moving on land, there is always some breeze, however slight, on the waters.

God knew beforehand that the world would contain both righteous and wicked men, and there is an allusion to this in the story of creation. "The earth without form," means the wicked, and the words, "and there was light," refers to the righteous.

Other worlds were created and destroyed ere this present one was decided on as a permanent one.

Rain is produced by the condensed effusion of the upper firmament.

"How is it," asked an inquisitive matron of Rabbi José, "that your Scriptures crown every day of creation with the words: 'And God saw that it was good,' but the second day is deprived of this phrase?" The Rabbi sought to satisfy her by pointing out that at the end of the creation it is said: "And God saw all that he had made, and it was exceedingly good," so that the second day shares in this commendation. "But," insisted the matron, "there is still an unequal division, since every day has an additional sixth part of the praise, whilst the second day has only the sixth part without the whole one, which the others have for themselves." The sage then mentioned the opinion of Rabbi Samuel, that the reason for the omission is to be found in the fact that the work begun on the second day was not finished before the following (the third) day; hence we find the expression "it was good" twice on that day.

Three were accused: Adam, Eve, and the Serpent; but four were sentenced, viz., the earth, as well as those three. The earth received her sentence as the element out of which rebellious and fallen man was formed.

The waters of the various seas are apparently the same, but the different taste of the fish coming from the various seas seems to contradict this.

God made a condition with Nature at the creation, that the sea should divide to let the Israelites pass through it at the Exodus, and that Nature should alter her course when emergency should arise.

When iron was found the trees began to tremble, but the iron reassured them: "Let no handle made from you enter into anything made from me, and I shall be powerless to injure you."

The following are God's presents, or free gifts, to the world: The Torah (Exod. 31:18), light (Gen. 1:17), Rain (Lev. 26:4), Peace (Lev. 26:6), Salvation (Ps. 18:36), Mercy (Ps. 106:46). Some add also the knowledge of navigation.

When creation was all but ended, the world with all its grandeur and splendor stood out in its glorious beauty. There was but one thing wanting to consummate the marvelous work called into existence by the mere "let there be," and that was a creature with thought and understanding able to behold, reflect, and marvel on this great handiwork of God, who now sat on his divine throne surrounded by hosts of angels and seraphim singing hymns before him.

Then God said, "Let us make man in our likeness, and let there be a creature not only the product of earth, but also gifted with heavenly, spiritual elements, which will bestow on him reason, intellect, and understanding." Truth then appeared, falling before God's throne, and in all humility exclaimed: "Deign, O God, to refrain from calling into being a creature who is beset with the vice of lying, who will tread truth under his feet." Peace came forth to support this petition. "Wherefore, O lord, shall this creature appear on earth, a creature so full of strife and contention, to disturb the peace and harmony of thy creation? He will carry the flame of quarrel and ill-will in his trail; he will bring about war and destruction in his eagerness for gain and conquest."

Whilst they were pleading against the creation of man, there was heard, arising from another part of the heavens, the soft voice of Charity: "Sovereign of the universe." the voice exclaimed, in all its mildness, "vouchsafe thou to create a being in thy, likeness, for it will be a noble creature striving to imitate thy attributes by its actions. I see man now in Spirit, that being with God's breath in his nostrils, seeking to perform his great mission, to do his noble work. I see him now in spirit, approaching the humble hut, seeking out those who are distressed and wretched to comfort them, drying the tears of the afflicted and despondent, raising up them that are bowed down in spirit, reaching his helping hand to those who are in need of help, speaking peace to the heart of the widow, and giving shelter to the fatherless. Such a creature cannot fail to be a glory to his Maker." The Creator approved of the pleadings of Charity, called man into being, and cast Truth down to the earth to flourish there; as the Psalmist says (Ps. lxxxv. 12): "Truth shall spring out of the earth; and righteousness shall look down from heaven to abide with man"; and he dignified Truth by making her his own seal.

The sun alone without the moon would have sufficed for all his purpose, but if he were alone the primitive people might have had some plausible excuse for worshiping him. So, the moon was added, and there is less reason for deifying either.

The progeny of man is reckoned from his father's and not from his mother's family.

"Let us make man." God may be said to address the spiritual and the material elements thus: "Till now all creatures have been of matter only; now I will create a being who shall consist of both matter and spirit."

"In our form, in our likeness." "Hitherto there was but one such creature; I have now added to him another who was taken from him. They shall both be in our form and likeness; there shall be no man without a woman and no woman without a man, and no man and woman together without God." Thus, in the words AISH VASHH ("man and woman") there is the word IH (God).

If they are unworthy the I from the word AISH and the H from VASHH is taken away, and thus IH, God, departs and there are left the words ASH VASH = "fire and fire."

Adam was created with two bodies, one of which was cut away from him and formed Eve.

If man had been created out of spiritual elements only there could be no death for him, in the event of his fall. If, on the other hand, he had been created out of matter only, there could be no future bliss for him. Hence, he was formed out of matter and spirit. If he lives the earthly, i.e., the animal life only, he dies like all matter; if he lives a spiritual life he obtains the spiritual future bliss.

Michael and Gabriel acted as "best men" at the nuptials of Adam and Eve. God joined them in wedlock and pronounced the marriage-benediction on them.

Rabbi Meier wrote a scroll for his own use, on the margin of which he wrote, in connection with the words: "And God saw that it was good." "This means death, which is the passing from life transitory to life everlasting."

God knows our thoughts before they are formed.

There is a limit to everything except to the greatness and depth of the Torah.

These selections are only a very small example that are available to us of the ancient and varied inferences and interpretations of the details of the texts of Scripture. But they were necessary to help us see and learn of the hidden things that have found their way in our biblical understanding from traditions and culture. The selections of more scholarly or academic nature are even more abundant. For this reason, it is most important to adjust our views, with those doctrines that are established and common by the authorities of the schools, churches, synagogues, and other centers of learning among us. For among the Jews the authority of the Talmud and Mishnah with those Elders, Sages, or Rabbis in them, is of the highest regard, and in Torah studies, first and foremost is the Mikraot Gedolot and Rashi, then a host of others like Maimonides, Nachmanides, Karo, Luria, Ba'al Shem Tov, S.R. Hirsch, etc. In like manner among Christians the authority of Augustine and Aquinas must be given the first place in the comparison and evaluation of our doctrines, then the other authorities, which are too vast to cite.

We were reflecting upon the Creation Week. The words we read were: Beginning, God, created, heaven, and earth. We discovered that the Text of verse 1:1 is translated in several ways: 'in the beginning', 'in beginning', 'originally', 'in [the] beginning of', 'in [the] beginning [when]', and so forth. The grammar (absolute or construct, relative or indicative, full or shortened, etc.) will determine our understanding, and our understanding will influence the grammar. The context, near and remote, will alter our views and doctrines as we proceed. 'God' in the Hebrew is 'Elohim' the -im ending tells us it is a plural word and a masculine noun or substantive, which in Hebrew is quite common as in 'shamayim' (heaven (s)), 'mayim' (water(s)), 'chayim' (life or lives), etc. Those who rashly and naively advocate the plural rendering here, and in most of its occurrence, do not pay close attention to the Text and usage; for the verb 'create' is 'bara' in the singular masculine, 'he-created,' and not the plural 'they-created' 'bara-u' (compare Ps. 148:5: 'we-nib-ra-u' = and-they-were-created; also: 'asu' = 'they made', 'asah' = 'he-made'). So, Elohim is 'He' and not 'they' even though there are mysteries within this plural form for God, which will unfold in the Bible as it has in the world. (In like manner we will inform the reader that in the Quran, the Arabic plural is used repeatedly as a singular in relations to God or Allah, Who often says of Himself, We, Us, Our, and with striking emphasis.) The heavens and the earth are the objects and essence or constituents of creation which embraces and embodies the entire natural world or universe. The Heavens or Heaven is the Universe, and the Earth or Planet is a member of the Heavens. And in



turn, as the highest place is heaven, so too, the earth is the best and special member or planet within the universe; and then in the next progression is the Garden of Eden, then Man, and so forth.

We wonder that if creation had a beginning, then what existed before that beginning. Some think that Genesis does not declare the origin of the natural creation or universe, but that the universe always existing, that is preexisting, is here transformed by God into the ordered universe we now see and know. The Torah Anthology of the MeAm Lo'ez on verse one, warns us: "It is important that we not probe too deeply into the mysteries. We should not try to find out what the world was like before heaven and earth was created, or what it will be like after they no longer exist. Neither should we seek to find out what is above the heavens, below the earth, or beyond the four directions, east, west, north and south. The human mind obviously cannot even grasp a thousandth of all this, so it is best not to think of these things at all. If a person spends his time contemplating these things, it would have been better if he had never been born." Then again at verse two: "The Torah did not have to tell us what the earth was like before the creation, but it does so teach that everything, without exception, was created in these six days. After this, nothing new would be formed, and nothing that was completed would be changed. The world constantly follows a single set of laws, which were set in the days of creation." We think this is a wise warning but does not discourage us from searching the hidden things of God. For the idea that the angels were created in the natural creation was in part due to the thinking and teaching that the natural creation is the same as the spiritual world, or spiritual creation. As God is different and other than His creation, so the natural world is not the spiritual world. We may admit and allow that the Heavens and the Earth infer, imply, suggest, or reflect the other world which is higher and prior to the present world. We may not go beyond what is written but bound by biblical limits we might explore some notions of the other world. We have had certain learned and wise men throughout the many centuries tell us that the universe is very large, and very old. We too understand that the universe is infinite, immense, and eternal, and our ability to mentally and cognitively contemplate such a vast and complex cosmic system is quite intriguing. We have advanced in our comprehension from a universe of thousands of miles, to millions and billions of miles and light years, to trillions and beyond; and our rational perceptions have gone from planets and stars in the thousands and millions in our solar system and galaxy, to trillions of stars within billions of galaxies. And not just the big things, but the small and very small world has been brought to our minds and understanding of the invisible world that exist all around us, and within us.

We do not know in Genesis of the spiritual world of which God is the Prime and Chief Member along with those spiritual beings and creatures found in the Bible as angels and messengers, cherubs and seraphs, archangels and princes, and principalities and powers. It is clear that spirits, spiritualities, and spiritual beings and things have clearly occupied the human heart and mind wherever we find man. Not only Jews and Christians, Muslims and religious adherents of every kind, primitives and moderns, all have this spiritual disposition in one degree or other. So, when we read that "the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the surface of the waters", we immediately begin to think and ask some questions. If God created the creation, and the earth was in chaos and formlessness, waste, ruin, void and emptiness, and embryonic and undeveloped; then why was it created thus? Or was it in a perfected state then became ruined and destroyed? Some advocate the verb 'was' (Heb. 'haiy'thah,' from 'haiyah') could and should be rendered 'became', which I was taught as a young Christian, and it very much appealed to me along with some other dispensational doctrines, but now I feel no need to hold this grammatical alternative as helpful or fruitful. That the condition of the earth in its undeveloped form and appearance (tohu and bohu) with darkness and submerged in the depths (tehom) of waters, is not a sight or picture that speak of perfection or completion, and by logical extension, of creation proper. It is creation but not proper, for

the state must be changed into something better, or more perfect. We infer that the Text implies a judgment on or about the Creation, so that this Judgment hides what we cannot see or know apart from His revelation of that mystery. We are told by science at present, that the universe originated in a cosmic universal blast producing a Big Bang, and that this cosmic explosion of infinite and immense energy in its outburst or releasing of its state and form in all its elements and properties resulted in time and space with all matter that exists. Of course, this is man's feeble attempt to explain some big problems and questions. God created the earth, and the earth needed further creation, and that creation is covered in the Creation Week.

We have before the Creation, God as God, then when He created and made anything, He as God is also now the Creator, and as the Creator God He is the Maker of all things. Now God as God, existing in Himself, and subsisting in Self, and by Himself, must by nature and being or person, contain all that is created, all things of the creation or nature or the universe, in whatever elements of its energy, its space, and its time. The matter and the life of creation must also be in Him, and of Him. In whatever way we as men or women, of science or religion, of philosophy or theology, reflect and ponder about God and creation we cannot penetrate the darkness and nothingness of eternity, that meets us as we grope to grasp the beyond. We must have some form of truth and facts, some revelation or experience, which will transcend and transport us to the unknown and to the mystery. The picture painted in verses 1-2 is the mystery that so much of human imagination and speculation has recorded from the earliest of historic times. The ancient peoples of the Middle East, India, Africa, Europe, and the Far East, have all left records of their thoughts and beliefs of creation. We pass over for the moment any preview of their witness, for we are here occupied with the Bible Text.

The Days of the Creation Week commences with Light called out of the Darkness, and the Creator is quoted as speaking, and shows by speech, that He thinks and wills. The Divine Person and His Personality is immediately presented to us in anthropomorphic terms, which reflect and answer to our humanity or human personalities. The Bible God is human-like in relations to the natural world, and in this manifestation, He is rational, intelligent, wise, and all that man as the highest natural being on earth is, so too, God as such, but infinitely higher, is also. But the doctrine of the Anthropomorphic God is not based on the lower nature ascending to the higher Nature, although in human history of the world it appears so, but the higher Nature descends or condescends to the lower in creation and revelation. The transcendent God is also the 'descendent' God, Who in creation manifest Himself in condescension to share His nature and person with us in the natural world. The natural world is a dark night, filled with lifelessness, emptiness, and chaos and confusion, disorderly and without proper structure. The spiritual world is governed by the Divine Spirit, that is by God, both in presence and relations of the highest manifest nature, that is, the can be shared by God to and with His creation and its creatures, both of the natural world and more so of the spiritual world. The Bible reveals man to be a little lower than the angels, so human nature is inferior to angelic nature; and likewise, animal nature is inferior to human nature in countless ways and properties, despite what evolution tries to teach. But we must restrain our thoughts for the moment.

The progression from the inanimate reality of the universe or nature, as it is in its original constitution, and its essential intrinsic properties and elements in its smallest state, moves on to higher or better orders of reality, which consummates in man as the final order of life in reality and nature of the natural world. The Day and Night, the Heaven and the Earth (as Sky and Land, Air and Ground, etc.), the Seas or Oceans and Lakes and Rivers, are inanimate creation, they are the world and nature without the element or property of life, or in simple Bible terms, without the Seed of Life. So that the progression, or to sanctify a naturalist word, the evolution, moves from non-life to life and living things. This progression, evolution, development, generation, and growth will constitute natural and world

history, that is the history of the universe, of the earth, and of man or humanity. We are not trying to create a Bible Science filled with scientific-biblical terms and categories, but rather we are reflecting on Scripture from our present natural understanding of modern times, to understand creation and humanity as seen in the Bible. We may note that in this first citation of God speaking, calling, naming, blessing, approving, we will continue to see Him thus and more as we continue. (A few years ago, I decided to go through my Bible with a high-lighter marker all the words and verses of God that I encountered. I went through several Books of Moses in amusement, at times amazement, when I discovered a recently published printed edition with that very feature. It's quite common to find a New Testament with the Words of Christ printed in red, but quite exceptional to find the Old Testament with the expressed words of God printed in red. So, I bought a copy, for I am very fond of Study and Reference Bibles, of the Sword Bible or the King James Easy Read (KJVER, ©2001, -07, 2010) by the Kings Word Press of Whitaker House.)

In reading the Creation Week we have the mineral or inanimate kingdom, then the vegetable or plant kingdom, then the animal kingdom, and last, the human kingdom, Naturalists class man as a mammal of the animal kingdom. In Science we are taught that the Tree of Life of Evolution as in Darwin-Haeckel's doctrine, consists of kingdoms or taxonomic ranks, first the super-kingdoms or domains or empires of organisms, then it descends in the animal kingdom to phylum, class, order, family, genus, and species. In the study of nature, we learn and identify an infinite and varied arrangement of things, both inanimate and animate, and the more we study, and the more of us given to natural study, along with research and experimentation, the more we discover how great and magnificent is nature and nature's God. In the Creation Week we are shown the Seed of Life in plants and vegetation, from grass to trees, then we have the half-point of the Creation Week on Day Four, where the government of life is determined and maintained by the heavenly bodies of Sun, Moon, and Stars, in order that higher forms of life might be created, exists, evolved, developed, adapt, and generate and grow in reproduction as the seeds do. This higher form of life come in various degree of life as souls that move, breath, grow, generate or procreate, all after their kind and order. Living things ('nephesh chayah' = 'souls of life,' 1:20) of the seas and oceans, marine life in all variations, then those who move in the air as birds, who fly with wings, and last land creatures of animals of wide variety. These animals sharing natural affinity with man, in form, features, and structure in countless ways. But with animals we have countless variety, of many kinds and relations, but with man we read of only one kind. Man, or Adam, the Human Creation, is made and created differently to any other animal, and in a single pair, male and female.

Man is created in the Divine Image and Likeness, and as lord over all, to dominate all. and this as a divine creature, like God. But we ask Scripture and search Scripture as to why God should relate such a story and account, simple and beautiful, of Creation. What is meant by the creation of the universe being reduced to 7 days, 6 days to work, and the 7th day to rest. When we were human infants in world history, as in the time from Adam to Moses, we believed the world was very simple and small in relations to its reality and truth. Our language was childish, our understanding was as babes at the breast, and we thought of time and space, of life and matter, in short, of eternal infinite inscrutable things, and were all mysteries of God (or as it was often the case, of gods and goddesses). In time from Moses to Christ mankind grew up a little, sometimes a little smarter, sometimes a little dumber, but in all more advanced in many ways. Thus, as we studied nature and the world, nay, the universe, first in our heads, then with our toys, we discovered very many secrets of the Most High. This new knowledge brought new experiences, and we soon had difficulty in sympathizing we the ancients in many of their notions and beliefs. Our ancient ancestral elders were judged as naive simpletons for their myths, legends, and fables, especially the sacred ones in the sacred texts. Thus, a form of natural agnosticism

and atheism evolved in the world over the many centuries, and increasing as we grew and discovered more secrets, and secrets that the ancients never dreamed of in their wildest dreams. And with this new kind of Bible criticism the Creation Week is called into debate, dispute, and doubt, yes, and denial.

Did God really create the universe in 6 literal days of 24 hours, and then rested on the 7th day? We read of the original creation of God, that part of that creation needed to be changed, that the change occurred in 6 days and finished on the 7th. What we think and understand is that the original creation of heaven and earth is not perfect or complete, but rather it is good. God is perfect and complete, lacking nothing as a deficiency, but altogether whole and full, with all that fulness and perfection may imply or require. The creation by nature cannot be as complete and perfect as the Creator, for the creature is dependent on its the Almighty its Maker. Therefore, we reason and reflect that in the generation of the original creation, in whatever way inferred or implied, that what follows, as described in the text of verse 2, is a corruption or deviation and alteration of the original state and condition. Then, the original state being corrupted, and afterwards altered, the altered and changed corrupted state needs to be corrected and further changed in order to renew, refresh, restore a completeness or perfection. The spiritual world that precedes the natural world, which we cannot know or experience outside of revelation or manifestation, is later in Genesis and the entire Bible afterwards and throughout, is spoken of as itself becoming corrupted and altered, and more specifically, judged. But we will not now entertain this doctrine at this early place of our investigation of Scripture. We must assume this much in our deduction and reduction of the principle that every creation and generation must by nature undergo decay and corruption, by use or abuse, by age and growth, and unless continually renewed and refreshed must needs be salvaged by restitution and resurrection or rebirth.

We do not call a state or condition, or situation, corrupted or ruined because it exists in a raw or original state, but only if it has been built or developed then damaged or unkept. We may give three examples: The land that has stones and sand scattered about, is not viewed as ruined, but as undeveloped; but once built or constructed into a building, then not maintained against the natural forces, or abused, or used without repairs, we judge it to be ruined, deteriorated, devalued, and waste. Again, a field exist with trees and plants and what is needed for building a house or home; yet the trees are not cut, and the plants not arranged, the weeds not pulled, or shrubs cleared; we do not condemn the field as a ruin and waste for its natural state of wilderness or forest; but once we developed and build our house and home, and it falls in disrepair, broken down and cluttered with trash, our condemnation is strong against the house and the owner. Lastly, man, like the animals, has in the body of male and female, all that is required for an offspring; the DNA, the cells, the chemicals and hormones, and many other things essential to life and living; but we do not regard the potentiality of any merit or value, good or bad in itself, unless conception takes place; which in turn grows, develops, and generates into a child, a baby, which brings joy to the world; but the conception being damaged, obstructed, and its development and growth interfered with, or halted, aborted, and destroyed, we label in the strongest negative judgment and condemnation, with full legal penalties. So too with creation, God must maintain actively what He makes and forms in all the varied ways of the universe or nature, so that His intention and purpose might be fulfilled. For read that in each of the Creation Days He spoke, and it came about, it was done as He desired.

We may answer the question thus created, that creation requires judgment, and in turn judgment is balanced by salvation. Not all creation will be preserved in every form and feature, but in judgment with justice must all be treated, whether good or bad, and only the best, the good, the better will be preserved for God's fuller purposes. The Creation Days no doubt hides far more than they reveal, and as time moves on in the human experience in the world of all the nations, we are daily discovering

what Paul said: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom.11:33) And again he wrote to Timothy: "I charge thee in the sight of God, Who giveth life to all things, and of Christ Jesus, Who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times He shall show, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in light unapproachable; Whom no man hath seen, nor can see: to Whom [be] honor and power eternal. Amen." (1st Tim. 6:13-16)

On the 6th Day after the animals are created, we read that God says: "Let Us make man (adam) in Our image. after Our likeness: and let them have dominion....and God created man (adam) in His own image, in the image of God created He him; male and female created He them." If Elohim speaks of man as divine, God-like, then man is not a mere animal, nor is he angelic, though angel-like in the manner that angels share the divine image and likeness, as we said earlier that man is a little lower than the angels and a little higher than the animals. A Divine Council as some interpret the "Us" is not clear, nor in what way angels relate to man, especially in his creation, but that an angelic creation is clearly implied in the plural pronoun even if we take the Christian and New Testament view of the Trinity, of the God speaking to the Word, or the Father to the Son. Further, the interpretation of the Lord as the pre-incarnate Word, as the Agent of Creation, Who by means of the Holy Spirit (the Spirit of God, Ruach Elohim), executes the will of God, and Who with the Angels and Spiritual Beings, constitute a divine and spiritual family in a spiritual world or creation. The Lord then would be speaking as God to the Angels (as in the Targum of Johnathan Ben Uzziel, and Jerusalem Targum). These and other important doctrines must be understood in those verses and places as they occur from time to time. What is clear in these verses of the 6th Day is man shares God's image and likeness, and potentially, His nature. This alone sets the Bible in clear opposition to the Science or Philosophy which makes man an ape or monkey with no superiority than a subtle serpent.

In the creation of man, we have a divine design which will unfold for several thousands of years to display the divine nature to be seen in man. The work of the 6th Day was very good. God finished His work on the 7th Day and God rested on the 7th Day. Many say He finished his work on the 6th day before the 7th day and then rested (sabbathed) on the Sabbath, but it is clear, that they are clearly wrong; and even if we allow them that His finishing touch or work was the creation of the Sabbath Day. As we have said there are many hidden things in the words of the Text, and here is one of those things which unfolds later on. As to the word 'day' or in Hebrew 'yom', we need not argue over its meaning, it is a day or part of a day, consisting of eve and morn, pm and am, night and day, as we read. That we need to insert 12 hours or 24 hours is unwise; for we will discover very soon (2:4; 5:1-2) that day is not limited to hours, and even three hours of a day is enough to make a day. And special usage of 'day' as in the Lord's Day, Day of God, Day of Judgement and Resurrection, Eternal Day, Millennial Day (as "one day is with the Lord as a thousand years, and a thousand years as one day"). In this special usage we may persuade the reader and Bible believer to regard or consider that the Creation Week consists of Creation Days, like regular ordinary days, and not like 'ages', as many have found pleasure in the typology of the Creation Week in relations to world history, and quite frequent in both Apocryphal and dispensational works. We will speak more of this shortly in regard to the 2nd Creation Account in chapter 2.

(I insert from my previous attempt of Bible Reflections this selection: Years ago a brother in Christ, and a beloved friend, wrote a song in meditation of the Sabbath of God in Creation: (JPH; Feb.22, 1981).

God is at Work! Hallelujah! God is at Work! Hallelujah!

God is at work, is at work in you.  
Both to will and do in measure: All that is in own good pleasure.  
God is at work, is at work in you.  
Oft without your comprehension: Not by your own good intention;  
God is at work, He's at work in you.  
How the mystery relieves us: That by grace He has received us:  
This is His work, is His work in you.  
Both to will and do in measure: All that's in His own good pleasure.  
God is at work; He's at work in you.  
He works to put us where He's resting: In His Christ Who's passed all testing.  
God is at rest, He's at rest in Christ!  
Oh dear saints tis such a blessing: That our God can work while resting.  
God is at work; He's at work in Christ!

#### GENESIS: Chapters 2-4: Generations of the Heavens and Earth:

We must point out that in biblical hermeneutics or scriptural interpretations, Bible believers have noticed and identified various rules or principles that should be observed in bible study. Rules as Scripture explains Scripture, a quote versus a statement, answering the questions of interrogation and investigation as who, what, when, where, why, etc. One of the rules is Text in Context without Pretext. But an often-forgotten or neglected rule is that of the First Occurrence, that a word in its first occurrence or instance is too be carefully noted and remembered, for it will govern all occurrences and usage thereafter. Already from the Creation Week we have encountered many first instances which govern our reflections and consideration, thus our doctrines, even now. The words: beginning, created, God, heaven, earth, God's Spirit, and many more, are important to govern and form our views of understanding. An example is God or Elohim in the Creation Week, no other word or term is used of Him Who is revealed as the Creator, and thus Elohim, or God as Elohim, is related to Creation and creatures. So when we read there after that God as Elohim speaks and acts, or exists and lives, the relations is with creation, whether it is the universe, earth, man, the nations, or the like. Thus, when we meet God in our reading of this next account of the Generations of the Creation, we are prepared to notice and consider that He is now Jehovah Elohim or the LORD God, and then later we follow the text as it presents Him as Lord or God, or the Almighty or El Shaddai, and all such. In the Creation the Word of Power is obvious, that when and where the Creator wills and speaks it is done. The act of power is of His Spirit or Wind and Breath as an Energy or Force which proceeds from God and resides in God. God does not need to accomplish or effect His will and desire by physical means and instrumentation, or by extension of arms and hands, of legs and feet, not even a Divine Nod or Blink is essential to His Power. But Scripture describes Him in manifestation with these invisible forms and attributes. And when man is created it is in a divine image as human, that is, a divine-human creature.

God was resting on the 7th Day, and we are not told that the 7th Day had an evening and morning, that it ended at a certain hour or moment. What Scripture immediately records are the Generations of the Heavens and of the Earth. The creation is the origin of God's work, the Generations,

the Toledoth, are the history and biography of the creation or genesis as it pertains to the heavens and the earth. These Generations are Ten in the Book of Genesis, Esau is referred to twice but counted only once. The Generations of the heavens and the earth, of Adam, of Noah, of the sons of Noah, of Shem, of Terah, of Ishmael, of Isaac, of Esau (twice), and of Jacob. They are genealogies and biographies in a peculiar way, we may say they are records and documents of the times and life of the persons, places, and things which they treat. Genesis is a Book of Creation and Generations, a living history of God and the Lord God interacting with the world and man. This account reveals how the creation was generated, created, made, formed, arranged, adorned, ordered, and all else. The Lord God is interested in His creation for the single purpose of a man to be in the place He has set his eyes and heart upon. The Earth was not ready for the Man, and man was not yet created in reality or in generation, though he was created in the Creation Week. But in order for the divine image and likeness to be generated in creation he must be formed and enlivened. The Formation of man is of the dust of the ground, the dirt of earth, but his life is to be divine, that is, we may say, of heaven. This infusion and impartation of the breath of life (nishmah chiyim) into this human form called man, a body and substance not yet alive, but called Man or Adam, and in creation perfectly made as Male and Female; and now becomes a living soul (le-nephesh chayah). Here Adam is created alone as the male. (We will understand the human constitution of body, soul, and spirit as we read of man's behavior and experiences. Man's nature of composite being but a simple unit or person, and his dual and trine division and distinction, his dichotomy and trichotomy, will also become clear.) Though the Earth was an Eden, yet the Eden needed a Garden to be a proper place for man, that is home. So Adam was moved into the Garden of Eden eastward (Gan-be'Eden miqqedem). The Garden with its pleasant trees, and for food; but also, the tree of life, and the tree of the knowledge of good and evil; and even had 4 rivers that parted in the garden. The 4 rivers are in pairs, two go downward southward (Pishon and Gihon), and two went upward northward (Hiddekel (Tigris) and Euphrates); two was eastward from the Garden, and two was westward; one went towards Assyria and Armenia, the other towards Syria and Canaan; another flowed to Havilah, Sinai, and Ethiopia, and the other toward the Persian Gulf and India. Thus, GanEden becomes the Land as man's Home to live and work.

God would train Adam by instruction and commandments, Man must not be alone, it is no good, but He will form for Adam living things, animals, so Adam might learn and identify them by name. But the proper mate and fit for Adam must be what comes from him, made or built (wai-yiben) into a woman. Adam as Ish and the Woman as Ishah (the Male and the Female, the Husband and the Wife) are now one flesh in reality or generation as they were already in creation. As we have said before, we repeat again, that many hidden things are not disclosed to us, but as seeds are already germinating and generating to His design. Adam and Eve in the Garden are tempted and failed the test. The Fall of Man is recorded as part of the generations of creation and as the creation itself in corruption and judgment needed to be renovated in regeneration so now the creation in man must undergo like judgment and salvation. The Serpent is the Old Serpent and the Devil we are told in the Book of the Revelation, and as he is the Evil One of the other world, so too now, he is in man or human nature. (We pass over all debate or ideas about talking snakes or animals communicating as humans. Nor do we venture by exegesis or eisegesis to explore or explain if snakes once walked with feet, or had hands, or looked like apes. Sorry.) All the temptation and seduction, the lies and deception, leads man in sin and disobedience, and the Sin is generated in man, and sin becomes man's nature. The divine nature is then opposed and challenged in all human development. This sin condition with its disobedient disposition of disbelief and rebellion, will wage war in man personally and individually, but more so, will become a universal struggle and conflict of all mankind.

God must pass judgment by His intervention of this tragic fall and defeat, Man's nature changed from light to darkness, and from life to death, must be eradicated if he is to live eternal. Their folly of conceit, their guilt and shame, the fear and cowardness, displays the nature of the Serpent who has begotten them in sin. The Lord God exposes this sin as the seed of the evil one, and thus He must judge sin unto death. The curse must be upon the serpent as the vilest and lowest of all creatures and animals; and continual conflict and warfare will exist throughout human history in the world between the Two and their Seeds, till the Seed of the woman crushes the serpent's head. The curse in woman is multiplied sufferings in pain and conception, bound in desire to her husband and her lord. In Adam the earth is cursed and labor long and difficult, to eat with sweat till death and dust comes. This then is the new order and the world to be brought about by the Divine Word of Judgment which leads to Salvation and Redemption in the dispensations of the generations to follow unto the Messiah. Mother Eve is life for the generations of all mankind. The Lord God exchanges the garment of sin and shame with the blood of life in skins to hide human nakedness. But Adam and Eve are no longer fit for the Garden of Eden, they must be driven out in exile to a strange land to labor and dye. The Tree of Life is guarded, and in time buried. We must not forget that the generations of the world continue in Adam's family and history.

The story of Adam and Eve with their children, or of the first family, will be the seed and seeds of world history up to the Flood. The world of Adam will generate the nature of the serpent in human depravity, or sinfulness in every way. The carnal knowledge in the sexual experience will alter both the man and the woman, and the change into parents will govern the human family for better or worse. The murder or killing of Abel by his brother Cain, will play out in many others, and with other families, tribes, peoples, nations, and kingdoms. But the divine nature will also struggle to prevail, to rule over sin and serpents, as well as over every creature of the earth. It is in the history of Adam and Eve that God now is identified and signified as the Lord (JHWH); thus, the first occurrence is from Eve of her birth of Cain ('eth-Qain), saying: I have gotten a man by Jehovah (qanithi 'ish 'eth-Yeh'wah) and no longer Jehovah Elohim, for man now is the Lord's quest to save and restore. Human infancy, though in corruption and condemnation, need God as Lord Which is merciful and kind, understanding and patient, tolerant with human nature in infancy and foolishness. The two sons become two different kind of men, one a shepherd, and the other a farmer, and the two worshiped God in different ways; and the Lord regards Abel and his offering (Heb.'minchah', 1st occur., and shows only the kernel or seed or nucleus of the later developed sacrificial system) but rejected Cain and his sacrifice. Cain is warned and instructed sin and its power. Abel the victim must be vindicated and honored, nay, valued, and Cain the murderer must be punished in measure, though protected by righteousness and justice, because mercy hides itself. The Two Brothers show Two Ways, and like the Two Trees in the Garden, so now in East Eden, the Two Trees are to be seen played out. The Seeds are germinating and generating a world of Two Kinds, and the natural evolution will display the Word of God and the Lies of the Serpent. As with Day and Night, as with the Good and the Evil, and as with so many contrasts and opposites, we are not allowed into the thousands of details of the antediluvian world of East Eden. We will however need to reflect on that world after the Flood, for the world that follows the Flood is generated by the same seeds. The Lord marks Cain with a sign ((Heb. 'oth, a sign like the celestial bodies above, like serpent who was once Lucifer the Shining One, like white leprosy of Moses and Miriam), —a miracle of judgment set and appointed to be clearly seen and known), with the warning of increased vengeance. So, Cain is spared, the world increases its population, human development and expansion continues. The beginning of primitive civilization begins, as cities are formed from simple families and clans and tribes. The village grows as man multiplies and fills the earth. The City of Enoch is built, a new kind of home for man, from which comes polygamy, later tent-dwellers, then cattle-keepers, and music-makers, metal-forgers for work, play, and war. But homicides still continue and will increase.



## GENESIS: Chapters 5-9: Book of the Generations of Adam & Noah's Generations:

We move from 'these' to 'this', from general and universal to specific and local, from the world to Adam or Man. And as in the New Testament, the Gospel according to Matthew opens: "The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham." We have said that there are 3 great themes that run thru the Bible: the land, the people, and the book. The Book (Sepher, Scroll, Biblos, Liber, Libro) is now for the first time introduced, and is connected to Man or the People, as the Man or People was connected to the Land or Place, namely, the Garden, and Eden, and Earth. It is repeated here that God (note it is again Elohim and not the Lord God (YHWH Elohim) or the Lord (YHWH or Adonai)), created and made man, in God's likeness, both male and female were created the day (yom) when they were created. The creation and the generation are one in the formation, for what God wills He creates, what He creates He makes and forms and generates. Generation is living, begetting, multiplying and growing. The Adamic family is the generation that now appears in the Bible history. Seth is Adam's seed of life and is produced in living so many years; and the birth is procreation of a new generation which bears the image and likeness of Adam. The children of Adam of sons and daughters are his seed through the woman who births life, by conception and pregnancy and delivery. The 10 generations are Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, and Noah. The generations before the Flood was Adamic, it was from Adam to Noah. The years given of their years are 930, 912, 905, 910, 895, 962, 364, 969, 777, and 950, which totals 2006 years, and 1656 years at the time of the Flood and the death of Methuselah. The ages of the patriarchs of these generations at the time of given birth to the next generation is likewise given: 130, 105, 90, 70, 65, 162, 65, 187, 182, and 500 years. Each father births sons and daughters that are not named. No account is given of the collective progress of these families as is done with Cain. It is plain that the Bible teaches that mankind was generated by interbreeding of siblings, that is, Adam's and Eve's children intermarried to procreate the generations to follow. We are not instructed about these things, and the Bible is silent about many details and particulars to portray that generation and age. We also are not aided in understanding the chronology of that early age of mankind. The doctrine that man lived about 1,000 years before dying, or that he fathered children when he was hundred s of years old, is mere speculation out of ignorance of what is not clearly revealed to us. Man lived about a hundred years, more or less, then as he does now, in the best cases. How years were calculated before the Flood is not known, Genesis never records the 11th month, which first occurs in Deuteronomy. We must reflect carefully concerning the ancient calendars, especially of those of different nations, who in comparison with one another show great differences.

The human race (ha-adam) increased and spread throughout East Eden (ha-adamah), the sons of God (beney-ha-Elohim,) were attracted to the daughters of men (ha-adam), and they married them. The expression My spirit (ruchi) is a first occurrence, and shows man's relations to God, although he is flesh. Man's years are numbered and limited to the judgment of the Great Flood, because man's world is now corrupt. The giants or nephilim are introduced as distinct from the sons of God, and we are made to consider if they are the offspring of the union between the sons of God and the daughters of men. The children of the union were mighty-men, ancient, and men of name. These were the ancient heroes and champions, the giants and monsters, that arise still in the world, men and women of unique exception, of super talents; but those before the Flood were not good. The Lord saw mankind (ha-adam) was depraved, total depravity was to be seen wherever man migrated. The creation and creature again dispensationally has failed their new estate. We do not trouble the reader with the ideas and stories found in Jewish, Christian, and Muslim apocryphal and epigraphal (pseudepigraphic, in contrast to epigraphical; as in the Kabbalah and the Zohar, for example) literature; nor venture to

reflect on the pornographic realities that must have existed in man's primitive state. Mankind was full of vice and violence, rape and robbery, malice and murder, lies and deceit, and every unimaginable imagination and images of sin and sinfulness. So, The Lord's heart was sad and broken, He changed to anger and wrath, and will destroy mankind (ha-adam) His unique creature of creation. Man, as lord of the earth must perish in such an evil nature, and with him also all the other creatures or animals. Man's home must be destroyed, and as he was exiled from the Garden of Eden (Gan Eden) so now he will be removed from East Eden to start afresh in another time, age, and dispensation. The grace and favor (Heb. 'chen', whence John, the Lord's grace, and this is the 1st occurrence of grace) of the Lord towards His creation will rest on Noah, the rest and comfort of mankind.

Before we look at the next Generations in Genesis, we will review the dispensations and covenants already treated. In my former writings I have deliberately obscured the divine flow or stream in fear of being mechanical or methodic, not wanting to create a superficial hermeneutical system that others might use or abuse. I have told the story that as a young Christian I was greatly in love with God and His Word, I read and studied the Bible as a baby nurses at the paps. The church was a mother to me, and I craved the milk of the word. I dwelt among dispensationalist of the Plymouth Brethren and Missionary Baptists; my Bibles were editions of Schofield, Bullinger, Darby, and Dake. I set out very early to chart the Dispensations and the Tabernacle, making two large oil-cloth wall charts, one 12 feet by 5', and the other 6' by 5'. These I worked on for several years, then at the end of 1974 destroyed them. Only recently have I decided to return to work, but much smaller, and more guarded. At the end of this work, I will reproduce this chart for the public. The two Dispensations and Covenants are thus far the Creation and Adam. The Creation is governed by Elohim (God, Dios, Deus, Theos); for God as Eternal and the All from eternity before time and space, or any creation and creature, with all that He is in qualities and attributes of every kind, known and unknown, manifest Himself by creation in all its ways and nature. This Creation in dispensation and divine government consists of the heavens and the earth created in 7 days of a divine week, and these three divisions of Heaven, Earth. and the 7 Days commences the great dispensation and government or domain or kingdom of Creation, the Theme, or Branches, of the Bible, along with the Judgment and the Salvation. Creation is the Alpha and the Aleph of all that pertains to and relates to God as Elohim. The Creation Week progresses from Light to Life to Man, and Man as God's Seed. The 2nd dispensation of divine dominion is governed by Elohim-Jehovah or Jehovah-Elohim, the Lord-God, that is God as Lord and God. It is dispensation of Adam in the Garden without Sin, then in the Temptation in Sin, and the last, outside the Garden in Sinfulness. It is from Adam to Noah, some 2,000 years proper, with the Great Flood terminating the old world of mankind. It is of the Theme and Branch that begins with Adam and ends with Christ. Genesis will disclose or present two more dispensations, namely of the Gentiles and of the Patriarchs or Fathers. Within the dispensations of the divine government of God interacting and influencing man, both by covenants and commandments as of the Divine Word, which will create and produce or form the Bible, which in turn will accomplish His creation, judgment, and salvation to and for His eternal glory, till He is All in all. We return to our reflections.

The Generations of Noah begins with mercy and judgment, the earth was corrupt, man depraved, the human way and life, all his living, was all contrary to Go's nature and way. Man, as flesh was now rotten meat. Noah was an exception, and God would like to save man from total wrath of destruction and death. Though man was His creature, the human creation and generations was all evil, nothing good to save. The civilization, the culture, the customs, the lifestyles, the work and business, the friends and families, the divine worship and doctrine, and all the language of mankind was all bad. East Eden was ruined, including and especially Nod. Both the Cainites and the Sethites were altogether fallen,

just like the nephilim, the fallen ones. But an Ark or House-Boat (tebah, a chest or coffin), which like Moses' ark, will be salvation. The Ark of Noah measured in cubits (18'-24", they say from the elbow to the tip of the middle finger): 300 long, 50 wide, and 30 high; in 3 floors or decks; with a window for light 1 cubit at the top. and a door on the side, and a removeable roof or covering. It was a big tabernacle in appearance. In order to save mankind in Noah, due to man's fall, ruin, and corruption, it is necessary that God establish His Covenant (berith, this is the first instance) with Noah. Noah with his family, his three sons and their wives, with select pairs and numbers of animals, clean and unclean, with sufficient food for all of them, all in the ark. The house (baiyith, beth, 1st occurrence) of Noah will become the new generation and a new mankind. Thus, God as Lord judges the world.

((It appears I have lost a portion of my Reflections on the Generations of Noah in chapters 7-9, so I will here rewrite that missing section.))

The Flood came in Noah's 600<sup>th</sup> year, 2<sup>nd</sup> month, 17<sup>th</sup> day, the rains for 40 days and nights, the fountains of the great deep, and the windows of heaven, all contributed to the great flood. The waters of the flood increased and prevailed for 150 days till the mountain tops were covered, 15 cubits upwards (some 22'-25'), God remembered Noah and those in the ark, and caused a wind (ruach) to blow, and stopped the waters above and below from inundating the land, and the waters decreased, till the ark rested on the mountains of Ararat in southern Armenia in the 7<sup>th</sup> month 17<sup>th</sup> day, the waters continued to decreased, and in the 10<sup>th</sup> month 1<sup>st</sup> day, the mountain tops were visible; then 40 days later Noah opened the window of the ark, and sent out a raven, then a dove twice weekly, then he removed the covering or roof of the ark. In 2<sup>nd</sup> month 27<sup>th</sup> day of the 601<sup>st</sup> year of Noah God commanded Noah to leave the ark. So, Noah, his sons, their wives, and all the animals left the ark, and descended from the mountains of Ararat. The Flood event and the time in the ark consists of 1 year and 10 days. The months of the 2<sup>nd</sup>, 7<sup>th</sup>, and the tenth are expressly mentioned, no mention of a 11th or 12th months, and in fact those months are not mentioned in the Bible till the time of Moses. A 300 days calendar year is possible, and the months being followed in its phases of 4 weekly cycles of about 28 days and nights. Details of the daily routine of life in the ark is not given; no logistics of the feeding, cleaning, of the supplies of food and water, of the maintenance or handling of the animals, of births of sickness, and many other particulars. The doctrine and notions of the Flood being global or universal, over all the earth's continents and lands, and that it involves every animal imaginable, and that a representation of all the animal species were included in the ark is not Biblical nor possible. That the Bible speaks of the 'earth' and 'all the earth' in a local sense is seen easily and simply in the Text. The earth was the Mesopotamian geography, then the Middle East, and centuries later the world of lands and people on many continents in two major hemispheres. The Flood of the Bible is the Flood of Mesopotamia, and the people and animals were all of those in the area of the Great Rivers and the basin or valleys and plains and hills of that time. We not know enough details to construct theories of either a local or universal Flood. The Text reveals that mankind existed in East Eden, that the Tigris and Euphrates, both south and north, was the man's earliest civilization and culture. After the Flood that same area and geography was repopulated by the sons of Noah, and the earliest cities and civilization and cultures were Babel, Sumer, Akkad, Assyria, etc. And further whether every single human who may have migrated beyond that local were drowned is not the concern of God or Scripture; and I say plainly and freely, at my age, after so many years of struggle with these things, it is not my or our concern either. Those who seek to make it essential and critical to impose the exegesis of a universal global flood as orthodoxy are mistaken, and must resort to eisegesis to complete their doctrine, and contention. God interacted and intervened in the world to accomplish His interest.

Noah resettles in a new world on the burial of the old world which was baptized unto death. He built an altar (mizbeach, 1<sup>st</sup> occur,), and sacrificed (burnt offerings, Heb., y'al 'oloth, offered offerings,

1<sup>st</sup> occur.; compare Gen. 4:3: offering Heb., minchah, gift, present, 1<sup>st</sup> occur.) a token of all the clean beasts and birds. The smell was sweet to the Lord (YHWH), His heart changed towards man, the world was revalued, and He would never again curse the earth because of man who was naturally depraved, nor will he ever again destroy man as He did. A new dispensation was to come about, with a new covenant. God (Elohim, because related to creation and the world) blessed and commands Noah and his sons, to start over, and as with Adam, so now the earth must be repopulated of man and animals. But now the fear and dread of man will be on the animals because they are handed over to man for food, except they shall not partake of the blood. Further, the blood as life (dam of the nephesh), the soul's blood or life, is now required of beast and man, even a man's brother, will God require man's life, since man is God's image. They are to be blessed by God, to flourish and increase, in the new covenant and dispensation without fear of the extreme wrath and judgment of God. The Divine token of the covenant. the Oth Berith, is to be His Rain Bow in the cloud of heaven, to remind God to never ever again terminate and obliterate mankind, no matter how evil he becomes. The covenant is between God and creation, nature, the world, the earth, the animals, and man, forever, an eternal covenant in perpetual dispensations.

The Sons of Noah were Shem, and Ham, and Japheth, and Ham was Canaan's father. The new world and all the earth was repopulated by these three. They would migrate, expand, explore, venture, travel, by wanderings and roaming, as individuals and by groups, then in time the search and quests would become migration and invasion and conquests. Man would settle, and families would turn into clans and tribes, into villages and cities, and culture and civilization would evolve and develop. Thus, Noah became a farmer, had a vineyard, drank of its wine, and got drunk, and was naked in his tent ('ohel, 1<sup>st</sup> occur.); Ham. Canaan's father noticed his father's state, and told Shem and Ham, but they took a garment and walked backwards and covered Noah without seeing his nakedness. When he was sober, and knew of what Ham had done, he uttered a prophetic curse and judgment on Ham's son Canaan, who is resigned to service and slavery to Shem and Ham. The Lord (YHWH) will be the God of Shem (Elohe Shem), and God will enlarge Japheth who also will dwell in Shem's tents. A prophetic curse that indeed has become actual history to this date. Noah lived after the flood 350 years and died when he was 950.

(Notes & Comments from Bible Reflections. mjm):

#### 1. The Divine Name: Tetragrammaton: YHWH:

We return to God. The LORD God is YHWH, Yod-He-Waw-He, Elohim; Who's Name is not explained here, but shall be hereafter. The Hebrew Tetragrammaton, ha-Shem, is related to creation as it pertains to man, and not as it pertains to God. The Hebrew roots of the Divine Name I understand to be derived from four roots, for which we turn to the lexicons to get a better understanding: (The following is from the 1906 Abridged and Unabridged Gesenius's Hebrew-English with Biblical Aramaic-Chaldee by Brown-Driver-Briggs, compare also the New Edition of 1974. I have here revised this, especially transliterating all Hebrew letters in brackets.)

יהוה (YHWH) i.e. יְהוָה (YaHWeH) **personal name of Dei, God, Yahweh, or ה' (YeHoWaH), Y'howah, Yehowah, Jehovah**, the proper name of the God of Israel (1. MT יְהוָה (YeHWaH) (Qeri, read Adonai) אֲדֹנָי ('ADoNai)), or יְהוֹה (YeHWiH) (Qeri, read Elohim) אֱלֹהִים ('ELoHiM), in the combinations בַּיהוָה, לַיהוָה, and with prep. יְהוֹה (YHWH 'ADNI & 'ADNI YHWH) (see אֲדֹנָי, 'Adonai)), and with prep. בַּיהוָה, לַיהוָה, מִיְהוָה (baYHoWaH, laYHoWaH, meYHoWaH (Qeri, read מֵאֲדֹנָי, לְאֲדֹנָי, בְּאֲדֹנָי ((ba'Donai, la'Donai, me'Donai))), do not give the original form.). II. 1. יהוה (YHWH) is used with אלהים ('ELHIM) with or without suffixes.... 3. יהוה (YHWH) is also used with several predicates, to form sacred names of holy places of YHWH. Whence יְהִי (Yah) **n.pr.Dei, God** contraction from יהוה (YHWH), first appears in early poems. Elsewhere יְהִי (Yah) is used only in late ψ (Psalms), especially in the Hallel, in the phrase הַלְלֵי-יְהִי (Hallelu-Yah, Hallelujah, and Alleluia).

The Name is derived from or related to four roots: Halah, hawah (unused), chawah (unused), and chaiyah.

1.

הָיָה (hayah) **verb, fall out, come to pass, become, be** — **Qal I. 1. A. fall out, happen. B. occur, take place, come about, come to pass. 2. esp. & very often come about, come to pass, become, sq. substantive (subj.) clause almost always + modifying (usually temporal) clause or phrase.: A. (1) וַיְהִי (way'chi) and it came to pass that, most often following be....**

2.

חָיָה (chayah) **verb, live** — **Qal 1. live: A. have life; also in phrase וַיְחִי (way'chi) and he lived (so many years) with acc. of time. B. continue in life, remain alive; also חַנּוּפֶשׁ (ch' nphsh) live, of the soul or the self; חַלְפִּנֵי (ch' liphney) live in the presence of; חַב־ (ch' b') live among. C. sustain life, live on or upon (על, 'al), of the animal life, by the sword, by bread; elsewhere in pregnant sense of fulness of life in divine favour, sustained by (על, 'al) everything that issueth out of the mouth of י' (Y'); his promises (?); of wicked man, by repentance; c. ב' (b') by the statutes and judgments of י' (Y') if a man do them. D. live (prosperously). 2. be quickened, revive: A. from sickness. B. fr. discouragement of the spirit. C. fr. faintness. D. fr. death; by return of נֶפֶשׁ (nphsh), of רוּחַ (ruach). Pi. 1. preserve alive, let live; keep in existence heaven and earth; nourish, young cow, lamb. 2. give life, to man when created. 3. quicken, revive, refresh: A. restore to life, the dead; the dying. B. cause to grow, grain. C. restore, a ruined city, stones destroyed by fire. D. revive, the people of י' (Y') by י' himself with fulness of life in his favour. Hiph. 1. preserve alive, let live. 2. quicken, revive: A. restore to health, a leper, Hezekiah. B. revive the לֵב (leb) and רוּחַ (ruach). C. restore to life, the dead.**

([הָוָה] (hawah) verb, become — Qal, unused root.)

חַיְוָה (chaiwah, chawah) **nom.prop.fem. (life).** II. חַוָּה (chawah) **village, v. infr. sub II. חוה (chwh).** חַיָּה (chych) **q.v. sub יְחִיאֵל (yechi'el) n.pr.m. Kt; Qr יחואל (ychw'l) n.pr.m.**

3.

חַי (chai) **adjective, alive, living** — **1. a. of God, as the living one, the fountain of life חַי יְהוָה (El chai, chai Yhwh) Yahweh is living; the formula of the oath is... as used by God Himself it is חַי אֲנִי (chi 'anki), elsewhere חַי אֲנִי (chi 'ani); with exception of בְּחַי הָעוֹלָם (bechai ha'olam) by him who liveth forever, חַי (chey) is always (as an artificial distinction of scribes) used of non-sacred oaths, v. b. b. of**

*man*: אָדָם חַי ('adam chai) *a living man*, in antith. מֵת; הַחַי (meth-hachai) collective; Absalom; Naboth; a son or lad; usually pl. חַיִּים (chyim) *alive, living*; taking prisoners *alive; living* (prosperously). Note phrases: ((odh chyim)= עוֹד הֵי (ym) *yet alive*; אֶרֶץ חַיִּים (ha) 'eret) *land of the living*; צֶרֶר הַחַי (tzror hch') *bundle of the living*. In the oath by life of men חַי (chy) is pointed always חַי (chey). **c.** of animals, *alive, living*: ox; goat; bird; dog; animals in general; בֶּשָׂר חַי (bsr chy) *living raw flesh*. **d.** *animals and man*, phrases for either or both.... **3.** *reviving*: כַּעַת חַיָּה (ka'eth chayah) *at the time* (when it is) *reviving*, the spring.

4.

**חַיָּה (chayah) nom.fem. living thing, soul, animal** — **1.** *animal*, as a living, active being: **a.** *in general*. **b.** *wild animals*, on account of their vital energy and activity. **c.** *living beings*, of the cherubic chariot. **2.** *life*, only in late poetry. **3.** *revival, renewal: of strength* (re-invigoration); **v.** **חַיָּה (chayah).**

**חַיִּים (chayim) nom.masc.plural, abstract emphatic, life, lives, souls** — **1.** *life*: physical. **2.** *life*: as welfare and happiness in king's presence; as consisting of earthly felicity combined (often) with spiritual blessedness; used only once distinctly of eternal life (late) עוֹלָם ('olm) **3.** ח. (ch.) *sustenance, maintenance*, **v.** מִחַיָּה (mich'yah).

The four roots are only two primary or strong, namely, hayah and chayah, 'being' and 'life' or 'to be' and 'to live'. The strongest and most used is hayah, from which the Ehyeh Asher Ehyeh (I am That I am, I become Who I become) is derived, and reveals the proper meaning of the Divine Name. The proper or best pronunciation of the YHWH is of little importance to me; the ignorance and confusion of it has been permanently and universally fixed. I will say this in these reflections that the harsh criticism against the old pronunciation of three syllables, in favor of the new scholarly two syllables, is a great mistake. The common English transliterated Jehovah was originally Yehowah, the J early being Y, and the V being W, the alterations due to French and German influence. The Spanish since the 1500s is Jehova pronounced 'Ehovah', the J in Spanish being softened or aspirated or muted, often to Y as in Juan pronounced 'Wan, 'Uan, or "One", but we say John. Many just translate it as the Eternal or the Name. The sacredness is not in its exact enunciation, but in fear and honor and love to Him as God Eternal. The Jews have continually guarded the Sacred Name by various substitutions and clever alterations, even to applying the protection or fence to other languages. In English the most popular of these substitutes or alternatives are Lord, LORD, ha-Shem, the Almighty, and G-d. I will give Gesenius' Lexicon translated and edited by Tregelles in which most of the history and controversy is touched upon briefly.

(Gesenius's Hebrew & Chaldee Lexicon to the Old Testament Scriptures, translated from Latin and German with Additions and Corrections from Gesenius's Thesaurus and other works by Tregelles (1846-1864-1893-1974) and Robinson (20<sup>th</sup> edition, 1871; also Gesenius of Brown-Driver-Briggs both old and new edition 1906, 1974.)

“(YHWH, YeHoWah, Y'howah): *Jehovah*, the proper name of the supreme God (ha'Elohim) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vitae Mosis (Life of

Moses) t. iii. p.519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (haShem, Shem Hamphorash, the ineffable incommunicable unpronounceable Name), they were accustomed to substitute for it ('Adonai) and thus the vowels of the noun ('Adonai) are in the Masoretic text placed under the four letters (YHWH), but with this difference, that the initial Yod receives a simple and not a compound Sh'va (Y'howah, Yehowah, and not Yahowah) prefixes, however, receive the same points as if they were followed by ('Adonai), thus , (laiHowah, baiHowah, me-Howah). This custom was already in vogue in the days of the LXX (Septuagint, Seventy) translators; and thus it is that they everywhere translate (YHWH) by (ho *Kurios, Dominus, Senor, Herr, Lord*) ('Adonai): the Samaritans have also followed a similar custom, so that for (YHWH) they pronounce (Shima (i. q. hashShem). Where the text has ('Adni Yhwh), in order that *Adonai* should not be twice repeated, the Jews read ('Adonai Elohim), and they write ('Adonai Yahowih)." "As it is thus evident that the word (Yehowah, Y'howah) does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that (Yahaoh is the true pronunciation (according to the analogy of (Yaaqob, Yakob, Jacob; Paroh, Par'oh, Pharaoh), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called (IAO) (Diod. i. 94 (historousi... tous nomous didonai---para de tous Ioudaious Mosen ton IAO epikaloumenon Theon). Macrob. Sat. i. 18. Hesych. v. (Ozeias), interp. ad Clement. Alexander. Stromata, v. p. 666. Theodotion quajst, 15 ad Exod: (kalousi de auto Samareitai) IABE [Yahweh, Yahaweh] *Ioudaioi de IAO*); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Irenaeus adversus Hereses. (Against Heresies) i. 34; ii. 26. Bellermand, uber die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name IEYO of Philo Byblius ap. Eusebius praep. Evang (Preparation for the Gospel). i. 9; and IAOY (Yahu) in Clement Al. Strom, v. p. 562. Others, as Reland (decad, exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that (Yahweh) was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms (Yahu) and (Yah). Also those who consider that (Yehowah, Jehovah) was the actual pronunciation (Michaelis in Supplement p. 524) are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables (Yehu) and (Yo), with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels (Yehowah) to be the true ones.] {{See also Ginsburg Massorah Ha Massorah, four volumes of most of the manuscript readings and all variations of usage and occurrences.}} To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thesaurus. and Amer. trans, in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis*, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God Himself revealed this as His own name; the Israelites could never have received it from the Egyptians]. (Compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see Mosheh, behemoth)." (From Brown-Driver-Brigg's Gesenius: "The pronunciation *Jehovah* unknown until 1520, when it was introduced by Galatinus; but it was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety (compare F. Bottcher's Lehrbuch d. Hebr. Sprache).)

(Notes on the Name YHWH; George F. Moore; the Pronunciation Jehovah. "In modern books of reference the origin of the hybrid Jehovah is usually attributed to Petrus Galatinus, a Franciscan friar, confessor of Pope Leo X, in his *De arcanis catholicae veritatis*, published in 1518. Thus, in the New Hebrew and English Lexicon (p. 218), Professor Briggs writes: "The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus.'" (1. Similarly, and with the same error in the date,

A. B. Davidson, in Hastings' Dictionary of the Bible, II (1899), p. 199; and E. Kautzsch, *ibid...* Extra Volume, p. 625 (with the correct date).) The writers who in the seventeenth century combated the pronunciation Jehovah make similar assertions, though not all with equal positiveness. Drusius, in the preface of his Tetragrammaton (1604), (2. Reprinted, with other discussions, on both sides of the question, by Reland, *Decas exercitationum philologicarum de vera pronuntiatione nominis Jehova*, 1707. For convenience of reference I cite these dissertations, some of which in their separate form are rare, by Roland's pages,) calls Galatinus "pater vulgatae lectionis;" and, again (p. 67), declares "primus in hunc errorem nos induxit Galatinus;" but, when he comes to discuss more particularly Galatinus' words (p. 90), expresses himself more cautiously: "Fieri potest ut errem, tamen inclino ut credam, parentem lectionis Jehova Petrum Galatinum esse. Nam, ante qui sic legerit, neminem novi." (In a note on this passage Reland pointed out that Jehova was used by Porchetus de Salvaticis, who wrote in 1303. See below, p. 147.) Sixtinus Amama (*De nomine tetragrammato*, 1628), a pious pupil of Drusius, says (*Decas*, p. 205): "Nullus certe, vocem earn cuiquam ante P. Galatinum usurpatam, adhuc ostendit." He rightly attributes the occurrence of Jehova in certain printed editions of Jerome, (*Breviarium in Psalterium*, on Ps. 8, Plantin edition.) Paul of Burgos, and Dionysius Carthusianus, to the editors. Cappellus (*Oratio de SS. Dei nomine tetragrammato*, 1624) (5. The *Oratio* was first printed at the end of Cappellus' *Arcanumpunctuationis* (1624), pp. 313-332; then in the revised edition of the *Arcanum* (1643); finally, as an appendix to his *Critica Sacra* (Paris, 1650), pp. 690-712, with a *Defensio*, chiefly against the reply of Gataker (*ibid.*, pp. 713-739). In this ultimate form it is reprinted by Reland.) and is less guarded; he speaks of "Galatinus, quern primum dicunt in orbem terrarum vocem istam Jehova invexisse" (*Decas*, p. 270); and roundly affirms, "Nemo ante Galatinum legit vel Jova, vel Jehova" (*ibid.* p. 291.).

"To this origin, allusion is made Exod. 3:14; (Ehyeh Asher Ehyeh) "I (ever) shall be (the same) that I am (to-day);" compare Apocalypse 1:4.8. (ho on kai ho en kai ho erchomenos): the name (YHWH) being derived from the verb (hawah) to be, was considered to signify God as *eternal* and immutable, Who will never be other than the same. Allusion is made to the same etymology, Hosea 12:6, (Yehowah Zikro)."Jehovah (i.e. the Eternal, the Immutable) is His name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Sai'tic temple, Plutarch de Iside et Osiride, c. 9, (ego eimi to gegonos kai esomenon). [This shows how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed anything from the former.]"

"As to the usage of the word, the same supreme God, and the (Theos epichorios) [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by His proper name (Yehowah) and by the appellative (Elohim haElohim) (ho Theos, Allah), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p.49, B), (neum Yehowah, koh amar Yehowah, Ruach Yehowah, am Yehowah, ebed Yehowah), etc. The use of the word is to be especially observed in the following cases. (A.) (Yehowah Elohim) *i.e. Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however ...."

The pronunciation of the Four-Letters is certainly no longer positively known, for the Jews in guarding the Sacred Name, lost and then confused the pronunciation forever. However, the substitution and alteration of the vowel-points of the four letters does not change the possible valid pronunciation. We have the single syllable form of the Name; we also have dual and triple syllables of pre-reformation-renaissance form and now those of modern times. The Hebrew text is pointed in several ways, with some intention to hide the true sound, or accidental profanation. The analogies of



the compound forms with the Name suggest both Yeho-, and Yah-, or –iah, and –yah. The changes of each letter in transliteration into other languages are several: y, l, and j; e, a, h, and o, u, v, and w; and these variants are unavoidable when the tongue of a certain people limits the ability to pronounce exactly the letters or vowel points. The tri-syllabic form was in use since the 13<sup>th</sup> century among the Jews going back to the innovation of the vowel points as a writing system. The Aramaic-Syriac-Chaldean and Arabic system of vowel-points attest to the possible possibilities within the cognate and the close related languages for the Biblical Hebrew. The Ancient Hebrew as with the Modern Hebrew has its own variants and options. It is certain that as with the advocates of the Documentary System of the many Bible books, especially their reconstruction of Genesis, these same scholars are not hesitant to advocate their dual-syllable sound as absolute truth and established fact. The assertion that the tri-syllable was a Roman Catholic invention of the early 16<sup>th</sup> century is a scholarly myth without creditability as to documentation, beyond scholars slinging and making accusations against the new liberty of the Reformers; since before then the Jewish orthodoxy prohibited and concealed the obvious. If the root is *hayah* and *chayah* by way of *Ehyeh* then the probability is far stronger as a tri-syllable word rather than dual. If Joshua or Judah be taken as the example, then *Yehoshua* (the last letter is a silent Ayin sustained by a vowel-point) *Yehudah*. Finally, the very first word that proceeded from God's mouth was *yehi*, let-be, become, exist, spoken of day one; followed by *yehi* and *yehi* for the first day and repeated on the following days; then the last words He spoke of the Creation week at the end of day six, verse 29, was *yihyeh*. It-shall-be, let it be, food for them, and the them also refers, verse 30, to man and animals as *nephesh chayah*, living souls, breathing life, which is given in the margin of both AKJV and the ASV. Later we will have Adam's name for his wife is Eve or *Chaiwah* and *Havah* which means Life.

## 2. Reflections on Creation of Man in Chapters 1-6:

Man is presented as a direct and specific creation of God, formed and nursed by the Lord. His origin is divine in that he shares God's image and likeness, and all that he was and became came from the Lord. Angels are not brought in to educate Adam and his wife, nor is man seen in some primitive and barbaric state of ignorance and alienation from God. There are some who would have us believe these things are mere symbolism of human development and would lead us to their newly developed theories of various forms of evolution from primates to *Homo sapiens*. This they find in science and natural philosophy by the relatedness of all living creatures, that life is similar in all species and thus must derive one from the other in a serial variety of simplest forms of life to ever increasing complex species which generate and evolve by adaptation in a struggle to exist and live in the most suitable manner. We cannot deny that in creation the patterns and symmetry of the Creator must exist, that in nature His wisdom and genius is found. In fact, we expect to see in the physical world the unseen counterparts or a resemblance and correspondence or reflection in the universe. It gives no credit to God to ignore or reject the countless evidence of His manifold works in nature or its reality. We also expect to find in inspired Scripture, as words and truth coming from God must also mirror the same patterns and analogies, and also the anomalies that must exist with such an infinite God. Here we read of man's creation by God in very simple terms and a succinct picture which cannot be ignored by any intelligent person. Adam was formed as a first and an original creature by the Lord out of the dust of the ground and inbreathed by the Lord with the breath of life to live and become lord of all the earth. As with the creation so also here, man originates from God in this manner, or the Bible is broken and invalidated, without truth and revelation. We will reflect on the ancient chronology in the upcoming chapters but

say here that the time that it is very recent, of several thousands of years (say 6-12, cannot be reconciled to the hundreds of thousands or millions of years that the scientific evolution requires. That man is unique among all animals is Genesis, and that all creation came from God is truth. Therefore, all creatures which resemble man were created by God in their species and innumerable variations. Scripture is not broken in admission of the fossil remains of pre-humans or other evidences of life forms reaching back into the dateless past. If God created certain species to adapt or transform or mutate it does not weaken faith and harm the truth. It's when we touch what is holy and belongs to God that we do great injury to our souls. It is a true saying that the ancients were deceived by ignorance of the world, but modern man is deceived by his ever-increasing knowledge of the universe. But as in our reflections on the Creation Week, so too here we will let the learned speak for themselves as to their doctrines and theories of human origins.

The description in the Generations of Heaven and Earth are the actual process used in the manufacturing of the creation in which we are told when and how this work was done. The earth or land was barren and dry without rain only a mist or stream irrigated the ground, *adamah*. The marginal notes and the variant renderings of different translations confirm the difficulty of these verses leading to man's formation. The interpretation that the description is another account of the creation week is not sustainable. Adam was not yet formed or birthed but was already conceived and in God's creation. The earth as the place for man was not ready. And as the house is built after the land is prepared by clearings and grading, the foundation being laid to construct what must be manufactured from the ground. In the creation week the Word is given but here we have the Land and the Man, that is, the people who must live on it and fulfill God's purpose or words. The ground must be cultivated to yield by growth what will feed man and animals. The Lord (YHWH) prepares Earth as His Eden in which He plants a Garden for man. Adam was formed from the dust of the ground, the *adamah*, and partakes of the earth and shares animal life. Water was necessary to soften the dry-land, which would nourish the ground to grow vegetation of variety and value. In the creation week earth is submerged in waters, but in Eden the land was dry and watered by mist and streams or springs, which will become rivers. The formation is a special creation marking God's masterpiece which will be His signature work and confirm His majesty and glory because it bears His image and likeness and decreed to be the lord of earth and of all in it or of it. That God could have brought into being the prepared earth and its creatures and Adam in a day or an hour or minute or a second, we doubt not, but this would not stamp His personality and relationship but only His power and wisdom. We say, if no pain there is not gain. And the Lord took pain to slowly cultivate the ground from a field to useful lot, and to plant what He deemed best and good.

Man is formed (*yitzer*) from the dust or dirt as clay and mud is formed, with all the earthly elements and especially water. Adam is often interpreted as derived from *adam* or *adm* meaning red, or from *dam* meaning blood; but these are deficient, *adam* is from *adamah* the ground of the earth. Whether it was reddish as some earth is does not dictate its proper meaning, nor because they are similar in form or sound make their root the same. The Arabic is easier proved to be influenced by these roots being alike than be derived from each other though they may share a more primitive origin. Adam is man as so formed while still not alive. The Lord breathed the breath of life into man's nostrils and he became a living soul. As a living soul he shares the animal life of other creatures who were called such in the creation week, but unlike them receives from the Lord God His own direct and divine living or life-giving breath which births life, a soul. All that a human soul is, is found in Adam who begins life without ability to care for himself, and ignorant of all things. He must learn from the Lord all that pertains to life and God. This divine life as living breath is capable of growth and development to make a man lord of all on earth. But in order to grow he needs God in everything. He will discover

himself as he interacts and relates to fellow creatures and the Lord. We are not told a thousand things which must needs be lived and learnt, but we are told enough to lead us to and keep us in the truth. In the creation week these things are not revealed or decreed, but they are here vital to man. In the creation week we learn of God in many things, being and doing, and these many attributes and descriptions of God, or Divine details of His Person, must one by one be generated and perfected in Adam. The Lord must build a home for Adam, a living place, and this place must be a Garden, a Paradise, in Eden eastward (Gan-Eden miQedem), and he moved Adam from his birthplace to his new home and working place where he will learn to work and rule in living. This Garden of Eden, nourished by waters, settled by the Lord, and now occupied by man, is not an ordinary place, but initially must be a nursery of living and learning. The Lord furnished the Garden with many trees of beauty and appeal, healthy and healing, all that was essential to Adam. Two Trees were also made at the center of the Garden, one of Life and the other of Knowledge of Good and Evil. What and why these two trees were needful will soon be disclosed.

The History continues that a River proceeded forth out of Eden to irrigate the Garden, which then parted into four heads or rivers. The rivers are described from south to north. The two northern extremities, the rivers, are well known, the Hiddekel or Tigris River flows north east from the garden to Akkad through Bagdad and Assyria up to Armenia, and the Euphrates which is west of the Tigris flowing through Sumer and Babylon up to Syria and Turkey. The two rivers listed as 3rd and 4th are basically unchanged from then to now, and they converge at Bosra. The first two rivers flow from the garden southward and part to the west and the east. The two southern extremities the Rivers, Pison and Gihon, the 1st and 2nd, are enigmatic and create controversy. Most agree that the two northern rivers meet at the southern end of Mesopotamia whence that name is derived meaning Between-Rivers, the land of the most ancient Sumerians and Babylonians and of the ancient Akkadians and Assyrians. The ancient Biblical Pison River flows around or turns to or through the ancient Land of Havilah where gold, bdellium, and the onyx stone are valued. The ancient Gihon River turned to or around Ethiopia which in Hebrew is Cush or northern Africa. The ancient Gihon is not of Jerusalem as some quickly assume. The modern attraction to the Kharkeh east of the Tigris and Karun east of Kharkeh falls short in several areas and features. The Euphrates or Al-Furat, and the Tigris, from Persian or Hiddekel, now Dijlat of the Shat-al-Arab are clearly and easily traced, and historically valid, and are the rivers that flow from the Zagros Mountains. The earth is ever changing, and the continents undergone changes in size and shape by several processes. It is known in modern times that the earth's constitution is made up of various layers, and center is molten hot lava as seen in volcanoes in eruption. Again, this layered composition of the earth is made up of larger segments of land throughout the earth and in and under the oceans. Science by knowledge of Plate Tectonics has mapped out the fractured planet and all its major plates. There are about ten plates so named, and one is called the Arabian Plate which borders the Indian Plate where great and mighty activity is visibly taking place in these two continental plates that are deep below the ocean, and are shifting and sliding away from each other, at opposite directions and different speeds. The plate fault line Arabia goes down from eastern shores of Mediterranean Sea along the borders of Syria and Lebanon and Israel or Palestine, continuing southward in a straight line to the coast line of the Sea of Aqaba down to the tip of Sinai Peninsula, straight down through the middle of the Red Sea and turning westward in the middle of the Gulf of Aden into the Indian Ocean meeting the larger Indian Plate. It is due to this, according God's design in the creation of the world in such an awesome manner, most dreadful with wondrous grandeur in wisdom and power, that earth changes and reveals land from beneath and swallows land from above. It is well known that the tip of the Persian Gulf has moved forward and submerging land that once was visible and livable in southern Iraq and Kuwait along with Bahrain and ancient Dilmun. I am persuaded that Eden's Garden, Gan-Eden, is gone into the sea of death. In the Garden the two rivers were met

with two more heads or mouths or streams that flowed into the sea in two different directions. One flowed southward to the east along the borders of ancient Elam and southern Persia or Iran and into southern India; the other flowed south west on the eastern coast of Arabia going around Arabia unto Sinai Peninsula then down to east coast of Africa or Cush including ancient Ethiopia. The Nile River is not to be regarded to have anything to do with Gan-Eden. As in modern times the southern coast by land or sea can be followed, so anciently the two rivers in the form of the Gulfs enabled the culture and civilization to spread from Adam's first home till the Great Flood swept them and the Garden away under the waters. But I leave you to think as you wish. I am sure of this that after the Flood and at the time of Moses Adam's first real estate was no longer visible or known except in stories and myths and oral tradition and primitive writings. These things contain many mysteries some of which will begin to unfold.

The Lord God moves Adam into the Gan-Eden to cultivate and care for it. We are not told of the countless things or the time involved to nurse and train Adam from absolute zero human experiences to a state of maturity to work and rule. I used to think the Lord made Adam mature as a perfect adult, but I was childish in my thinking. Adam would go through human experiences just like all humans go through them, to develop after birth, and just like the Messiah, the Word incarnate did from childhood to teens to adulthood. Adam is commanded a prohibition, after a general permission as to the trees of the Garden, in regard to the Tree of Knowledge of Good and Evil, with the penalty of dying death (literal rendering noted in the marginal notes of many versions and pointed out by countless interpreters). We are not yet taught what evil is or death, but we have been shown that darkness is opposite light, and the creation as coming from God was good, even very good. Man is created without his choice or will, but here Adam has a choice and will to obey the Lord or to disobey God. Adam was made alive by the Lord God and he will surely die if He disobeys God and eats of the forbidden tree. Adam names the animals brought to him but remains alone without his match. In the creation week Adam was made both male and female, their name was Adam, and referred to as them. Here Adam is alone without the female or woman to fulfill God's words, His creativity.

The Lord then put Adam in deep sleep, anesthetized him, to operate in opening Adam's flesh and removing piece of him, rib or side or whatever, and reclosed his flesh. The side-piece is made or built into a woman (ishah, female). We are not told of the degree of time and training required to bring her to Adam, but she is in the second order by design. She is brought to Adam who pronounced that this one is bone of my bones and flesh of my flesh, and calls her woman (ishah, from ish). The writer adds that a man (ish) leaves father and mother to cling and attach to his wife (ishah, female or woman), and thus the two become one flesh (basar). This is the first three occurrences of the word flesh, and here one flesh refers to the union of two in the procreation of offspring to fulfill God's words. In simple innocence in unashamed nakedness we have the first union or marriage the conjugal rights and state. They share a common life and body in the institution and creation of a sacred but natural union, shared in a lesser degree by the animals.

Man is presented as a direct and specific creation of God, formed and nursed by the Lord. His origin is divine in that he shares God's image and likeness, and all that he was and became came from the Lord. Angels are not brought in to educate Adam and his wife, nor is man seen in some primitive and barbaric state of ignorance and alienation from God. There are some who would have us believe these things are mere symbolism of human development and would lead us to their newly developed theories of various forms of evolution from primates to Homo sapiens. This they find in science and natural philosophy by the relatedness of all living creatures, that life is similar in all species and thus must derive one from the other in a serial variety of simplest forms of life to ever increasing complex species which generate and evolve by adaptation in a struggle to exist and live in the most suitable manner. We

cannot deny that in creation the patterns and symmetry of the Creator must exist, that in nature His wisdom and genius is found. In fact, we expect to see in the physical world the unseen counterparts or a resemblance and correspondence or reflection in the universe. It gives no credit to God to ignore or reject the countless evidence of His manifold works in nature or its reality. We also expect to find in inspired Scripture, as words and truth coming from God must also mirror the same patterns and analogies, and the anomalies that must exist with such an infinite God. Here we read of man's creation by God in very simple terms and a succinct picture which cannot be ignored by any intelligent person. Adam was formed as a first and an original creature by the Lord out of the dust of the ground and inbreathed by the Lord with the breath of life to live and become lord of all the earth. As with the creation so also here, man originates from God in this manner, or the Bible is broken and invalidated, without truth and revelation. We will reflect on the ancient chronology in the upcoming chapters but say here that the time that it is very recent, of several thousands of years (say 6-12, cannot be reconciled to the hundreds of thousands or millions of years that the scientific evolution requires. That man is unique among all animals is Genesis, and that all creation came from God is truth. Therefore, all creatures which resemble man were created by God in their species and innumerable variations. Scripture is not broken in admission of the fossil remains of pre-humans or other evidences of life forms reaching back into the dateless past. If God created certain species to adapt or transform or mutate it does not weaken faith and harm the truth. It's when we touch what is holy and belongs to God that we do great injury to our souls. It is a true saying that the ancients were deceived by ignorance of the world, but modern man is deceived by his ever-increasing knowledge of the universe. But as in our reflections on the Creation Week, so too here we will let the learned speak for themselves as to their doctrines and theories of human origins.

The Bible makes no claims as a book of religion or science, nor philosophy or history and the like. It does record things touching many categories of knowledge as it comes to importance in the interaction of God with Adam and Noah, from Shem to Abraham, Isaac, and Jacob or Israel. Israel as the Hebrew race is followed through the generations and lives of Joseph, Moses, Joshua, Samuel, David, and finally to Christ. The generations are selected histories inspiring and inspired in relations to the Lord God as He moves in and through His creation with His creatures to bring about His will and way. Genesis as the book of origins begins the seeds of all that follow and governs the definitions and interpretations which unfold. As with cosmology in the creation week in chapter one, so here in chapter two the creation continues in its generations and history beginning with man. The story of man is anthropology and all that is seeded in it with properties of its own determined by design as a seed to a tree. Man is the vital life of the cosmos as a seed in the earth, because the Creator and Maker has so willed and said. Men study and discover His mysteries and secrets in many things and ways, but the greatest discovery is man himself as the reflection of God. Every detail and every word inspired by God instructs us to Him and of Him as we are guided along our generations. Genesis is the story of God in man.

Man's constitution in anatomy and psychology as with the heavens in astronomy and the earth in geology, is revealed in chapter two and thereafter. The two stories are intertwined and are connected, but they are not two versions of the same thing and pieced together by clever documentary devices, and then interpreted by ingenious theories and promoted as doctrines of the wise and the learned. If we go back far enough, be it hundreds of years or thousands of years, we discover the innumerable ideas that mankind has created and invented of heavenly things and earthly things, and if God was not concerned with His creation, that is His world, mankind would not have any truth to trust. As with today in every field among all nations, there is the widest spectrum of human perspectives as to everything. Experimental science and experience in living will eventually expose the errors and evils in

what we believe and teach, if not to ourselves then to others, if not in this generation then in the next. So it behooves me to share some of the conflicts and controversies related to the two chapters of Genesis.

It is not my concern to explain or refute the Bible critics; I am only considering their arguments and questions. Many erroneous Biblical doctrines have always existed, and we all partake of some ignorance as we do knowledge. Several centuries past in such ignorance many things of the Bible and of Genesis were denied as impossible and historically unsubstantiated, these enigmas were used by foolish presumptive men to mock Scripture, but now, during man's progress in the sciences and specialties of exploration and experimentations, a world of an ancient and forgotten past have been unearthed to mock the mockers, and to shame their once honored fame and name. That the Mesopotamian civilizations were the earliest origins of historic mankind and that it was once rich in vegetation; and waterways different than today; that races are commonly related; that languages have originated from a common stock, that certain stories go back to early man and primitive people where ever found, Egypt, then Assyria and Chaldea, then Medes and Persians, Greeks and Romans, all arose in succession as the Bible recorded. The Sumerian civilization once forgotten for two thousand years, have been unearthed with writings that was unknown, but soon deciphered; yielding thousands of details of a post-flood era, and a pre-Abraham world. The Bible has now become a Book to find suggestions on many quests to unravel ancient history. Questions on human origins and migrations, human nature and man's psychology, origins of some nations like the Arabs, and many other matters. I turn to another witness.

The Babylonian-Assyrian Genesis called Enuma Elish of seven tablets in cuneiform was unearthed to witness of the common stories of the early chapters of Genesis. These tablets would soon shame many dubious Bible critics of the previous centuries; but soon was interpreted by some as the source of Moses' Genesis. As the tablets were deciphered and understood the contrast between Genesis and Enuma Elish were gigantic. Then came the clay tablets of the earliest Sumerians pushing back the Genesis stories more than a thousand years, and with the Sumerians and Acadians the stories of a pre-flood civilization brought back Genesis as a scientific curiosity. The Epic of Gilgamesh was soon compared with Noah and his times, along with the Flood that ended that earlier culture where man was closer to God. Any novice can read and compare the stories and see a world of difference, especially Monotheism versus Polytheism. I need not spend extended time and multiply pages in this and so many like myths which are used in comparative religions or archaic symbolism or primitive metaphysical worship. The Bible does agree with essential kernels of human nature and experiences leading culture, custom, and traditions, and are important and informative to those who have need to explore man's origins. But here is an example:

1. "Like the Greek Theogony, the creation of the world in the Enuma Elish begins with the universe in a formless state, from which emerge two primary gods, male and female:"

"When the skies above were not yet named      Nor earth below pronounced by name, Apsu, the first one, their begetter,      And maker Tiamat, who bore them all,      Had mixed their waters together, But had not formed pastures, nor discovered reed-beds;      When yet no gods were manifest,      Nor names pronounced, nor destinies decreed,      Then gods were born within them." (Dalley 233)

((But I would paraphrase these lines thus: Before the heavens above were ever named      Before earth below pronounced by name, He Apsu, the beginning, their begetter,      And She, maker Tiamat, who

bore them all, They had mixed their waters together, But had not formed pastures, nor discovered reed-beds; When yet no gods were manifest, Nor names pronounced, nor destinies decreed, Then gods were born within them...))

("Apsu, the male "begetter," is the sweet waters, while Tiamat, the female "maker," is the bitter, salt waters. Sweet and salt water mingle together at the mouths of the Tigris and Euphrates rivers, site of the origins of Mesopotamian civilization. Some translators see the word "maker" in line 4 not as an adjective describing Tiamat but as another god, named Mummu, who emerges at the same time. As you might expect, Mummu means "maker," "form," "mold," or "matrix." Besides being Apsu's vizier, Mummu is the mold or the undifferentiated substance from which things are made. Like Eros at the beginning of the Theogony, this Mummu-power is necessary to get the job of birth-creation going. Stephanie Dalley notes that "the bit-mummu was the term for a workshop that produced statues of deities" (274). N. K. Sandars, however, sees mummu as potential, or entropy (27). In this early period, nothing is named yet because nothing has appeared or been created yet. Notice that pasture-land must be formed--wrested from the desert by the hard work of digging and irrigation. The reed-beds mentioned in line 6 are handier than one might think: in southern Iraq today, the marsh dwellers live and work in floating houses and boats made from the reeds in the reed-beds. The "destinies" mentioned in line 8 are somewhat like the Sumerian me--cultural patterns and ways of living.") ("After the waters of Apsu and Tiamat mix, the gods Lahmu and Lahamu ("slime, mud") emerge. And from this pair come Anshar ("whole sky") and Kishar ("whole earth"), meaning perhaps "the horizon, the circular rim of heaven and the corresponding circular rim of earth" (Jacobsen 168). Anshar and Kishar give birth to Anu, the sky god, who in turn begets what one translation calls "his likeness" (Heidel 18) Ea, the trickster god of the flowing waters, who is familiar to us as Enki. The following genealogical chart summarizes the creation so far:")

2. ((A better collection of translations and texts and collected and edited by Robert W. Rogers, Cuneiform Parallels Old Testament. Bodleian Library, Oxford. September 13, 1911.)):

"The Story of Creation: 1 When above the heaven was not named, And beneath the earth bore no name, And the primeval Apsu, who begat them And Mummu and Tiamat, the mother of them all,— 5 Their waters were mingled together, And no field was formed, no marsh seen, When no one of the gods had been called into being, And none bore a name, and no destinies [were fixed] Then were created the gods in the midst of [heaven], 10 Lakhmu and Lakhamu were called into being . . . Ages increased ..."= e-nu-ma e-liS la na-bu-u sa-ma-mu sap-lis am-ma-tum su-ma la zak-rat Apsu-ma ris-tu-u za-ru-su-un Mu-um-mu Ti-amat mu-al-li-da-at1 gim-ri-Su-un 5 m6-Su-nu is-te-nis i-Jji-ku-u-ma gi-pa-ra la ki-is-«u-ra su-sa-a la Se' e-nu-ma ilani la su-pu-u ma-na-ma su-ma la luk-ku-ru Si-ma-tu la [Si-mal ib-ba-nu-u-ma ilani ki-ri[b] [Sa-ma-mi2] 10 (ilu) Lajj-mu u (ilu) La-Qa-mu uS-ta-pu-u [. . .] a-di ir-bu-u i- [. . .]"] ("The text is published by King, in Cuneiform Texts, xiii. See further for additional fragments, King, The Seven Tablets of Creation, where also are to be found transcription, translation, and a valuable commentary. Earlier editions, which are still valuable, are Heinrich Zimmer, in Gunnel, Schdpfung und Chaos, pp. 401ff; Delitzsch, Das Babylonische Welterschopfungsepos. (Abhandlungen der Sächsischen Gesellschaft der Wissenschaften, Bd. xvii, 1896): Jensen, in Schrader's Keilinschriftliche Bibliothek, vi, 1, pp. 2ff.; Winckler, Keilinschriftliches Textbuch zum Alten Testament, 3te Auf., pp. 94ff.; Bezold, Die Schepfungslegende (Kleine Texte für theolog. Vorlesungen und Uebungen. Litzmann, Heft 7, Bonn, 1904); P. Dhorme, Choix de Textes Religieux Assyro-Babyloniens, pp. 2ff. The literature in explanation of this difficult text and of its relations to the religion of Israel is very extensive. The following may be mentioned: Jastrow. The Religion of Babylonia and Assyria (1898), pp. 407ff., and Die Religion

Babyloniens und Assyriens (1904-1912); A. Loisy, *Les Mythes Babyloniens et les Premiers Chapitres de la Genèse* (1901); A. T. Clay, *Light on the Old Testament from Babel* (1907); Rogers, *The Religion of Babylonia and Assyria, especially in its relations to Israel* (1908).”)

((Finally, here is a fuller example of the Sumerian Genesis, by which the Hebrew Genesis is shown to be reflected by a poor distortion, and great confusion, of an earlier history and context. The polytheism shows the depraved creativity of human development in transmitting truth and the traditions of their beginnings. I do not seek to explain the elements of these early stories and myths, I only find the evidence and witness that Moses version, given by God, goes back in many details to the people and places given in Genesis are not imaginary, not fictional, and if true, not mythical. The re-discovery of this pre-Egyptian period of history and the generations after the great Deluge, clearly shows the connective thread of the later stories of the Mesopotamians and Egyptians. I double bracket my paraphrases.))

Gilgamesh, Enkidu and the nether world: translation. The Electronic Text Corpus of Sumerian Literature is based at the University of Oxford. Its aim is to make accessible, via the World Wide Web, over 400 literary works composed in the Sumerian language in ancient Mesopotamia during the late third and early second millennia BC. If you wish to use or cite the corpus, please use the following form of citation: Black, J.A., Cunningham, G., Flückiger-Hawker, E., Robson, E., and Zlyomi, G., *The Electronic Text Corpus of Sumerian Literature* (<http://www-etcsl.orient.ox.ac.uk/>) , Oxford 1998- Copyright © J.A. Black, G. Cunningham, E. Robson, and G. Zlyomi 1998, 1999, 2000; J.A. Black, G. Cunningham, E. Flückiger-hawker, E. Robson, J. Taylor, and G. Zlyomi 2001. The authors have asserted their moral rights.

Version A, from Nibru, Urim, and elsewhere:

“1-26 In those days, in those distant days, in those nights, in those remote nights, in those years, in those distant years [[in the beginnings of days, and of days and nights, and of years]]; in days of yore, when the necessary things had been brought into manifest existence [[before all things]], in days of yore, when the necessary things had been for the first time properly cared for, when bread had been tasted for the first time in the shrines of the Land, when the ovens of the Land had been made to work, when the heavens had been separated from the earth, when the earth had been delimited from the heavens, when the fame of mankind had been established, when An had taken the heavens for himself, when Enlil had taken the earth for himself, when the nether world had been given to Erec-kigala as a gift; when he set sail, when he set sail, when the father set sail for the nether world, when Enki set sail for the nether world -- against the king a storm of small hailstones arose, against Enki a storm of large hailstones arose. The small ones were light hammers; the large ones were like stones from catapults (?). The keel of Enki's little boat was trembling as if it were being butted by turtles; the waves at the bow of the boat rose to devour the king like wolves and the waves at the stern of the boat were attacking Enki like a lion. 27-35 At that time, there was a single tree, a single halub tree, a single tree, growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. A woman, respectful of An's words, was walking along; a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into Inana's luxuriant garden. 36-46 the woman planted the tree with her feet, but not with her hands. The woman watered it using her feet but not her hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When this will be a luxuriant bed on which I can lie down?" Five years, ten years went by, the tree grew massive; its bark, however,



did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled it's young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana cried! 47-69 When dawn was breaking, when the horizon became bright, when the little birds, at the break of dawn, began to clamor, when Utu had left his bedchamber, his sister holy Inana said to the young warrior Utu: "My brother, in those days when destiny was determined, when abundance overflowed in the Land, when An had taken the heavens for himself, when Enlil had taken the earth for himself, when the nether world had been given to Erec-kigala as a gift; when he set sail, when he set sail, when the father set sail for the nether world, when Enki set sail for the nether world -- against the lord a storm of small hailstones arose, against Enki a storm of large hailstones arose. The small ones were light hammers; the large ones were like stones from catapults (?). The keel of Enki's little boat was trembling as if it were being butted by turtles; the waves at the bow of the boat rose to devour the lord like wolves and the waves at the stern of the boat were attacking Enki like a lion. 70-78 "At that time, there was a single tree, a single halub tree, a single tree (?), growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. I, a woman, respectful of An's words, was walking along; I, a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into holy Inana's luxuriant garden. 79-90 "I, the woman, planted the tree with my feet, but not with my hands. I, Inana (1 ms. has instead: the woman), watered it using my feet but not my hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When will this be a luxuriant bed on which I can lie down?" Five years, ten years had gone by, the tree had grown massive; its bark, however, did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled it's young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana cried!" Her brother, the young warrior Utu, however, did not stand by her in the matter. 91-113 When dawn was breaking, when the horizon became bright, when the little birds, at the break of dawn, began to clamor, when Utu had left his bedchamber, his sister holy Inana said to the warrior Gilgamesh: "My brother, in those days when destiny was determined, when abundance overflowed in the Land, when An had taken the heavens for himself, when Enlil had taken the earth for himself, when the nether world had been given to Erec-kigala as a gift; when he set sail, when he set sail, when the father set sail for the nether world, when Enki set sail for the nether world -- against the lord a storm of small hailstones arose, against Enki a storm of large hailstones arose. The small ones were light hammers; the large ones were like stones from catapults (?). The keel of Enki's little boat was trembling as if it were being butted by turtles; the waves at the bow of the boat rose to devour the lord like wolves and the waves at the stern of the boat were attacking Enki like a lion. 114-122 "At that time, there was a single tree, a single halub tree, a single tree (?), growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. I, a woman, respectful of An's words, was walking along; I, a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into Inana's luxuriant garden. 123-135 "The woman planted the tree with her feet, but not with her hands. Inana watered it using her feet but not her hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When will this be a luxuriant bed on which I can lie down?" Five years, ten years had gone by, the tree had grown massive; its bark, however, did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled it's young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana (1 ms. has instead: I, holy Inana,) cried!" In the matter which his sister had told him about, her brother, the warrior Gilgamec, stood by her." [[The story line in my perception is that of the poetic version and perversion of Adam and Eve and the generations of Cain and Abel, of the Fall of Man, the Garden of Eden, and such like, leading up to the Flood. A thousand pages could be filled with such stories in many versions, altered more or less, and

fitted to various peoples or tribes and nations. We will revisit these early Epics when we have reflected on Noah and the Flood. I will at that time call as witness the opinion and translations of the famed Sumerian scholar Kramer.]])

The study of man has continued from the most ancient times to the present, ever changing in twist and turns, from loss of the truth to myths and fables of every kind. Every detail of human origins was altered and modified as it is to this day. The human evolution as it is taught shows religious beliefs in superstitions and obsession in the supernatural, from there reason and research in search for wisdom and truth added to the confusion in seeking to correct falsities and insanities. This endeavor became poetic prophecies and the general sophistry and finally philosophy as it approached scientific experimentation and theories based on such. In this concern in our reflections on the Genesis account of man and his generation in the world, we have anthropology in countless segments of doctrine and schools. The ideas concerning man as a human being with human nature, human behavior, and such like, has produced precise and specialized forms of knowledge which slowly developed into the field of Psychology as the Study of Soul, the Human Soul and Life and Being. The psyche as taught by the ancients and perfected by the Greeks in their myths was the soul as the female human personality filled with original and unique beauty divine and desired by all, she was sought by divine love in cupidity, evoked jealousy and lusts, lived and produced pleasure, shrouded in dreams and fantasies, loving in darkness, possessed by Eros, hated by Aphrodite, her sisters were deceit and seduction and murder, fated by Apollo, seeks love even to death and hell, satiated by sex, assisted by goddess of love, amused by Zeus who reunites her to Eros and makes her immortal; she is symbolized as a butterfly of love and desire or lust. And what we learn of Psyche so with other human and divine attributes and emotions and the like. Hesiod's Theogony and Cosmogony shows the artful fictional Genesis of the Universe and Nature, often with most offensive behavior of divine powers and idols. Hesiod poetically explains and retells the history and religious tradition with obvious metaphysical sophistry as divine oracles. This brief analysis by..... will contrast the doctrine of Genesis. ((From Hesiod's Poems and Fragments. Done in English Prose, with Introduction and Appendices; by A.W. Mair; in Oxford, Clarendon Press. 1908.))

((ANALYSIS OF THE THEOGONY: 1—115 Prooemium: 1-35 The Muses came on a time to Hesiod as he shepherded his sheep under Helikon and taught him sweet song. 'Shepherds of the fields,' they said, 'evil things of reproach, bellies only! We know to speak full many things that wear the guise of truth and know also when we will to utter truth.' So saying, they gave to Hesiod a wondrous olive branch and breathed in him a voice divine that he might sing of the things that shall be and the things that were aforetime; 36-67 Of the manner of the song of the Muses: how in Pieria Mnemosyne bare them unto Zeus; 68-74 How the Muses, after visiting Hesiod, departed unto (Mount) Olympos; 75-103 The names of the Muses and the manner of their gifts to men. 104-115 Invocation of the Muses to sing the generation of the everlasting gods, the children of Earth and Heaven and Night and Sea: how Gods and Earth came into being, and the Rivers and the Sea and the Stars and Heaven above, and the gods who sprang from these: how they divided their possessions and attributes. 116-125 First of all was Chaos and then Earth and Eros (Love, Lust). From Chaos sprang Erebus (Darkness) and Night, and from Night in wedlock with Erebus sprang Aether (Ether, Air, Firmament, Fire, Light) and Day. 126-155 Earth first bare Ouranos (Heaven), and the Mountains and Pontos (Sea). These she bares without wedlock. In wedlock with Ouranos she bare Okeanos (Oceans) and Koios (Coios, Coitus) and Krios (Crius), and Hyperion and Iapetus (Japetus, Japheth) and Theia (Thea, Goddess) and Rheia (Rhea) and Themis

(Theme) and Mnemosyne (Memory), and Phoibe (Phoebe, Phoebe, Bright, Radiant) and Tethys (Tethys), and, youngest, Kronos (Chronos, Time): also the Kyklopes (Cyclops)—Brontes (Thunder), Steropes (Steropes, Lightning), Arges (Argos, Argent, Shine, Bright); and further the hundred-handed Kottos (Cottos, Cottus), Briareos (Strong), Gyes (Gaea, Gaia, Earth); 155-210 How Ouranos hated his own children, and as each was born hid it in Earth: how Earth being sore straitened, devised a crafty device and gave to Kronos a sharp sickle, wherewith she persuaded him to do his sire grievous hurt: how the blood of the wound fell into the lap of Earth, whence sprang the Erinyes (Furies, Madness, Rage) and the Giants, and the Nymphs (Bride, Virgins) Meliae (Melia, Mylea, Milia): but from the fleshy parts that were cast into the sea sprang Aphrodite: and how Ouranos named his sons Titans. 211-225 The children of Night, without a sire: —Doom (Moros), Fate (Ker), Death, Sleep, Dreams, Blame (Momos), Woe (Oizus), Hesperides, Moirai (Klotho, Lachesis, Atropos), Nemesis, Deceit, Love (Philotes), Old Age, and Strife (Eris). 226-232 The children of Strife (Eris): —Toil, Oblivion, Famine, Grievs, Wars, Battles, Murders, Manslaughter, Quarrels, False Speech, Dispute, Lawlessness, Ruin (Ate), and Horkos (Oath). 233-239 The children of Pontos (Sea) and Earth: — Nereus, or the Old Man of the Sea, Thaumas, Phorkys and Keto, and Eurybia. 240-264 The daughters of Nereus, son of Pontos and Earth, and Doris, daughter of Okeanos: —Thetis, &c. — fifty in all. 265-269 The daughters of Thaumas and Elektra, daughter of Okeanos: —Iris and the Harpies (Aello and Okypete). 270-279 The children of Phorkys and Keto (son and daughter respectively of Pontos): —the Graiai (Pemphredo and Enyo) and the Gorgons (Stheno, Euryale, and Medusa) 280-286 When Perseus cut off Medusa's head there sprang from her Chrysaor and the horse Pegasus. The latter left earth for the immortals and now dwells in the halls of Zeus. 287-294 But Chrysaor with Kallirrhoe, daughter of Okeanos, begat three-headed Geryoneus, whom Herakles (Hercules) slew in Erytheia; 295-305 Kallirrhoe next bare Echidna; 305-332 Echidna in wedlock with Typhaon bare Orthos, the dog of Geryoneus, and Kerberos, the hound of Hades, and the Lernaean Hydra, whom Herakles (Hercules) slew: and Chimaira, whom Pegasus and Bellerophon slew. Chimaira bare to Orthos the Sphinx and the Nemean lion, which Herakles (Hercules) slew. 333-336 Keto to Phorkys bare the dragon which guards the golden apples of the Hesperides; 337— 345 Rivers sprung from Tethys and Okeanos: —Nile, Alpheios, Simois, Skamandros, Acheloos, &c, &c. 346-363 Nymphs sprung from the same, including Styx, eldest (or 'most excellent') of them all. 364-370 Three thousand daughters of Okeanos there be and sons as many—sounding rivers, ' whose names it was hard for mortal man to tell: but those who dwell by each know them everyone.' 371-374 The children of Theia and Hyperion: —Sun, Moon, Dawn; 375-377 the children of Krios and Eurybia: —Astraios, Pallas, Perses; 378-382 the children of Astraios and Dawn:—the winds Argestes, Zephyros, Boreas, Notos, and after them the Morning Star. 383-403 the children of Styx and Pallas:—Zelos (Zeal, Jealousy) and Nike (Strife, Victory) and Kratos (Power, Strength) and Bia (Life, Bios, Vita), who dwell with Zeus (Theos, Dzeus, Deus, Dios), as he had vowed of old to Styx, when, with her children, she aided him against the Titans; Styx herself he appointed to be the Mighty Oath of the gods; 404-410 the children of Koios and Phoibe :—Leto and Asteria. 411-452 Asteria bare to Perses Hekate: the eminent powers and privileges of Hekate, as answerer of prayer, helper in council in games, and in war, aider of kings in judgments; of horsemen and of seamen, and of shepherds: and finally the nurse of children 453-458 The children of Rheia, daughter of Ouranos and Gaia, and Kronos :—Hestia, Demeter, Hera, Hades, Poseidon, Zeus; 459-491 how Kronos, learning from Ouranos and Gaia that he was fated to have a son who should overthrow him, swallowed his own children: how Rheia, when about to bear Zeus, took counsel of Earth and Heaven to save her child: how they carried her to Lyktos in Krete, where she brought forth Zeus and hid him in a cave on the hill Aigaion : but she swaddled a great stone and gave it unto Kronos, who swallowed it, thinking it to be his son Zeus. 492-506 how Zeus throve mightily, and how in time by the devising of Earth, Kronos vomited forth the stone: which Zeus set up at Pytho to be a sign in the aftertime, a marvel to mortal men. And Zeus set free his father's brothers, who in gratitude gave him thunder and lightning; 507-511 the children of Iapetos and Klymene, daughter of Okeanos: —Atlas,

Menoitios, Prometheus, and Epimetheus. 512-520 the fates of Epimetheus, Menoitios, and Atlas. 521-616 the fate of Prometheus: how at Mekone he cut up an ox and attempted to deceive Zeus by offering him the bones concealed in fat (wherefore to this day men 'burn white bones to the immortals upon fragrant altars '): how Zeus in vengeance refused men fire till it was stolen by Prometheus: created the first woman to be the bane of men: bound Prometheus and sent an eagle to devour his liver, which grew again by night as much as the eagle devoured by day—till he was at last, by consent of Zeus, delivered by Herakles, who slew the eagle. 617-719 how with the help of the hundred handed giants, Briareos, Kottos, and Gyes, Zeus overcame the Titans and imprisoned them in Tartaros; 720-745 descriptive of Tartaros; 746-757 the abode of Atlas in the west; 758-766 the abode of Sleep and Death, children of Night; 767-774 the abode of Hades and Persephone, guarded by the dog Kerberos; 775-806 the abode of Styx: how the gods swear by Styx, and the punishment of perjury; 807-819 of Tartaros, in which the Titans are imprisoned: of the abode of the hundred-handed giants; 820-868 of Typhoeus, son of Earth and Tartaros, and how Zeus overcame him and hurled him into Tartaros: 869-880 the offspring of Typhoeus ;—all winds except Notos, Boreas, and Zephyros; 881-885 how Zeus became king of the gods; 886-900 how Zeus took Metis to wife and swallowed her when about to give birth to Athene; 901-906 Zeus next took to wife Themis, mother of the Hours (or Seasons)—'Opai, namely Eunomia, Dike, and Eirene, and of the Fates (Moirai), namely Klotho, Lachesis, and Atropos; 907-911 next Zeus took to wife Eurynome, daughter of Okeanos, who bare to him the Graces, namely Aglaia, Euphrosyne, and Thalia; 912-914 next Zeus took to wife Demeter, who bare to him Persephone, whom Aidoneus carried off; 915-917 next Mnemosyne, who bare the nine Muses; 918-920 next Leto, who bare Apollo and Artemis; 921-923 lastly Hera, who bare Hebe, Ares, Eileithuia. 924-929 Zeus begot Tritogeneia from his own head, and Hera of herself bare Hephaistos; 930-937 the son of Amphitrite and Ennosigaios :—Triton; the children of Ares and Kythereia:—Fear and Terror and Harmonia; 938-944 other children of Zeus :—by Maia, daughter of Atlas,—Hermes; by Semele, daughter of Kadmos,—Dionysos; by Alkaraene,—Herakles (Hercules); 945-955 Hephaistos wedded Aglaia, the youngest of the Graces; Dionysos wedded Ariadne, daughter of Minos, and Zeus made her immortal; Herakles (Hercules) wedded Hebe and dwells with the immortals, sorrowless and ageless forever; 956-962 the children of Helios and Perseis, daughter of Okeanos :—Kirke and Aietes; Aietes wedded Iduia, daughter of Okeanos, who bare to him Medea. 963-1020 goddesses who bare children to mortal men: Demeter to Iasion—Ploutos; Harmonia to Kadmos—Ino, Semele, Agave, Autonoe (wife of Aristaios), and Polydoros; Kallirrhoe to Chrysaor—Geryoneus; Dawn to Tithonos— Memnon and Emathion; Dawn to Kephalos—Phaethon; Medea to Iason—Medeios; Psamathe, daughter of Nereus, to Aiaikos—Phokos ; Thetis to Peleus—Achilles; Kythereia to Aineias—Anchises; Kirke to Odysseus—Agrios, Latinos, Telegonos, Kings of the Tyrrhenians; Kalypso to Odysseus—Nausithoos and Nausinoos; 1021-1022 'And now, sweet-voiced Muses of Olympos, . . . sing ye the race of women.'

[Here the poem breaks off]]

Hesiod and Homer lived about the time of David and Solomon down to Isaiah (900-700 BC), some thousand years after the patriarchs, and several thousand years from Adam's creation. Hesiod, like many before him, and others after him, explained the world as a Divine Nature in which all invisible things of nature and reality are brought into being by the immortal and invisible beings and powers. The inspiration of universal tradition and thoughts are poetically expressed as truth and doctrines but are not connected with an Originator but takes pre-existent matter and substance that self-generate into nature and god, with the balance of dualism throughout, that is, of male and female, good and bad, strong and weak, and so on, infinitely eternal. We find Hesiod's device of history the same with the Sumerians as the earliest representative, then the Egyptians, afterwards many nations along with the

Greeks and the Romans. The modern world is filled with these notions and terms. Genesis lays out a far simpler and clearer and nobler account of all things. The connection between the divine and the human is not mythological and fabulous but according to the divine order and nature in which God created, made, formed, and ordered it. In like manner human nature is not evolutionary from a savage state to a refined civilized form, for it is evident from the earliest recorded history man's intelligence was far greater then, than what slowly came to, and that from such decline and decay rises by divine intervention and participation into a higher and more mature state. What man's formation and preparation before the fall, was limited to the original pair, but the descendants of the families of man, after the fall, lost most of what was once developed and governed by God. We do not read of Adam as stupid or idiotic, but very logical and sensible even in shame and guilt. Away from God man became less divine in moral and spiritual qualities and virtues. Human nature did not begin man's own acquisition of sensible experiences that merely compounded into accumulative progress or psychological growth. In Genesis God is like a Father to Adam and man like a son to God, and as a baby must learn by the one who births it or cares for it, so too Adam, and in Adam all mankind. Human nature was after the Divine Nature in that God nurtured in Adam those qualities that formed our original personality as human. All acquired knowledge and experiences of living were good, some things not good, and some things very good. Man became a knower of good and evil in sin and his psychology altered in mortal state. His reason and thoughts from heart and head is such that it will lead to death until God saves him from this living death and corruption.

The nature of the soul and mind of man has intrigued me over the many years, first in myself then in others, by Scripture and by study. As a Christian I found two opposing views developed from the Bible which has risen at the same time modern psychology. The dual nature of man as a damaged trichotomy, or the duality as a unity; in one a spirit distinct from the soul, in the other the soul and spirit are one and the same. Delitzsch's System of Biblical Psychology became the first to pave the way towards a new spiritual understanding of the person and nature of man. Laidlaw's Bible Doctrine of Man offered a new perception of duality and unity of the soul, and opposed to trichotomy, adhering and limited to the Bible expressed statements without developing a system of psychology. Delitzsch surveyed the entire field and explained the dominance of dichotomy from earliest times up to Plato and Aristotle who till the reformation influenced all biblical psychology. Laidlaw avoiding the systematic independence of a biblical psychology adheres to a Bible doctrine of man as an individual with two natures, purged from heathen or foreign myths and fables, adopting language of its recipients in the common populace. I will cite from these two works after I have concluded the reflections of the generations of the heavens and the earth.

### 3. Textual & Biblical Criticism:

We return to Genesis chapter two, concluding our reflections by way of some textual critics.

(A Historical and Critical Commentary of the Old Testament with a New Translation and Hebrew Text; by M. M. Kalisch, Phil. Doc, M.A. Vol.1. Genesis-Bereshith. New Edition. Longmans, Green, Reader and Dyer. 1879.) (Comments on chapters one and two)

The Book of Genesis abounds with problems no less perplexing than interesting. Its vast range includes branches of the natural sciences and of history, of ethnography and philosophy; and with materials of singular variety skillfully blends great and fruitful ideas. It has, accordingly, provoked an overwhelming mass of comment, partly in confirmation, and partly in opposition to its statements; it has

proved the battle-field for almost every shade of opinion, both religious and skeptical; and it is evidently destined to become the arena for the critical discussion of the whole ground-work of Biblical theology, and for the introduction of a new era in religious thought. The conviction of the surpassing importance of the book has strengthened us to face the numerous difficulties of a conscientious interpretation. We have endeavored impartially to weigh the facts, and calmly to draw the inferences. It has been our aim to neglect no essential evidence. But after due consideration, the conclusions have been stated with unreserved frankness. As we have no preconceived theory to defend, we have never been tempted to distort the text or to indulge in reckless combinations; and we have always tried so to unfold the argument, that the reader may at once either discover our error or admit our result. The excavations on the banks of the Euphrates and Tigris, the continued researches on Indian and Egyptian antiquities, the many new accounts of observing travelers who have recently visited the lands of the Bible, and the rapid advance made in the study of oriental languages and literature, have materially augmented the means for illustrating the Scriptures. They have especially enabled us to pursue more efficiently than was hitherto possible, the momentous enquiry concerning the relation which the Hebrew writings bear to the general cycle of Eastern traditions. We have attempted to make these new sources of information available for the exposition of Genesis, and to point out the peculiarities which, in spite of a similarity of materials surprising in many instances, distinguish the records of the Israelites from those of other ancient nations. By thus separating the form of the narratives from the ideas which they embody, many difficulties may find a solution doing equal justice to universal history, and to the development of the Hebrew mind.” “Even the philosophical historian, who undertakes to delineate the progress of the human race, may consider that his legitimate labors first commence at the point where he perceives the earliest dawn of well-ascertained facts emerging from the mists of fables and legends, and where his eye is arrested by the sight of several nations, as the Hindus and Egyptians, the Babylonians and Assyrians, considerably in advance on the path of prosperity and civilization. Yet it may not be unprofitable, under two aspects, to overstep that boundary. The student may either trace the antecedent phases of our planet, point out its organic relation to the universe, and determine the place which man occupies in the system of creation; or he may, by acute reasoning, endeavor to ascertain the first steps which mankind made in its struggle for improvement, before it arrived at that stage of development which existing annals or monuments exhibit. This double task was attempted by nearly all religious lawgivers of antiquity. Not only did they dwell upon the origin of heaven and earth, but they described the history of man from the commencement, the transition from innocence to sin, the toils of existence, and the arts that soften or alleviate them; and they indicated the links which joined their own people with the first human families. Now, whatever may be the positive value of the facts and reflections they furnished, the cosmogonies belong to the most instructive relics of primitive literature. They lay open, with distinctness attainable from few other sources, the hopes and cravings, the aims and ideals, of the different nations. They teach the supposed connection between man and his destiny, or the powers that govern it; and they embody the moral principles believed to be necessary for the virtuous life of the individual, and to form the chief end of all human generations.” “Facts are indeed invaluable, because they form the imperishable basis of research: but they are a useless encumbrance unless they enclose some idea, influence the will or the feeling of man, and contribute either to his ennoblement or his happiness. The views set forth in the book of Genesis have not only become the foundation of the culture of the Hebrews, but, through them, of a large part of mankind; and if they have as yet not produced all the beneficent effects of which they are capable, it is because passion, short-sightedness, and egotism, have been unable to recognize and to appreciate the common kernel of humanity in the modified forms of human thought.” “The modern researches in the natural sciences are as gigantic in their extent, as they are incontrovertible in their main results. The investigation of the laws of the material world, and their application to practical purposes, form the characteristic pursuits of our age. But the Bible also alludes, in many important passages, to physical

laws and to natural phenomena. It became, therefore, an indispensable task for the Biblical student, and especially the theologian, to compare those recent results with the respective Scriptural statements. The conclusion, at which these men arrived, though vastly differing in detail, may be reduced to two chief classes. One part of these scholars — whose zeal, unfortunately, overruled their reason — flatly denied the correctness, and even possibility, of such facts: everyone knows that Galileo was compelled to abjure and to curse the Copernican system of the earth's motion as fallacious and heretical; Voetius described it as a neologian fabrication; and the learned Francis Turretin, not much more than one hundred and fifty years since, endeavored to overthrow it by Scriptural and physical arguments. But the opposition to that great astronomical truth has gradually vanished away before the colossal labors of Kepler, Newton, and their illustrious followers; nor will anybody at present, as once the learned doctors of Salamanca did, decry the views of Columbus as an impious heresy; and if objections are still raised by some tenacious straggler, they are received as a curiosity, causing hilarity rather than provoking controversy. But more vehement were the denunciations hurled, up to a very recent date, against the results of geology, itself a comparatively recent science; it was declared an unholy and atheistic pursuit, a dark art, a "horrid blasphemy," a study which has the evil one for its author; and its votaries were designated as arch-enemies of religion and virtue, infidels standing in the service of the infernal powers." "The other class of scholars, more sober and less skeptical, acknowledges, either wholly or partially, the exactness of the natural sciences, but denies emphatically that there exists the remotest discrepancy between these results and the Biblical records. This is at present by far the most prevalent opinion among theologians; they positively assert that if there is an apparent contradiction, the fault is not in the Scriptural text, but in its erroneous exposition. They have, therefore, proposed a vast number of explanations intended to prove that harmony; and they have endeavored to show that the present notions of astronomy and geology, though not clearly expressed in the Bible, are certainly implied in the words, or may easily be deduced from their tenor. We believe the time has arrived for pronouncing a final and well-considered opinion on these momentous points; the materials necessary for this decision exist in abundance; they are all but complete; and we propose to submit to the reader an analysis which will enable him to judge and to decide for himself, and to form an opinion founded, not upon indefinite conceptions, but upon indisputable facts. There is, indeed, a third and very large class of scholars, who attempt to evade these questions altogether, by simply asserting that the Bible does not at all intend to give information on physical subjects — that it is exclusively a religious book, and regards the physical world only in so far as it stands in relation to the moral conduct of men. But this is a bold fallacy. With the same justice it might be affirmed, that the Bible, in describing the rivers of Paradise, does not speak of geography at all; or in inserting the grand list and genealogy of nations (in the tenth chapter), is far from touching on the science of ethnography. Taken in this manner, nothing would be easier, but nothing more arbitrary, than Biblical interpretation. It is simply untrue that the Bible entirely avoids these questions; it has, in fact, treated the history of creation in a most comprehensive and magnificent manner; it has in these portions, as well as in the moral precepts and the theological doctrines, evidently not withheld any information which it was in its power to impart. Therefore, dismissing this opinion without further notice, we shall first compare, under different heads, the distinct statements of the first chapters of Genesis with the uncontroverted researches of the natural sciences; we shall then, secondly, draw from these facts the unavoidable conclusions as regards the possibility of a conciliation; and shall, lastly, review the various attempts which have hitherto been made to effect that agreement." "It has, indeed, been very positively contended, that the days mentioned in the Biblical record of Creation signify periods of a thousand years,' or of indefinite extent. But this imputed meaning is absolutely against the usage and genius of the Hebrew language; and the days of creation are really and literally periods of our and twenty hours.' However, it might be asserted — and it has, in fact, been frequently advanced — that the earth, with all its various layers and stratifications, has, by the Divine will, been called into existence in that limited number of days; and that God, after the

completion of this lordly act of creation, has left nature and all her component parts to those eternal and immutable laws with which He had endowed her. But this opinion is rendered impossible by the following facts: — in all the strata of the earth, except the two or three lowest, are found organic remains of creatures which possessed and enjoyed life, and which evidently perished, partly by that revolution of the earth which buried the old formation, and partly by the change of climate which took place in the next epoch. It may be important to observe, that each stratum has its own characteristic species.... Now we ask, if the earth was created within six days, how and for what conceivable purpose were these numberless, and often huge and appalling, forms of beings, exhibiting every stage of growth, embedded in the different strata of the earth? We believe there is scarcely any man preposterous or blasphemous enough to impute to the Deity such plan less and reckless destruction in the midst of His majestic acts of creation. Many species, and even many distinct genera, have thus entirely disappeared; they are no longer represented on the earth. Generally, even the organic beings of one formation exist no more in the next higher group of rocks. Do not these circumstances compel as to suppose an indefinite antiquity of the earth's crust? Many have certainly ascribed all those destructions to the influence of the Noachian deluge; they advance, that first submarine volcanoes, by ejecting their molten masses through different successive explosions, formed the massive layers below; and that then the land floods, sweeping away the islands and continents with their organic creations, produced the second or higher formations. But, besides failing entirely to account for the production of the Tertiary strata, this theory introduces the agency of fire also in the deluge, of which we read nothing in the Biblical record; it assumes a series of volcanic eruptions of such rapid succession as could only be caused by a miraculous intervention of which nothing is mentioned; and it starts from the objectionable supposition, that strata, demonstrably separated from each other by immense periods, were formed within the space of a few months. For the facts, that very different fossils are found in the same formations, and that the same petrified species occur in different layers, cannot overthrow the general theory of slow successive stratification; the vast climatic changes which our planet has undergone, and the great variety in the internal structure of the various organic beings, are sufficient, together with other obvious circumstances, to account for these facts. We shall, in its due place, continue this subject in its further consequences. Indeed, the contemplation of the strata themselves, and of the organic remains which they enclose, lead exactly to the same result.... but we can scarcely accede to the very widely-spread theory of a "primitive plant," or "cell," or monad, producing all the later and more perfect vegetable forms by way of a partial metamorphosis; for every new formation of the crust of the earth is incontrovertibly the product of almost entirely new elements not before existing, and therefore amounting to a new creation; and the vegetation of even the last Tertiary epoch, or that below the most recent one, goes back to a period of at least 100,000 years before the present era. It appears, however, that many of the plants are "hereditary" through various geological epochs; and that certain species have traversed many thousands, perhaps hundreds of thousands of years, in spite of the local and successive revolutions on the earth's surface. For submarine forests in several parts of the globe consist of trees which still cover the neighboring continents, though the animal found in the same localities in a petrified state have ceased to exist; and many species of plants are not found in regions where they might thrive perfectly well according to their structure, or to the present condition of the globe. They seem to be absent from such countries only because they did not exist there in former geological epochs.... It is certain, both from ocular evidence and from inductive conclusions, that most of the animals discovered as fossils in the strata of the earth have died in a natural course on the spot where they enjoyed life. Now, as many of them are creatures of long life, and many reached an age far beyond the time now allotted to the creatures of the earth, it is impossible that they should have accomplished the full circle of their existence in a few days: the many theories which have been ventured to prove the contrary are so extravagant, that they do not even deserve notice. They proceed from the vain desire to support a tenacious preconception; they are neither based upon any allusion of the Biblical text, nor



derived from natural laws or phenomena. Conjecture, fancy, and mysticism are the parents of these abortive attempts. But we may observe, as a curiosity, that it was, and — incredible to say — is still asserted, that these fossils have never been animated structures, but were formed in the rocks through the planetary influences; that the mammoth which, at the conclusion of the last century, was found in the ice of the polar regions in such remarkable preservation that dogs and bears fed upon its flesh, had never been a living creature, but that it was created under the ice, and then preserved, instead of being transmuted into stone; that all organisms found in the depth of the earth are models created on the first day, to typify the living plants and animals to be produced in the subsequent part of the creative week; but as many forms which lie buried in the earth do not exist on the earth, it is maintained that they were rejected as inappropriate or imperfect. They represent the “gates of death,” but foreshadow also the immortality of the soul, the resurrection, and the ultimate re-union of the dust of the human bodies at the sound of the last trumpet! This is the sober mode in which ocular evidences are argued away, and Scripture is interpreted! But unfortunately, plain facts overthrow these fancies of a seeming life; in the stomach of the fossil animals, the very substances are visible which formed their food; and the dung of the carnivorous vertebrate contains, in many instances, the teeth, bones, and scales of the creatures on which they had preyed.... But all these changes, however extraordinary and astounding, are only as many manifest proofs of the creating activity of an Omnipotent Power, which, through unnumbered millenniums, after an all-wise though recondite plan, prepares new continents in the hidden depths of the fathomless sea, or in the volcanic abysses of the burning earth; lifting them up from the secret womb by a tremendous, but salutary. . . . These facts may suffice to prove the utter impossibility of a creation of even the earth alone in six days. The difficulties are infinitely increased, if we proceed to the contemplation of the whole universe. . . . If we reflect on all these circumstances, there seems indeed to be no alternative left, but honestly to acknowledge the immense difference existing between the Biblical conceptions and the established results of the natural sciences. But we need not apprehend thereby to lose or endanger what is eternal in the Scriptures. It is only necessary to pursue their exposition with the same vigor and energy, with the same unwearied attention and eager research, which characterize the natural philosophers of our time. The Bible has no more dangerous enemies than those who, either from indolence and apathy, or from fanaticism and bigoted zeal, are deaf to the teachings and warnings of the other sciences; and those men, however well-meaning or warmhearted, must be made mainly answerable if the authority of the Scriptures should lie disregarded by the most enlightened and most comprehensive minds. . . . We have seen that the results of the natural sciences are at variance with the Biblical narrative, especially with regard to the Age of the World, the Creation in Six Days, and the Formation of the Solar System and the Universe. . . . We are here reminded of the beautiful words of Socrates, who, in Plato's *Phaedon*, when new and apparently unanswerable objections were raised against his proofs of the immortality of the soul, said: "First of all, we must beware, lest we meet with that great mischance to become haters of reasoning as some become haters of men (misanthropes); for no greater evil can happen to anyone than to hate reasoning. But hatred of reasoning and hatred of mankind both spring from the same source. For the latter is produced in us, from having placed too great reliance on someone without sufficient knowledge of him, and from having considered him to be a man altogether true, sincere, and faithful; and then, after a little while, finding him depraved and unfaithful, and after him another; and when a man has often experienced this, he at last hates all men, and thinks that there is no excellence at all in mankind. And yet he attempts to deal with men without sufficient knowledge of human nature, since he is unable to discern between the good and the bad. Just so a man who has discovered the fallacy of one argument after another, after having some time relied on their soundness, at last distrusts all argument, and becomes a hater of reasoning, though he ought to accuse his own shortsightedness, or unskillfulness." . . . The Pentateuch has a three-fold end; it is intended to show, first, God as the Creator and Ruler of the World; secondly, to define the position of Israel among the nations of the earth; and, thirdly, to explain the organization of the Hebrews as a

theocratical monarchy after their conquest of Palestine. Such is the aim; such are the leading ideas of the Books of Moses. These principles they unfold and carry out with minute consistency, whilst all other portions are only introduced to throw light upon them. They constitute the essence of the Mosaic dispensation; they are its exclusive characteristics, which are found in no other work which man possesses. The Scriptures proclaimed those spiritual and moral truths, which will be acknowledged in all ages; and they proclaimed them at a time when the whole earth was shrouded in mental darkness. But it is quite different with the scientific truths. The people of Israel, although favored as the medium of higher religious enlightenment, remained, in all respects, a common member in the family of nations, subject to the same laws of progress, left to the same exertions, adhering to their former notions and habits of thought, rectified by their faith only in so far as to harmonize with the pure doctrine of monotheism and the absolute rule of a just Providence. Hence, for instance, Moses did not abolish the "avenge of blood," although he materially modified it; nor did he command monogamy, although he evidently encouraged it; he retained the phylacteries, which he, however, divested of all superstitious elements; and he ordained, in common with almost all heathen legislators, the sanctification of all first-born of men and animals, and all first-fruits, although he made this law subservient to the purposes of his theocracy. But the law is inexorable in punishing witchcraft, necromancy, divination, enchantment, or any other appeal to the power of spirits, because this would have endangered the principal idea of the legislation; it would have defiled the purity of monotheism. . . It is, indeed, a very convenient way of restoring harmony between the Bible and the natural sciences by asserting, that the production of the starry hosts, and the vast geological epochs, lie before the work of the six days; by making the first two verses a *carte blanche*, on which everything might be crowded, that disagrees either with astronomy or geology; and by maintaining that the condition of the earth, such as it is at present, and as it is adapted for human habitation, is the sole object of our chapter. Large volumes have, in this sense, been written with much pomp of language, and great self-sufficiency; and that of Kurtz<sup>1</sup> is inferior to few in irrational and pretentious deductions. But these scholars ought to see, that this is not to harmonize, but to separate; by such tactics, they tacitly acknowledge that they despair of a conciliation; they admit the difficulties in almost every point; but forsaking, by a cowardly maneuver, the true arena of the dispute, they entrench themselves behind a few harmless verses; but calm and judicious criticism protests both against the stratagem, and the arguments: the former is undignified; and the latter spontaneously convert themselves into so many proofs for the contrary opinion. The first chapter of Genesis incontestably intends to offer a history of the creation of heaven and earth, such as the author believed to be authentic; he, therefore, commences with the Nothing, and then advances, through the chaos, in progressive steps up to the perfection of the universe. And all this was done during the six days which constitute the creative week, and which include that "beginning" when "God created heaven and earth." . . . We believe we have indisputably demonstrated, both by positive and negative proofs, that, with regard to astronomy and geology, the Biblical records are, in many essential points, utterly and irreconcilably at variance with the established results of modern researches. We must acquiesce in the conviction, that, at the time of the composition of the Pentateuch, the natural sciences were still in their infancy, and that the Hebrews were in those branches not materially in advance of the other ancient nations. But, on the other hand, they succeeded completely in removing, even from their physical conceptions, every superstitions and idolatrous element. It will be the task of the following notes on the first chapters to prove this proposition. We have cleared the way for a plain and unsophisticated interpretation. We are fettered by no preconceived dogmatical views. We shall be enabled to attempt a conscientious penetration into the notions of the Hebrew historian; and shall in no instance be induced to force upon his words, by a contorting and delusive mode of exposition, our modern systems of philosophy. Thus, may we hope to secure a positive advantage for Biblical science."

#### 4. Science and the Bible:

The Day of God is the Creation of Seven Days. Scripture says that to the Lord one day is as 1,000 years, and a thousand years as one day. We reason also that adding more zeros does not change this truth, and millions and billions of years to Him is but a day. My understanding is that 1:1 takes in the billions of years of the history of the cosmos, that 1:2 covers the billions and millions of years in preparation to this present world as made suitable for man. Therefore, I am not troubled by science and modern understanding of cosmological and geological history in whatever way He has done it, and what ways we might interpret the evidence and details. At present we may sum up the scientific doctrine as the Seven Days of the Cosmos, the Creation Week of Science. It goes like this:

In the beginning, billions of years ago, the Big Bang, the Cosmic Explosion, created the Universe at a point of time and space of infinite energy and speed barely understood. All before this is unknown. (1:1) The cosmos at the point of origin in innumerable elements and fragments of the super atomic genesis expands at incredible speed and power, changing and cooling, slowing and solidifying, forming many systems of super-galaxies and systems within and without, and our own solar system with earth and other planets with their moons, and other space particles and debris which was in chaos and formlessness, without order and structure suitable for life, but ever changing over many millions of years to produce or evolve simple life forms and all that is a by-product and essential to its stability. This and many such things barely understood but quite fascinating and wondrous; leading to the Days or Periods of Eons and Ages from Hadean to Holocene. (1:2)

Day One: Post-Big-Bang, the Birth of the Universe. (10-20 Billion Years Ago, BYA)

Day Two: Post-Big-Bang, the Development of Galaxies of Stars and Planets, etc... (5-10, BYA)

Day Three: Precambrian Eon: Hadean (hades, hell, grave, death). (4-5, BYA)

Day Four: Precambrian Eon: Archean (archaic, ancient, azoic, prezoic). Consisting of 4 Eras:

Eoarchean, Paleoarchean, Mesoarchean, and Neoarchean. (2.5-4, BYA)

Day Five: Precambrian Eon: Proterozoic: 3 Zoic Eras: Paleo, Meso, Neo. (.5-2.5, BYA)

Day Six: Phanerozoic (Visible Life) Eon: 3 Eras: Paleo, Meso, Ceno (Recent, New). (500-0, MYA)

The Paleozoic: 7 Periods: Cambrian, Ordovician, Silurian, Devonian, Carboniferous Mississippian, Carboniferous Pennsylvanian, and Permian. (250-500 Million Years Ago, MYA)

The Mesozoic: 3 Periods: Triassic, Jurassic, and Cretaceous. (70-250, MYA)

The Cenozoic: 2 Periods: Tertiary and Quaternary. (70 MYA to Present)

Day Seven: Future?

The Ages or Times or Days of Geologic Life shows varieties of life forms in countless species, with life from the simplest to the most complex, small to great, and all kinds of intermediary forms. Science begins the evolutionary time-scale some 5 billion years ago shortly after the formation of the Earth in the Solar System in forming a solid crust, then the oceans and continents. They call this period Hadean, after the Greek Hades or Hell, single cell organisms and algae appear, with photosynthesis, emitting oxygen as by-product. Then invertebrates and vertebrates appear, then fishes, then plants

and vegetation, then insects, fishes, and trees, mountains, and climate changes, reptiles, continents change, and mammals, then mountains, dinosaurs, and birds. At this time 65 million years ago the Earth becomes ruined in chaos from a super-giant asteroid impacting the Caribbean bringing death and destruction and extinction to most or all life forms. This followed by more severe climate changes. More climate and weather changes and the appearance of new life forms and the primates and diverse mammals, with earth flourishing with grass and vegetation and plant life. More mountains formed and the ice ages. And last of all appears humans and civilization and written history.

We see that the Creation Week of Science follows the pattern of the Creation Week of the Bible. The general stages of the six days are in fashion similar, the evolution of one is the design of the other, within the limits that are unknown, and details not understood. I cannot dismiss the evidence, and I try to understand the ways and work of God. It is certain that Scripture reveals God in His progression and production of the world.

I think it fitting to hear a well-respected man of Science, an Astronomer whose honest skepticism and fair presentation of facts I have always appreciated since the early 80's. (Robert Jastrow, Ph.D. (1948), from Columbia University; Chief of the Theoretical Division of the National Aeronautics and Space Administration (1958-61), is an internationally known astronomer and authority on life in the Cosmos. He is the founder and director of NASA's Goddard Institute for Space Studies, Professor of Astronomy and Geology (Geophysics) at Columbia University, Professor of Earth Sciences at Dartmouth College. Writings include: *Astronomy: Fundamentals and Frontiers* (Wiley, 1972); *God and the Astronomers* (Norton, 1978); *The Enchanted Loom* (Touchstone, 1983); Has been described by Paddy Chayevsky as "the greatest writer on science alive today." Dr. Jastrow is widely known for his TV appearances on astronomy and space exploration. He has been hosted on more than 100 CBS Network-TV programs on space science. BBC-TV and ITN-TV brought him to London for coverage of the Apollo flights. He is the author of *RED GIANTS AND WHITE DWARFS*, a Book of the Month Club alternate that sold 400,000 copies in several editions and languages. Dr. Jastrow's last book, *UNTIL THE SUN DIES*, was also a Book of the Month Club alternate and was widely acclaimed by reviewers.):

"God and the Astronomers: "Strange developments are going on in astronomy," writes Dr. Robert Jastrow: "They are fascinating partly because of their theological implications, and partly because of the peculiar reactions of scientists." The essence of the strange developments is that astronomers have proven the Universe was created in a fiery explosion twenty billion years ago. In the searing heat of the first moment, all the evidence was melted down and destroyed that science might have used to determine the cause of the great explosion. Dr. Jastrow writes, "This is the crux of the new story of Genesis." According to Dr. Jastrow, scientist did not expect to find evidence for an abrupt beginning. When the evidence began to accumulate, they were repelled by their own findings. Einstein wrote, "Such possibilities seem senseless," and the great English astronomer Eddington declared, "The notion of a beginning is repugnant." Dr. Jastrow comments, "There is a strong ring of feeling and emotion in these reactions. They come from the heart, whereas you would expect the judgments to come from the brain. Why?" This book contains his answer. At the end he writes, "The scientist has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."

"Recent developments in astronomy have implications that may go beyond their contribution to science itself. In a nutshell, astronomers, studying the Universe through their telescopes, have been forced to the conclusion that the world began suddenly, in a moment of creation, as the product of unknown forces. The first scientific indication of an abrupt beginning for the world appeared about fifty years ago. At that time American astronomers, studying the great clusters of stars called galaxies,

stumbled on evidence that the entire Universe is blowing up before our eyes. According to their observations, all the galaxies in the Universe are moving away from us and from one another at very high speeds, and the most distant are receding at the extraordinary speed of hundreds of millions of miles an hour. This discovery led directly to the picture of a sudden beginning for the Universe; for if we retrace the movements of the moving galaxies backward in time, we find that at an earlier time they must have been closer together than they are today; at a still earlier time, they must have been still closer together; and if we go back far enough in time, we find that at a certain critical moment in the past all the galaxies in the Universe were packed together into one dense mass at an enormous density, pressure and temperature. Reacting to this pressure, the dense, hot matter must have exploded with incredible violence. The instant of the explosion marked the birth of the Universe. The seed of everything that has happened in the Universe was planted in that first instant; every star, every planet and every living creature in the Universe came into being as a result of events that were set in motion in the moment of the cosmic explosion. It was literally the moment of Creation. From a philosophical point of view, this finding has traumatic implications for science. Scientists have always felt more comfortable with the idea of a Universe that has existed forever, because their thinking is permeated with the idea of Cause and Effect; they believe that every event that takes place in the world can be explained in a rational way as the consequence of some previous event. Einstein once said, "The scientist is possessed of a sense of infinite causation." If there is a religion in science, this statement can be regarded as its principal article of faith. But the latest astronomical results indicate that at some point in the past the chain of cause and effect terminated abruptly. An important event occurred-the origin of the world-for which there is no known cause or explanation within the realm of science. The Universe flashed into being, and we cannot find out what caused that to happen. This is a distressing result for scientists because, in the scientist's view, given enough time and money, he must be able to find an explanation for the beginning of the Universe on his own terms-an explanation that fits into the framework of natural rather than supernatural forces. So, the scientist asks himself, what cause led to the effect we call the Universe? And he proceeds to examine the conditions under which the world began. But then he sees that he is deprived-today, tomorrow, and very likely forever-of finding out the answer to this critical question. Why is that? The answer has to do with the conditions that prevailed in the first moments of the Universe's existence. At that time, it must have been compressed to an enormous-perhaps infinite-density, temperature and pressure. The shock of that moment must have destroyed every relic of an earlier, pre-creation Universe that could have yielded a clue to the cause of the great explosion. To find that cause, the scientist must reconstruct the chain of events that took place prior to the seeming moment of creation and led to the appearance of our Universe as their end product. But just this, he cannot do. For all the evidence he might have examined to that end has been melted down and destroyed in the intense heat and pressure of the first moment. No clue remains to the nature of the forces-natural or supernatural that conspired to bring about the event we call the Big Bang. This is a very surprising conclusion. Nothing in the history of science leads us to believe there should be a fundamental limit to the results of scientific inquiry. Science has had extraordinary success in piecing together the elements of a story of cosmic evolution that adds many details to the first pages of Genesis. The scientist has traced the history of the Universe back in time from the appearance of man to the lower animals, then across the threshold of life to a time when the earth did not exist, and then back farther still to a time when stars and galaxies had not yet formed, and the heavens were dark. Now he goes farther back still, feeling he is close to success-the answer to the ultimate question of beginning-when suddenly the chain of cause and effect snaps. The birth of the Universe is an effect for which he cannot find the cause. Some say still that if the astronomer cannot find that cause today, he will find it tomorrow, and we will read about it in the New York Times when Walter Sullivan gets around to reporting on it. But I think the circumstances of the Big Bang-the fiery holocaust that destroyed the record of the past-make that extremely unlikely. This is why it seems to me and to others that the

curtain drawn over the mystery of creation will never be raised by human efforts, at least in the foreseeable future. Although I am an agnostic, and not a believer, I still find much to ponder in the view expressed by the British astronomer E. A. Milne, who wrote, "We can make no propositions about the state of affairs [in the beginning]; in the Divine act of creation God is unobserved and unwitnessed."

## 5. Evolution and the Origins of Man:

1. The Smithsonian Institution on their website has a Human Family Tree chart exhibiting human evolution, from a chain of links backward or downward to a single unknown trunk as a common ancestor, extending beyond 6 million years ago (mya). The Tree branches upward with some unknown Families, then the earliest *Ardipithecus* group of four identifiable primates, some 4-6 mya. Next is the *Australopithecus* group, consisting of primate types, more advanced, 2-4 mya; then this follows the *Paranthropus* group of three types, 1.5 - 2.5 mya. The last large group at top is *Homo* group of 6 types before modern man, called *Homo sapiens-sapiens* from 2 mya to the present.

The general scheme is the same in almost all institutions of learning in the world of science. The past twenty years have seen some modifications of the hominid lineage, adding and dropping, classification changes, and especially dates adjusted. Encyclopedia Britannica, Scientific America, and so many others offer the same theory of human origins. I give the National Geographic Society construction of the fossil remains.

2. "The Human Origins Project, a joint initiative of the National Geographic Society and the Turkana Basin Institute, will utilize cutting-edge technology to become the largest and most informative multilingual resource available on the subject of human evolution. Over the past 35 years, the Koobi Fora region in northern Kenya's Turkana Basin has yielded a wealth of fossil material that has revealed a great deal of information about human history and origins. Some 16,000 fossils, including 350 hominid specimens, have been collected from the basin. The findings help scientists understand hominid behavior like tool use, piece together basic hominid lineages, and understand hominid diversity. Based on past successes in the Turkana Basin, researchers are hopeful that the next five to ten years of fieldwork will yield important new finds. Paleontologists are frequently discovering new sites, and greater numbers of students and professionals are now devoted to this project. Additionally, advances in technology are making paleontological and archaeological research more efficient and accurate. Using new methods of analyzing oxygen and carbon isotopes in fossils, scientists are now able to study the diet of extinct herbivores and the environments in which they lived. Satellite technology has also improved collection techniques and advanced computers can analyze and store more complex sets of data.

**Project Goals:** The Human Origins Project is the most ambitious and comprehensive undertaking of its kind; and researchers has high hopes for its outcomes. Goals of the mission include creating a Web resource that contributes to our understanding of human origins; educating and inspiring the next generation of scientists; providing means of research for global and indigenous paleontologists, geologists, scientists, and students; creating a collaborative community and virtual meeting space for anyone interested in human origins; and presenting a prehistory of early humans. Scientists in the field and in the lab are working hard to ensure the vast potential of the Human Origins Project is realized.

**What Genes and Fossils Tell Us:** Scientists have long held that modern humans originated in Africa because that's where they've found the oldest bones. Geneticists have come to the same conclusion by looking at Africa's vast genetic diversity, which could only have arisen as DNA mutated over millennia. There's less consensus about the routes our ancestors took in their journey out of Africa and around the planet. Early migrations stalled but left behind evidence such as a human skull from 92,000 years ago at Qafzeh, Israel. Those people may have taken a northern route through the Nile Valley into the Middle East. But other emigrants who left Africa tens of thousands of years later could also have taken a different route: across the southern end of the Red Sea. Scientists say these more recent wanderers gave rise to the 5.5 billion humans living outside Africa today. "I think the broad human prehistoric framework is in place," says geneticist Peter Forster of the McDonald Institute for Archaeological Research in Cambridge, England, "and we are now fitting in the details."

1. **African Cradle:** Most paleoanthropologists and geneticists agree that modern humans arose some 200,000 years ago in Africa. The earliest modern human fossils were found in Omo Kibish, Ethiopia. Sites in Israel hold the earliest evidence of modern humans outside Africa, but that group went no farther, dying out about 90,000 years ago.

2. **Out of Africa:** Genetic data show that a small group of modern humans left Africa for good 70,000 to 50,000 years ago and eventually replaced all earlier types of humans, such as Neanderthals. All non-Africans are the descendants of these travelers, who may have migrated around the top of the Red Sea or across its narrow southern opening.

3. **The First Australians:** Discoveries at two ancient sites—artifacts from Malakunanja and fossils from Lake Mungo—indicated that modern humans followed a coastal route along southern Asia and reached Australia nearly 50,000 years ago. Their descendants, Australian Aborigines, remained genetically isolated on that island continent until recently.

4. **Early Europeans:** Paleoanthropologists long thought that the peopling of Europe followed a route from North Africa through the Levant. But genetic data show that the DNA of today's western Eurasians resembles that of people in India. It's possible that an inland migration from Asia seeded Europe between 40,000 and 30,000 years ago.

5. **Populating Asia:** Around 40,000 years ago, humans pushed into Central Asia and arrived on the grassy steppes north of the Himalaya. At the same time, they traveled through Southeast Asia and China, eventually reaching Japan and Siberia. Genetic clues indicate that humans in northern Asia eventually migrated to the Americas.

6. **Into the New World:** Exactly when the first people arrived in the Americas is still hotly debated. Genetic evidence suggests it was between 20,000 and 15,000 years ago, when sea levels were low, and the land connected Siberia to Alaska. Ice sheets would have covered the interior of North America, forcing the new arrivals to travel down the west coast.

3. "... documents summarizing the hominid fossil record and hypothesized lines of human evolution from 5 million years ago to the present. Under the current taxonomy (based on genetic rather than behavioral criteria), the term "hominid" refers to members of the biological human family Hominidae: living humans, all human ancestors, the many extinct members of Australopithecus, and our closest

primate relatives, the chimpanzee and gorilla. According to *The Tree of Life* by Guillaume Lecointre and Hervé Le Guyader (Harvard University Press: 2006), the similarly named and easily confused categories of humans and near human apes, in order of increasing inclusiveness, are: Hominini: -modern humans and all previous human, australopithecine, paranthropine and ardipithecine ancestors. Homininae: - all of the above, plus chimpanzees (Panini), our closest living biological kin (a genetic kinship so close that some scientists have suggested their genus name should be changed from Pan to Homo). Hominidae: - all of the above, plus gorillas (Gorillinae). Hominoidea: - all of the above, plus orangutans (Pongidae). Hominoidea: - all of the above, plus gibbons (Hylobatoidea)."

## 6. Biblical Historical Criticism: Spinoza:

We read in Spinoza's *Tractate (Treatise) Theological-Political* of 1670, he seeks freedom of speech. Cites 1st John 4:13: Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

He writes in the Preface: Without rules or fortune men are lead to superstition; they become insulted by others questioning them or they go begging and praying for any counsel from anyone. Superstition preys on the victims of greed and slanders Reason, and breeds fear. He attempts to expose false Religion with its countless misconceptions which seeks to enslave man. The causes that that led to the *Treatise*: are the mutual hatred of Christians for one another, Jews against Jews, Turks against Turks, and all against each other, and Heathen against each. The Religious intolerance and hypocrisy. The Churches commerce of God's religion. The Pretense of admiration and belief in Holy Writ, but instead teaching philosophies of Plato and Aristotle guised in divine inspiration, mere formal faith and ignorance of the Bible itself, but adherents of its teachers. The hatred against human reason made him, he says he "determined to examine the Bible afresh in a careful, impartial, and unfettered spirit, making no assumptions concerning it, and attributing to it no doctrines, which I do not find clearly therein set down. With these precautions I constructed a method of Scriptural interpretation, and thus equipped proceeded to inquire. . ."

"Now, as in the whole course of my investigation I found nothing taught expressly by Scripture, which does not agree with our understanding, or which is repugnant thereto, and as I saw that the prophets taught nothing, which is not very simple and easily to be grasped by all, and further, that they clothed their teaching in the style, and confirmed it with the reasons, which would most deeply move the mind of the masses to devotion towards God, I became thoroughly convinced, that the Bible leaves reason absolutely free, that it has nothing in common with philosophy, in fact, that Revelation and Philosophy stand on totally different footings. In order to set this forth categorically and exhaust the whole question, I point out the way in which the Bible should be interpreted and show that all knowledge of spiritual questions should be sought from it alone, and not from the objects of ordinary knowledge. Thence I pass on to indicate the false notions, which have arisen from the fact that the multitude—ever prone to superstition and caring more for the shreds of antiquity than for eternal truths—pays homage to the Books of the Bible, rather than to the Word of God. I show that the Word of God has not been revealed as a certain number of books, but was displayed to the prophets as a simple idea of the Divine mind, namely, obedience to God in singleness of heart, and in the practice of justice and charity; and I further point out, that this doctrine is set forth in Scripture in accordance with the opinions and understandings of those, among whom the Apostles and Prophets preached, to the end that men might receive it willingly, and with their whole heart."



First, he gives his detail analysis and hermeneutical opinions of Prophecy, definition and distinction, of Moses superior to other prophets, of Christ superior to Moses, but all by mental process of mind or imagination. The ambiguity of "Spirit" or spirit allows for many senses. The Prophets use prophetic imagination and trances only to direct men to God and from evil. Divine Laws are the best in humanity and aligns with God's dignity and nature as understood by reason. Ceremonial Laws are temporary and partial as attested by both Old and New Testaments. Miracles cannot be a violation of natural, which is absurdity, but may appear so, or so interpreted in ignorance, for edification. God's providence is the course of nature. Scripture miracles are a matter of the systems of interpretation, which is limited and partial at the present. The various interpretations among Jews and Christians rival each other to the negation of the supernatural, which refutes, along with the teaching of Maimonides, and the traditions of Pharisees and Papists. After dealing with the prophetic books, he examines the Pentateuch, advocating that that Moses authorship is only in Deuteronomy, and that all the other books as well as the rest of the older historical books are of late authorship, and suggests that Ezra compiled them along with Deuteronomy which appears to be the first written and edited, and later still others added and edited. He continues his criticism of the rest of the books of the Old Testament, pointing out as he had earlier all the passages suggesting editorial hands, unknown authorship, dubious origins, partial revision and harmonization, as well as legends added to the corpus, along with a host of examples of scribal and textual variants, and peculiarities of Hebrew grammar. He declines to examine the New Testament as he has the Old but offers his version of apostolic inspiration and the letters and the Gospel accounts are not prophetic revelation but human illumination, and the same development formed its books. The Word of God is not limited to exact transmission of text in letters or books, but the Divine Word will always abide despite the fallibility of man and church. Reason and faith are not in conflict except in misunderstandings; faith and love are for good works, scripture is not completed except by theologians and philosophers. Reason and faith have each their independent domain which allows acceptance to Scripture authority, but not subservient to it or the other accommodated to it. Authority belongs to God and Nature as co-equal and co-extensive, and this applies to man's state as in nature, and his subjection is not slavery, and it is applicable to the state and religion. . . " Throughout Spinoza admits his novelty and speculation, his partial understanding, and his novel theories, and he denies that he has in any way said anything contrary to Scripture or to God.

7. Higher Criticism of the Old Testament: Documentary Theory: (I recently collected for Archive.org uploads the Works of Bishop Colenso and thought of selecting from his publications of the Pentateuch and Joshua examples of Old Testament higher criticism as they call it, since he was in many ways a father of this modern documentary theory. But after going through his volumes, it appears that others have perfected their craft better than he, even if with a more anti and critical spirit. Dillmann still seems to be a better example, though tedious reading, of the school that to this day, though greatly diluted, continues antagonistic to the historical veracity of the Bible, breeding little scholars, like serpents, speaking of what they know not.)

""Genesis Critically and Exegetically Expounded" by Dr. August Dillmann, late Professor of Theology in Berlin Translated from the last German Edition by WM.R. Stevenson, B.D. Two Volumes Published in 1897 by T&T Clark in Edinburgh. [Student and friend of Ewald and Baur, co-author with Knobel's commentaries. He was an accomplished Ethiopic scholar influencing modern Ethiopic Biblical studies.] ("The name of August Dillmann (1823-1894) and the value of his work have long been familiar to English students of Old Testament Literature. A translator of his Commentary on Genesis has therefore only to speak of the editions of the original, and of any features of the translation which require remark. The edition (1892) from which the present translation is made is generally quoted as the sixth. It is, however,

only the fourth from Dillmann's own hand. His first edition was a revision of a commentary by August Knobel, which had already passed through two editions. What still remains of this original is indicated in the text by quotation marks, with or without mention of Knobel's name. The present translation is in two volumes, for the whole of which the writer of the Preface is finally responsible; but the general form of the first volume and nearly all the additional matter in it (in square brackets) is due to another hand. This has occasioned a certain want of uniformity in minor matters (style, use of footnotes, spelling of proper names), and the retention of Dillmann's "Jahve" for Yahweh or Jehovah, and of his symbols A, B, and C, which hoped that the lexical indexes may prove to be of special value, as facilitating study of the sources of Genesis, and of Dillmann's contribution to that study. The spelling adopted in the case of proper names may also be referred to. It seems to the writer that there must be compromise, following Dillmann's example, between traditional spelling and accurate transliteration. But though this may be acknowledged, there can be little hope meantime of general agreement in actual practice. The spellings adopted are therefore tentative, and even inconsistency may be pardoned. . . . His views regarding the composition of the Hexateuch are contained in a most valuable treatise printed as an appendix to Num. Deut. u. Josh. might otherwise have been replaced by P, E, and J. Regarding the last point, it seems to the writer that the substitution ought still to be made by any future translator of Dillmann. In the author's own preface he says that it was the need of maintaining uniformity with the other volumes of his Hexateuch commentary which compelled him to retain the symbols A, B, and C instead of those now customary (P, E, and J). . . . The chief external feature of the translation, as compared with the original, is the more readable form in which it appears. Contractions have largely been dispensed with, except in the case of the numerous references to periodicals, the use of footnotes has greatly relieved the text, and the division into paragraphs makes reference easier. These changes of form have in some cases made slight transpositions of the text advisable (e.g. vol. ii. p. 14, lines 4—7 occur further down in the German text). Where misprints, principally of figures, have been detected, they are in general silently corrected (but see, e.g., vol. ii. p. 13, note 1). Dillmann's references are generally to the German translations of English and French works. In these cases, so far as possible, references to the originals have been added in square brackets, or have sometimes been directly substituted (frequently in the case of Robinson's Palestine). All other additions by the translator are in square brackets. On p. 22 ff. and on pp. 36, 37 of vol. i. there are, however, square brackets which have been retained from the German edition.")

From Preliminary Remarks and Chapters 1 and 2:

Genesis, like the rest of the Hexateuch, notwithstanding that in it a distinct literary plan is carried out, is not the uniform work of a single author, but is a combination of several works which at one time circulated independently. [Note: I was going to change the archaic usage of Roman numerals which was so popular for far too long, to the modern practice, but I figured it was best to let the scholarly practice stand as is, since it matches their intellectual conceit.]

That it is not a literary unity is already apparent after a more exact examination of the actual contents of the book. There are found in it all sorts of seemingly needless repetitions (e.g. xxi. 1a alongside of 16, or iv. 25 f. alongside of v. 1-6, or xlvii. 29 ff. alongside of xlix. 29 ff.); also, two or more accounts of the same thing, not merely such as might, with a stretch, be explained by supposing that the author actually assumed different occurrences or wished to indicate the wavering of tradition (e.g. the varying legends about the seizure of the patriarch's wife, xii. 10 f., xx. 1 ff., xxvi. 7 ff.; or about Hagar and Ishmael, xvi. 1 ff., xxi. 12 ff.; or the double covenant of God with Abram, chs. xv. and xvii.; the double blessing of Jacob by Isaac, xxvii. 1 ff. and xxviii. 1 ff.; the double promise of a son to Sarah, xvii. 17 and xviii. 10 ff.; the triple explanation of the name Isaac, xvii. 17, xviii. 12, xxi. 6; the double explanation of the names Edom, xxv. 25, 30, Issachar, Zebulun, Joseph, xxx. 16-18, 20, 23 f., or Mahanaim, xxxii. 3, 8;

comp. also on Ishmael, xvi. 11 ff. and xxi. 17, on Peniel, xxxii. 31 and xxxiii. 10), but also such as mutually exclude one another, because the thing can have happened only once, or in one way (see, e.g. on the course of creation, chs. i. and ii.; on the number of the animals taken into the ark, and the duration of the Flood, ch. vi. f.; on the scattering of the peoples, chs. x. and xi. 1 ff., also x. 2 5; or on the origin of the names Beersheba, xxi. 31, xxvi. 33, Israel, xxxii. 29, xxxv. 10, Bethel, together with the consecration of the Bethel pillar, xxviii. 18 f., xxxv. 14 f.; or on the encounter with the Shechemites, chs. xxxiv. and xlviii. 22; or the treatment of Joseph by his brethren and the merchants who brought him to Egypt, xxxvii. 19-36). But other irreconcilable statements also are not wanting, e.g. about the reduction of the duration of man's life to a hundred and twenty years (vi. 3 against ch. v. 11, etc.); or that Abraham, after the death of Sarah, still begat many sons (xxv. 1 ff. against xviii. 11 f., xvii. 17); that Esau on Jacob's return from Mesopotamia was already settled in Seir (xxxii. 4 ff. against xxxvi. 6); that Rebecca's nurse first comes with Jacob from Mesopotamia (xxxv. 8 against xxiv. 59); that all the sons of Jacob were born in Padan-Aram (xxxv. 26 against ver. 16 ff.); or the different names of the wives of Esau (xxvi. 34, xxviii. 9 against xxxvi. 2 f.); or about Joseph's Egyptian master, xxxvii. 36, xxxix. 1—xl. 4, or the statement xlii. 27, xliii. 21, beside xliii. 35. Notices like iv. 14 f., 17, are, in the place where they now stand, enigmatical. In particular, the chronology which lies at the basis of the book does not fit in with all the parts of the narrative, e.g. that of the age of Sarah, xvii. 17, comp. xii. 4, does not agree with xii. 11, xx. 2 ff.; nor that of Ishmael, xvii. 24, xxi. 5, 8 with xxi. 15 ff.; nor that of the nearness of Isaac's death, xxvii. 1f., 7, 10, 41 with xxxv. 28 and xxvi. 34; nor that of Rachel, xxxvii. 10 with xxxv. 19. Further, xxx. 25 ff. does not agree with xxxi. 38, 41 (see notes on ch. xxx. 25 ff.), nor the ages of Jacob's sons given or presupposed in xxxii.-xxxvii., xxxix — xlv. with xlvi. 8-27 (see notes on ch. xxxv. 22 ff.). See also on ch. 1. 21. Indeed, narratives are even to be met with in which particular parts do not agree with the rest (e.g. xxxi. 48-50), or the conclusion with the beginning (xxiv. 62-67).

Such repetitions, disarrangements, contradictions, and chronological difficulties are not explicable on the assumption that the book was composed as a unity; or are so only by help of most improbable suppositions constructed ad hoc. But further, the critical labour of scholars during a whole century has with certainty led to the recognition in the accounts of this book of different groups or strata, of which the several pieces are as closely related to each other, formally and materially, as they are distinguished from those of the other strata. More precisely there are three different writings, differentiated in respect of time and place of origin, contents, arrangement, aim, mode of representation and language, which have been discovered as lying at the basis of Genesis, and also as continued into the other books of the Hexateuch. The more precise proofs of this state of things are given in the Introductions to the exposition of the several sections. A summary of the results of these detailed investigations, together with a characterization of the individual writings and a discussion of their origin, will be found in the concluding treatise of this whole work, after the Book of Joshua. (Dillmann, Num. Deut. and Josh. p. 599 ff.) Here only thus much.

The writing designated by us A is that which was formerly called the writing of the Elohist because in it, down (Dillmann, Num. Deut. and Josh. p. 599 ff.) to the passage Ex. vi. 3, the divine name Jahve is avoided, and only Elohim, or on occasion El Shaddai, is used, or foundation-document—Grundschrift—because it forms the framework into which the other parts are laid, but recently for the most part the Priestly Writing (therefore designated P or PC, i.e. Priests' Code, whereas the designation as Q, i.e. Quatuor, by Wellhausen, (So in Kautzsch-Socin, Die Genesis, 1891.) rests on the inapt assumption that the author reported four covenants). (See, on the contrary, Zeitschrift für altt. Wissenschaft, xii. 1 and 20.) It is in the main a law writing; it seeks to lay down the laws, ordinances, institutions, and customs which prevail, or should prevail, among God's people, and to explain their origin. It deals with the historical almost only in so far as that is useful or necessary for the

understanding of the origin of these laws, etc. While therefore it gives indeed a sketch of the whole Preliminary and Primitive History from the Creation, it does so only to show how and wherefore, and by what stages and by means of what divine arrangements, the chosen people were gradually formed and taken out from the other and especially related peoples, and it enters into fuller descriptions only in connection with epoch-making occurrences (such as the Creation, Flood Covenant with Noah, Covenant with Abraham, Descent of the Patriarchs to Egypt), or with reference to occurrences on which laws are based (such as Gen. xvii. 23, xlviii. 3—8); for the rest, it narrates the facts, or the incidents held to be facts, only in a brief and dry (annalistic) style, partly in the form of genealogies (chs. v., xi. 10 ff., xxxv. 22 ff.) and statistical surveys (chs. x., xxv. 12 ff., xxxvi.), all the time, however, giving special attention to the working out of a fixed and orderly chronology. Its mode of statement is broad, circumstantial (because aiming at the utmost possible accuracy and definiteness), and juristically precise and formal; its language somewhat stiff and monotonous, confining itself within a rather limited circle of expressions, with many technical terms, by no means late Hebrew, but in many respects peculiar: just as the prophets, the gnomic poets, and the Psalmists, also formed their own peculiar speech. Its treatment of the material is pre-eminently of an erudite character, resting upon research, calculation, and reflection, and turning to account varied stores of knowledge, (E.g. chs. i., v., x. f., xxxvi., xlv.; in matters of detail, e.g. chs. xxv. 16, xxxvi. 15.) but with a strong tendency to systematize and schematize. Its manner of speaking of God is austere and worthy, and makes no use even of the belief in angels, still less of that strongly anthropomorphic style of thinking and speaking, which came so near to being mythological, and which poets and popular speech delighted in. Without doubt its author belonged to the circle of the priests at the central sanctuary in Jerusalem. A simple statement of the date of its composition cannot be given on account of the gradual remodeling and enlargement which it underwent (especially in Exod. Lev. and Num.) in exilic and post-exilic times. Yet the original writing undoubtedly dates back to the times of the kings of Israel. In Genesis, where it appears in its relatively purest form, chs. xvii. 6, 16, xxxv. 11, xxxvi 31 ff., and especially its description of the relations of the peoples in chs. x. and xxxvi., supply data for judging its date.

Of quite another character, in respect of their origin and their aim, are the two other writings. Only in the account of the activity of Moses do they to some extent deal with laws; otherwise, they are properly books of legend or history, whose purpose was, in the form of a survey attractively written, to give contemporaries, for their entertainment and instruction, information regarding what was still known or told about the olden times. In contrast to the sober intellectuality of the Priestly Writing, they are books of lifelike directness and poetic beauty. One of them, B, which, because it likewise calls God not Jahve but Elohim, is by many styled the writing of the Elohist (and therefore now by most designated E), may be named The Book of Israel's Legendary History. It derives its contents partly, indeed, from older written documents, but mainly from orally transmitted legends as they existed among the midland, northern, and eastern tribes (Israel in distinction from Judah), and it preserves unchanged in its narratives the manner, tone, and color of this living legendary lore of the people. In the details of its contents this writing is the richest (in Gen. we know, e.g., only from it the names Eliezer, Deborah, Potiphar), and it gives much quite peculiar information, and many short utterances of the very oldest stamp (e.g. xxi. 27 ff., xv. 2, xx. 16, xlviii. 22). It is therefore much to be regretted that it has not been preserved for us in a more complete form. Many local legends of particular districts (e.g. also xxxi. 51 ff., xxxiii. 19, xxxv. 8, 20) were conjoined in it, and it has a special fondness for pointing out the origin of the ancient sanctuaries of the midland and eastern parts, as well as (comp. Amos v. 5, viii. 14) those of the far southwest (xxi. 31, xxii. 2 in its original form, xxviii. 17 f., xxxii. 2, 31, xxxiii. 20, xxxv. 4, 7, xlv. 1 f.); but this does not entitle us to call it a priestly writing. (Stade, *Gesch.* 582.) A subject to which B devotes special attention is the glory of Joseph (Ephraim-Manasseh); in it the old standing of Reuben shines more distinctly through (xxxvii. 21, 29, xlii. 22, 37); Bethel is represented as a sanctuary at

which tithes are paid (xxviii. 22); Shechem is expressly pointed out as the possession of Joseph (xxxiii. 19, xlviii. 22); and Joseph receives a special blessing from Jacob (xlvi. 15 f., 20). These facts alone leave no room for doubting (comp. also ch. 1. 25 with Josh. xxiv. 32) its origin in Israel (in the narrower sense). It is demonstrable as a documentary source of Genesis, certainly from ch. xx., and with high probability it is also the source of ch. xv. In support of the position that the narratives wrought up in ch. xiv, as well as those in iv. 17 ff., vi. 1-4, ix. 20, belonged originally to it, much may be advanced; especially in chs. iv. and vi. the close approach shown to the Phœnician theories of the development of the earliest races of man, which is most easily explained in the case of a North-Israelite document. An account of the Flood it certainly never contained. In matters of worship it still shows quite the older free manner of the Israelitish tribes with their many sanctuaries (also Masseboth, xxviii. 22, xxxiii. 20; comp. xxxi. 51 f.), but it condemns the teraphim and other idolatrous things (xxxv. 2 ff.; comp. Josh. xxiv.). It speaks much of revelations of angels, and revelations by dreams or visions, expressly calls Abraham a prophet (xx. 7), and likes to point out the gradual realization, in the dispensations of Divine Providence, of God's plan unveiled beforehand by revelation. It belongs, doubtless, to the age when the prophetic order nourished among the midland tribes, i.e. to the ninth century. (See Dillmann, Num. Deut. Josh. p. 621.) It is no longer comprehensible as a product of the time after the destruction of the northern kingdom, or as late as the seventh century, (Lagarde, *Nathrichten der k. Gesellschaft d. Wissenschaften zu Göttingen*, 1889, p. 321 f.) nor is this hypothesis aided by the Egyptian names in xxxvii. 36, xli. 45 (see note on ch. xli. 45). Much of its contents are no longer extant in its original form, but only as wrought up in combination with C.

The third writing, C, usually called that of the Jahvist [Jehovist] (because from the beginning it makes use of the name Jahve, therefore now mostly designated J), for a long time also, though wrongly, called the Supplementary Document—*Ergänzungsschrift*—as if it had been written with the intention of supplementing A, was, no less than the others, originally an independent document, and may be distinguished from A as a prophetic, and from B as a Judaic writing. That it proceeded not from Ephraim (De Wette-Schrader, *Lehrb. d. Einl.\** § 205; Reuse, *Gesch. d. AT.* § 213; Kuenen, *Onderzoek* i. § 224 f.) but from Judah, is demonstrable with certainty, even within Genesis itself, from its assigning the district of Hebron as the residence of Abraham (xiii. 18, xviii. 1) and of Jacob (? xxxvii. 14), from the prominence which it gives to Judah in the history of Joseph (xxxvii. 26 ff., xliii. 3 ff., xlv. 16 ff., xlv. 28), as well as from ch. xxxviii. This is not refuted by the fact that, like B, and probably following the lead of B, it purposely takes notice of the holy places of northern Israel (xii. 6-8, xxviii. 13-16) and of the Negeb (xxi. 33, xxvi. 23-25). See, further, introd. notes to ch. xlix. and observe xxxiii. 17 as well as xxxii. 8 against xxxii. 2 f., where in the mention of such places it shows only an antiquarian, not a religious interest. In the primeval histories there is an unquestionable relationship between it and A both in respect of arrangement and of contents (history of creation, the original state, the genealogy of Noah, the story of the Flood, the ethnographical table). Also, in the Abraham section and onward, it has some narratives in common with A (separation from Lot, destruction of Sodom and Gomorrah, the story of Dinah; also xlvii. 1-11, xlvii. 29 ff. with xlix. 29 ff.). But elsewhere in the history of the patriarchs, especially in that of Jacob and Joseph, it shows itself most closely related to B; so much so, that most of its narratives from ch. xxvii. onwards have their perfect parallels in B, and it is necessary to assume the dependence of the one upon the other.

And, indeed, it is C that borrowed from B. This may be proved from the general consideration that just in the circle of legends about Jacob and Joseph, which must originally have been developed in Israel not in Judah, the relationship is most complete. It is established further by a comparison of the several parallel passages, which almost always shows, on the side of B more realistic detail, on that of C more scene painting, set speeches, and wealth of ideas, if there be left aside such isolated cases as those

in which B has the more definite statements (e.g. xv. 2 against 3, xxxvii. 36 against xxxix. 1) and C the more general (e.g. xxvi. 1, 8, Philistines; xxxvii. 25 Ishmaelites, against 28 Midianites). Unquestionably this writer worked with the written material of B lying before him; and this fact often betrays itself even at points where no parallel narrative has survived from B (e.g. Gen. xii. 6-9, ch. xxvi.), especially in turns of expression (e.g. xxvi. 32, xxx. 35, 38, 41, etc.). The opposite view, (Wellhausen, Stade, Budde, Kuenen, Onderzoek, - 226 ff.) that C is older than B, cannot be proved in Genesis from a detailed comparison of the parallel accounts of the two narrators; (NDt. Jos. 630 f.; Kittel, *Gesch. der Hebr.* i. 69 ff. s NTH. Jos. 630 f) it can only be in some measure established by appeal to the fact that C, especially in the history of Moses and Joshua, has in many cases more ancient accounts than B. But, in truth, this is rather to be explained from the fact (NDt. Jos. 630 f.) that he has there followed older and better sources. For, of course, B is not his only source. Narratives like xii. 10 ff., xvi. 1 ff. (alongside of xxi. 9-21), xxv. 29 ff. etc., show that he has drawn much of his material, quite independently of B, either from current legend or from written documents lying before him; and this apart from the many passages which he and A have peculiar to themselves. On the whole, one may safely say that he represents the legendary history as it was told in Judah, or from the Judaic point of view. But yet more important peculiarities are discovered, if one looks to the contents and form of his narratives. For in the same measure in which, in respect of realistic contents, he falls short of B, he surpasses him (and much more so A) in thoughtful apprehension, vivid lively description, smooth, and, at the same time, charming and interesting delineation and artistic rounding off of his narratives. Many of his passages that we still have complete (e.g. ch. ii. f., xi. 1-9, xviii. f., xxiv., xliii. f.) are masterpieces of the art of narration, with which only a few passages from B, like ch. xxii., can be compared. Not less distinguished, however, are they by the fullness of fine instructive thoughts, and of weighty, ethioreligious truths which the author had the skill to breathe into his legendary histories, or rather to elicit from them, without taking away anything of their poetic character and the childlike simplicity of expression, which adhered to them as they came from the lips of the people. Especially of all three narrators does he show the deepest knowledge of the nature, origin, and growth of sin in mankind; of the counter action of God against it; of His plan of salvation (iii. 15 f., v. 29, viii. 21 f., ix. 26 f., xii. 2 f., xviii. 19); of the calling and training of the divinely chosen instruments to faith, obedience, and virtuous conduct; of the destination of Israel to be a blessing to the nations. So, it is already in Genesis, where he represents the patriarchs as essentially types and patterns. In the course of the work these more profound ideas come out yet more distinctly and make themselves strongly felt also in the polemic against the idolatrous and disobedient character of the people of Israel.<sup>1</sup>(In opposition to the judgment passed on him by Stade, *Geseh.* 547.) The ideas and knowledge by which the author is influenced are those of the prophets; and as we may therefore call himself in a certain sense a prophetic narrator, so we may also from this conjecture his era to be the time of the activity of the great prophets; which conjecture is then abundantly confirmed by many other indications. No particularly high antiquity need be demanded for him, neither because of the naive way in which he speaks of God, (Ch. ii. f. (see p. 97), vi. 6, vii. 16, viii. 21, xi. 5 f., xviii 1 ff., 17-21.)—for that does not uniformly characterize all his passages and is therefore conditioned rather by the subject and the source, —nor even because of the "unrestrainedness" with which from the beginning of things onward he makes use of the name Jahve, (Ch. ii. f. contrasted with Ex. vi. 3 ff. from A and Ex. iii. 13 ff. from B.) and makes mention of, or presupposes, even in the earliest times, sacrifice (iv. 3 f.), altar (viii. 20 f.), the distinction of clean and unclean (vii. 2 ff.), and the oracle of Jahve (xxv. 22 f.); for the passages quoted in the notes on ch. iv. 26 plainly show that, in his case also, there is already implied and carried out a theory of the origin of the service of the true God.

In language, too, as well as in his whole style of narrative, C stands much closer to B than to A; and although between them also all sorts of finer distinctions are to be found, yet it is often very difficult or impossible to make a complete separation between them, where their narratives have been worked

into each other by later editors, and material criteria are wanting. The assumption that B as well as C, before they came into their present connection with one another, passed through several editions, (Kuenen, *Ondarzoek*, \* 242 ff.) might be in itself possible, but with reference at least to B in Genesis (and in the other books) is not supported by any satisfactory proofs. In C we no doubt meet with heterogeneous sections, (See on chs. iv., vi. 1-4, xi. 1-9.) which might recommend that hypothesis, but only in the primitive history, not in the further course of the work; (See especially notes on xii. 10 ff., and notes on xviii. 17 ff.) and since, for the rest, throughout all these passages the marks of C, in respect of form and language, are uniformly present, another explanation of that phenomenon is to be preferred. (See on chs. iv., vi. 1-4, xi. 1-9.) Under C, therefore, in what follows we shall include the whole of the sections of this document, without raising the question of its sources or prior stages.

If one inquires as to the manner in which Genesis has been worked up out of the three original documents, it may be said generally that A's writing, with its continuous chronology and its sharply-marked division of sections, forms the framework or outline into which the accounts of the others are introduced; but also that in the choice and combination of the material, C's range of ideas was the standard, and that his prophetic conceptions of sin and grace, of the saving purpose of God, of the divine training of the patriarchs to be ancestors of the people of God, are repeatedly made still more conspicuous by express remarks;<sup>2</sup> and, generally, that attention is directed for the most part to that which seemed most serviceable for the religious discipline and instruction, as well as for the moral and national culture, of the people. In the preliminary remarks to the explanation of the several sections, a description is given of the way in which on these lines the work took shape in respect of connection and general plan. We anticipate that much which did not serve the purpose held in view was set aside or abbreviated: passages like iv. 17—24, vi. 1-4, xxx. 32-42, mere excerpts from fuller accounts, had perhaps been already shortened by O himself; but, e.g., the isolated mention of Isaiah (xi. 29), of the consanguinity of Abraham and Sarah (xx. 12), of the vow of the tenth (ch. xxviii. 22) without mention of fulfillment in ch. xxxv. 7, or the information given in xlviii. 22, plainly point to omissions in the compilation. On examination we find that up to ch. xi. 26 the accounts of A are doubtless given completely; that, on the other hand, the beginning of his history of Abraham which stood before.....

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out, perhaps because in part they were too little in accord with the narratives of the other documents used. Vice versa, the sections of Care abbreviated. In the primitive histories (Chs. ii. 5 f., iv. 25 f., in the story of the Flood, in the ethnographical table; elsewhere xvi. 15 f., xxi. 2 ff., xxv. 7 ff., xxxii. 4, xxxv. 28 f.) and in the undernoted passages, the abbreviation is in favor of A, elsewhere in the patriarchal histories mostly only in favor of B. From the source B itself, apart from the history of Joseph (which, it seems, was one of the most beautiful parts of the work), relatively fewer passages are communicated word for word (from ch. xx. onward); usually they are expanded by notices from C, or what was remarkable in them has been incorporated into the sections of C.

Wherever it was at all practicable, or seemed requisite, the very words of the sources have been reproduced in the compilation, and it is just to the many pieces of narrative retained unchanged that we are indebted for a more accurate knowledge of the character of these sources. But a simple placing of their sections alongside of one another (As we have ch. ii. f. alongside of ch. i., ch. xxvii. alongside of xxvi. 34 f., and xxviii. 1-9, xlviii. 3-7 alongside of xlviii. 9-22.) was not always possible and would not always have served the end in view. Facts, such as the birth or death of a man, even if they were narrated in all the sources, could only be told in the words of one of these. But even where the original narratives agreed only in the main while divergent in details, simple juxtaposition of the documents would have involved many repetitions. In such cases the documents used have been worked into one another, the one most suitable for the end in view being made the foundation, and what was peculiar in one or both of the others being inserted in it in the place best suited. (Chs. vii. f., x., xvi., xxv., xxvii.-xxviii., xxxix.-l.) But, naturally, it was not always possible that the several passages, culled from two or three writings, should without more ado allow of being placed alongside of one another, or fitted into each other. Either the most contradictory statements occurring in one or other must be omitted, (E.g. ch. xxi. 17ff., the etymology of the name Ishmael; ch. xxxii. 8, that of Mahanaim; ch. xxxiii. 10, that of Peniel; a proper name, ch. xxxi. 25.) or parts manifestly separate must be stitched together by little interspersed additions or remarks, and what was still in contradiction harmonized. Many such joinings and other artificial devices are quite perceptible. (E.g. in chs. iv. 25, x. 24, xxi. 14, xxvi. 1a, 15, 18, xxxv. 9, xxxvii. 56, 86, xxxix. 1, 20, xliii. 14, xlvi. 1.)

Among these artificial devices for the purpose of producing a readable whole, are to be classed, e.g., the employment before ch. xvii. of the names Abram and Sarai throughout all the sections or of the double name Jahve Elohim throughout ch. ii. f., or the change of Elohim into Jahve, xvii. 1, xxi. 1. An expedient often employed for the same purpose was the transposition of whole passages, (As chs. xi. 1-9, xii. 10-20, xxv. 5f., 116, xxv. 21 ff., xlvii. 12 ff.) or of shorter statements, (As chs. ii. 4a, xxxi. 45-50, xxxvii. 26, etc.) which then again made all sorts of short additions by the compiler necessary. (As chs. i. 1, ix. 18, xiii. 1, 3f., xxiv. 62.) In other passages the statements of the documents used are epitomized in a free manner, (E.g. chs. vii. 7-9, 22, xv. 7 f., xxxi. 45 ff., xxxvi., xlvii. 8-27.) and here and there detached sentences are added by way of bringing about a harmony. (E.g. chs. xxi. 34, xxxv. 5, xxvii. 46, xlvi. 12-20) Explanatory glosses also were occasionally inserted, (E.g. chs. xx. 18, xxxi. 47, xxxv. 6, or inch. xiv. where many such are found. (Chs. xv. 12-16, xxii. 15-18, xxvi. 3b-5.) , perhaps also iv. 15a.) some of them, perhaps, first from a later hand. Besides, all sorts of smaller insertions are found which are not derived from the sources but were made only during or even after the redaction, partly in order to provide standard points of view for the conception of the subject, (Chs. xv. 12-16, xxii. 15-18, xxvi. 3b-5.) partly in order to bring about harmony with statements occurring elsewhere, (Chs. xxv. 186, xxxv. 22a, perhaps also iv. 15a.) and partly in order to introduce detached notices, or new aspects of the legend not noted in the chief sources. (Chs. x. 9, xxxii. 33; perhaps ii. 10-14, and in x. 14 ; xi. 286, 316, xxxvii. 2\*; further, chs. xv. 7, xxii. 2, 14, xv. 19-21, xxxiv. 136, 27-29, xlv. 19 f., 21\* xlvii. 5\*.)



That finally, notwithstanding all these methods, all kinds of incompatibilities and contradictions, especially in chronological matters, have still been left standing in the work thus originated, is not surprising. But they are for the most part discernible only upon a more careful examination, and could, in contrast to the importance of the contents of the inserted sections, be regarded as of secondary importance. Though in itself quite conceivable, it seems unnecessary to assume that during or after the redaction entirely new passages also, which had nothing corresponding to them in the three sources, were inserted; (See on Gen. xiv.) but certainly passages like chs. xiv. and xv. belong to those which have been most freely recast.

Finally, the further question still arises, as to whether the three documents ABC have been wrought up by one or by several redactors (R). Formerly, (Hupfeld and others.) the former hypothesis was the prevalent one. Recently, it has been contested by all who hold A to be the latest document in the Hexateuch and post-exilic, and it is maintained rather that B and C, after each of them separately had passed through several enlarged editions, were at length combined, and that at a later period by yet another hand they were joined to D (Deuteronomy), before a final redactor, R, wrought A into this composite work. (E.g. Bleek-Wellhausen, EM. in das AT\* 118; Kayser, Kuenen, Budde.) This view of the process is at bottom only an inference from the opinion held regarding the age of A, and its validity can therefore be tested only in connection with the discussion of the origin of the documentary sources of the Hexateuch. (See Dillmann, Num. Deut. Josh. 675 ff.) Only this much may here be said, that if not D, then certainly if (who incorporated Deut. into the Pentateuch), knew A and made use of his writing. But even apart from this particular representation of the process, there would still remain the possibility that B and C were first of all worked together, and that only subsequently was A combined with BC.

What may be inferred from Genesis itself as to this question is the following. It is admitted that in the redaction not only was BC enlarged or enriched by additions from A, but also that C was mutilated in favor of A (e.g. chs. i.-xi.), as, conversely, A in favor of C (chs. xii.—I.). This is very well explained if R looked upon the whole three documents as merely private writings. On the other hand, the depreciation and mutilation of BC would be in the highest degree strange, if it were already an integral part of a work become almost sacred, which included in itself also the publicly acknowledged Deuteronomy and had now been read for more than a century. An explanation might be attempted by such an assertion as that it is a matter of the introduction of a stricter chronology, or the insertion of additions regarded as in other respects important. It would be remarkable enough, on such a supposition, that just these latest incorporations often contain the most ancient representations of things; (See on i. 2, 5, 7, 29 f., vii. 11, x. 2-5, 22 f.) it would be quite undiscoverable for what purpose disconnected fragments or repetitions which added nothing to the narrative (As xiii. 6, 116, 12, xix. 29, xxi. 16, xxxi. 18, xxxiii. 18, xxxv. 6.) had been introduced from A, or why, in relating facts like the birth (xvi. 15, xxi. 2 f.) or death (xlix. 33) of a man, which surely BC had also mentioned, the words of BC should be replaced by words of A, or why from the quite new document A there should be inserted, by way of revision, such contradictions as stand in xxvi. 34, xxviii. 9, contrasted with xxxvi. 2 f. When, further, it is urged that C and B are combined in a way altogether different from that in which they are united with A, and that consequently this was done by another hand and at an earlier time, (Wellhausen, JBDTh. xxi. 425. [See p. 25.]) this proof also cannot be regarded as sufficient. The pieces of C and B are indeed much more frequently fused into one single piece; yet not because another hand worked them together, but because C stood fundamentally in the closest relationship with B (§ 3), and in many of its narratives the differences were concerned with mere trifles, where it was sufficient to reproduce one of the two, and to add from the other only a few words or sentences. (As, e.g., chs. xxvii., xxix., xli. f.) But neither is it true that this has been always possible with C and B, 2 (For, e.g., xxvi. 25-33 from C stands alongside of xxi. 22-32 from B, or xxx. 31-43 from C alongside of xxxi. 7-13 from B, just as from G chs. ii. f. or xv. stand alongside of chs. i. or xvii. from

A.) nor are there wanting between C and A, where the similarity of contents admits of it, mixed passages fused together like a mosaic. (E.g. Gen. vi. 9-ix. 17, or xxi. 1-7, or ch. xxxiv.; others in Ex.) It is just the thorough similarity in the method of combining C with B and C with A, which is equally seen in Ex., etc., that speaks strongly in favor of the idea that the same hand effected both combinations. Further, there are sections of A, like chs. xxxvi. or xlvi. 8—27, which are quite evidently not worked into a text of Bcb, but rather corrected according to BC (comp. also xlviii. 5); just as in xlix. 33, in the midst of the text of A, a fragment of C appears. Moreover, even in such passages as certainly do not belong to A (like xiv. 11 f., xvi.-xxi.), and in the harmonistic junction of B and C (xliii. 14), or in the redaction of the C sections (xxvi. 1), the redactor R often writes the language of A, just as in the incorporating of A he uses the language of C (xxvii. 46), quite apart from cases like chs. vi. 7, xiii. 3, xv. 14 f., where in redactional additions to sections of C or BC (which, however, are occasioned by the incorporation of A sections into Genesis) we find the language of A. Accordingly it seems, if one takes Genesis into consideration by itself, that a simultaneous working together of the three documents is not excluded but rather recommended, and hence in what follows we speak only for brevity's sake of B.

On the other hand, it must be admitted as a possibility that, not indeed the insertion of whole large passages like chs. xiv., xxxiv., but that certain of the supplements, adjustments, glosses, and other alterations, were first introduced by later hands. In regard to several passages it is almost certain that the text, at a later period (in part only after the time of the LXX.), was altered, (E.g. iv. 18, xxi. 14, 16, xxxi. 45, xlvii. 5-7, also partly the numbers in ch. v. 11.) or corrupted, (E.g. iv. 8, x. 5, xxiv. 22, 29 f., xxx. 32, xxxviii., xli. 45, 48, 56, xlvii. 21, xlix. 26.) or glossed. (Ch. xlv. 23; perhaps also elsewhere in chs. xxxix.-xlv. and xlvii. 12-26. by Lange, 1874; vol. iii. Deut., by F. W. J. Schroder, 1866; vol. iv. Josua, by Fay, 1870 [Eng. trans., i. Gen., ii. Ex. and Lev., iii. Num. and Deut., iv. Josh. Jud. and Ruth]; Ed. Keuss, *La bible, traduction nouvelle*, etc., Paris, 1875 ff. (pt. iii. *L'histoire sainte et la loi*, Pentat. et Jos. 1879, 2 vols.); F. C. Cook, *The Holy Bible with an explanatory and critical Commentary* (also called *The Speaker's Commentary*), in 6 vols. [on O. T.] Lond. 1871-1876 (for present purpose, vols. i. 1, 2, ii.); D. Steel and J. W. Lindsay, *Comm. on the Old Test.*, New York, 1891 (vol. ii. Lev. Num. Deut.).) The critical proof does not reach down to the most minute particulars, e.g. as to whether, in ch. xxx. 18, already R, or only a later hand, wrote *sifhati* for *amati*. In passages like chs. xxvi. 3-5, xlv. 20\* are seen traces even of the hand of p\*."

(We have taken pains to look at the critics' criticisms, not only what is cited but many thousands of pages with their thousands of instances of objections to the full or divine inspiration of the Bible. If the Biblical textual critics are correct we have a human Bible without the Divine authorship at work, for Scripture, says the Lord Jesus, cannot be broken, that not a dot or letter of the law shall disappear, that His words last forever. If Moses did not receive from God the words and teachings that are recorded in his five books, then we are done with a Holy Bible, we would have only a common book, a vulgar scripture, and all that is witnessed of God from Moses to Malachi and the New Testament is made void, Christ rejected and shamed, and we are still in our sins and sorry state. I do not deny the peculiarities that they point out, nor do we need to fear all the human elements that come along with the divine word. Like nature the Bible is not just spirit and life, not only sense and symbols, but like the soul is clothed in a body suited to its order and use, a divine vessel. As with the universe, we have in human progress of sciences, as formerly with philosophies, and before them religion and theology, come to understand books and writings in a way to uncover many secrets and dispel superstition and fictions. I have had to examine myself and my beliefs repeatedly and now before my departure I set my own seal and witness that God is true if all else are lies. We have not spared our own search and research, investigating the investigators. In Genesis One we have God and cosmology, in chapter Two we have the Lord God and anthropology, we cannot here reflect on psychology properly without searching out

the origins of fallen human nature which has changed the relations and condition of man. We move on to chapter three still dealing with the Generations of the Heavens and Earth in regard to man from Adam to Noah.)

8: Delitzsch's System of Biblical Psychology. (1855.1861.1878).

(A System of Biblical Psychology by Franz Delitzsch, D.D., Prof Theology, Leipsic. Translated from German to English, 2nd Ed Thoroughly Rev & Enlarged; by Rev. Rob. E. Wallis, Phil.Dr.1861. Edinburgh, T&T Clark. 1885. From Translator Preface: "The peculiar difficulties with which the translator has had to contend, were not unanticipated by the learned author himself, and may therefore be reasonably pleaded in bar of severe criticism on the way in which the task has been accomplished. Dr Delitzsch, in a courteous reply to a communication in which he had been informed of the intention to translate his book, says: "You are right: that book of mine greatly resists translation into English; it is full of newly-coined words and daring ideas; and both its form and substance are most elaborately involved." This witness is profoundly true; and should it approve itself so to the reader in the course of his perusal of the following pages, it is hoped that he will indulgently remember this testimony.")

From Preface of 1st Ed., 1855. "My preparations for the subject are so old (1830-1840), that as early as the year 1846 I was endeavoring to arrange them. In a Latin dissertation upon the elements of man's nature— sketched out at that time, but suppressed—I proposed to myself an answer to the fundamental question: Whether the soul, so far as it is distinguished from the spirit, belongs by its nature to matter or to spirit? This question I proposed to consider on the side of the ecclesiastical doctrine of dichotomy that had become prevalent, which, moreover, I defended in my Theology of Biblical Prophecy (1845), and in both editions of my Commentary on Genesis (1852 and 1853). (The first edition of the System of Biblical Psychology (1855), comes between the second (1858) and third (1860) editions of the Commentary on Genesis.) That dissertation, indeed, is absolutely right in maintaining the unity of nature of soul and spirit; but it suffers from the great defect, that it does not do justice to the substantial difference between the two that is everywhere presupposed in the Holy Scripture. If this defect were not remedied, the psychologic mode of speech and matter generally in the Holy Scripture would be an obscure and formless chaos. The key of biblical psychology is found in the solution of the enigma: How is it to be conceived, that spirit and soul can be of one nature, and yet of distinct substance? It was not until I was enlightened upon this question that my confused materials of biblical psychology formed themselves as if spontaneously into a systematic unity. My problem was an historical one, standing in a wholly different internal attitude to the psychologic views of the New Testament, from that in which it stood—say to those of Plato or of the Indian Vedanta. In seeking exegetically to ascertain these views, and to combine' them into a whole which should correspond to their own internal coherence, I proceeded from the auspicious assumption, that whatever of a psychologic kind Scripture presents will neither be self-contradictory, nor be so confused, childish, and unsatisfactory, as to have any need to be ashamed in view of the results of late psychologic research. This favorable assumption has, moreover, perfectly approved itself to me, without my being afraid of having considered the psychologic statements of Scripture in any other than their own light. For while the Scripture testifies to us of the fact of redemption, which is the revealed secret of human history and the universe, it gives us also at the same time disclosures about the nature of man, which, as well to speculative investigation into the final causes and connections of things, as to natural and spiritual self-contemplation, manifest themselves to be divine suggestions. So far, perhaps, the book before us may claim some consideration from inquirers into natural science and philosophy—from such, namely, as are not concealing views of the same kind as were lately frankly avowed by Carl Vogt.....I have striven

after this virtue; and as I seek at no point to overstep the limit of the church's knowledge up to the present time, without at the same time assuring myself that I am abiding by the scripturally sound creed of my church, I shall not be blamed for some theosophic sympathies, especially as I have reduced what Jacob Bohme taught about God's sevenfold nature to the more biblical conception of the divine glory (doxa), and, moreover, have only so far appropriated it as it commended itself to me on biblical grounds. It was just in the light of this conception that the solution of the psychological problem occurred to me. In it (scil. this conception)— hitherto unduly neglected, and, as Weisse (*Philosophische Dogmatik*, i. 617) not at all too strongly expresses it, emptied of soul and life as it was under the hands of dogmatic philosophy— there are still to be found undiscovered treasures of knowledge. I have still much to say to courteous readers. But I shrink from bringing myself any longer personally in the front of my book. In deeply conscious acknowledgment of its imperfection, but yet with a grateful retrospect to the enjoyment I have found in the inquiry, I resign it to the not less merciful than strict criticism of the divine Fire (1 Cor. iii. 11-15)."

From Preface 2nd Ed., 1861. "I therefore beg all my readers carefully to distinguish the unassailable historical matter that is here placed before them, from that which is submitted to them for examination, and especially from those merely individual attempts to arrange it in general consistency with the scriptural view of God and the world; and to combine it systematically, agreeably with the suggestions of the Bible. He who in this behalf will form a competent estimate of my work, must first occupy a similar dogmatic, or, which is the same thing, ecclesiastical position to mine. That critics who are unprepared to answer the question: What is the Son of man? and who cut down the holy truths of faith in which they were baptized, and on account of which they are called Christians, nay, evangelical Christians, for the greater glorification of their scientific integrity, — that such critics should be able to find no enjoyment in my book, is wholly natural; and that the exact critics, who have no taste for a gnosis exercised in biblical paths, and the materialist critics, who know of no other induction than one which is calculated by atoms, should reject my book as a senseless production, is neither more nor less than might be expected. I rejoice in another estimate on the part of those who regard everything earnest and without deception—not merely the book of nature, but also the book of the Holy Scripture—as the attestation of a divine revelation, and who acknowledge the ground upon which I build (not without taking heed HOW I build) as the one that endures forever. If my building on this ground should prove a failure, it is after all a first attempt, which still perhaps may supply many stones for a more solid and newer edifice. It is always something gained, that the doctrinal material of biblical psychology here at length more completely and successfully than formerly appears organically articulated, so that it claims to be regarded as a science. And if, moreover, many developments slip in, which appear to lose themselves in what is fanciful, and can pretend to no demonstrative force,—a reproach which no science will escape, which is concerned with the invisible, the spiritual,—it is a fault that may be easily atoned for by the instructive communications of most manifold contents presented in connection therewith.....The relation of the doxa to the personal nature of God is represented, as I hope, more convincingly, as well exegetically as speculatively (i. Sec. 3., iv. Sec. 6). The distinction of nature and substance, which in the first edition was assumed, is now discussed (n. Sec. 4). The trichotomy fundamental text, 1 Thess. v. 23 (n. Sec. 4), and that of creationism, Heb. xii. 9 (n. Sec. 7), are searchingly considered. And equally so, the interpretation of the foundation texts of the conscience, Rom. ii. 15 (m. Sec. 4); of the relation of the soul to the blood, Lev. xvii. 14 (iv. Sec. 11); and of the antinomy of the spirit and the flesh unadjusted in the world, Rom. vii. (v. Sec. 6), are investigated anew. The just claim of biblical psychology to be called a science (Proleg. Sec. 2); the ideal pre-existence of the historically actual (i. Sec. 2); the similitude in man of God, and not merely of the Logos (ii. Sec. 2); the dualism of spirit and matter (n. Sec. 4); the distinction of a wider and narrower conception of (pneuma), (iv. 4, 5, V. 6); the fundamentality of the will (iv. 7); the priority of the spirit over the soul (iv. 8); the

conception in the evangelical history of the Kenosis (v. 1); the importance to the history of redemption of the Descent (vi. 3); the actual reality, in the sense of Scripture, of the conjuration of the dead, 1 Sam. xxviii. (vi. Sec. 5)—are all established a new, with reference to the objections that have been advanced. Language, as a psychological manifestation, is better appreciated than before, as well in accordance with Scripture as experience (iv. 4, 10); the nature of the dream is more sharply defined, and its biblical name explained (iv. Sec. 14); and more attention is directed, in the region of extraordinary phenomena of the life of the soul, to the individual degrees and conditions of prophecy (iv. 14, v. 5). The earlier view of the psychologic matter of fact of possession (iv. 16), and the view of the relation of the resurrection-corporeity to the present one (vii. 1), are justified. Many psychologic definitions of relation, as soul, power, and matter (iv. 9), person (I) and nature (iv. 2), heart and brain (iv. 12), are newly examined, and the history of the views referring to them enlarged upon. In this manner the revision is extended to every paragraph. The substantial views, and the arrangement of the material, are nevertheless first and last the same.....To the doings of the later physiology, empirical psychology, and medical psychology, I have referred in this second edition, as compared with the former, not more frequently, but rather more seldom, because I have gained the experience, that the representatives of this school of inquiry do not quite approve of seeing themselves named by a theologian of my tendency. But such references might, moreover, easily be misunderstood, as though biblical views ought to be modeled according to the results of natural science (precarious though they are), or the latter according to the former. Yet they were not always to be avoided. But my task is one wholly unconfused with that of these inquirers. The book whose answers to the questions respecting the source, the operations, the conditions, and destinies of the soul I have undertaken to discover, is not the book of nature, but the book of Scripture; and I have written for those to whom the answers of this book of books are not indifferent, and who know not merely a natural world of experience, but also one that does not give place to that in reality of self-conviction. Thanks be to God for the capacity bestowed once again to accomplish this work. May He bless it, to the stimulating further labors in this field of biblical psychology. Should it, moreover, be impossible entirely to solve the problems which meet us here, still the Creator of all things is to be glorified, that He has granted to the human soul the capacity of raising itself above itself by self-investigation, and with the necessity for this investigation has imparted the blissful pleasure that proceeds there from."

Delitzsch's System Biblical Psychology: Contents: Prolegomena in 3 Sections of History, Idea, and Method; with Appendix of Caspar Bartholitus' First Sketch of a Biblical Psychology. 7 Divisions: I: of Everlasting Postulates, in 3 Sections of Pre-existence False & True, and Divine Archetype, with Appendix of Letters of Molitor on Jacob Boehme's Doctrine of a Nature in God; II: Creation in 7 Sec. of Man the Object of the Six Days Work; Divine Likeness; Process; Trichotomy, False & True; Origin of Psyche, Ethical View; Difference of Sex; Traducianism and Creationism; Appendix of R. vonRaumer on the Fundamental Import of the names "Geist" and "Seele"; III: Fall in 5 Sec. of Sin of Spirit and Flesh; Ethico-Physical Disturbance; Shame and Fear; Conscience and Remoteness from God; and Promise and Faith. Appendix: From Pontoppidan's Mirror of Faith. IV. Natural Condition in 17 Sec. of Personality and the "I"; Personal and Natural Life; Freedom; Triplicity of the Spirit; Nous, Logos, Pneuma; Seven Powers of the Soul; Established View of Capacities of the Soul; Body as Sevenfold means of Self Representation of the Soul; Soul and Blood; Heart and Head; Within the Body (Intestines & Kidney); Sleeping, Waking, Dreaming; Health and Sickness; Natural and Demonical Sickness; Superstition and Magic. Appendix I: Passages from Physics of Comenius; Appendix II: Theses on Fire & Light, Soul & Spirit; by Jul. Hamberger. V. Regeneration in 6 Sec. of Divine Archetype; New Life & Spirit; Conscious & Unconscious Side of Work of Grace; Actus Directi & Reflexi of Life of Grace; Three Forms of Divinely Wrought Ecstasy & Theopneustia; and Unabolished Antinomy. Appendix I: Luther's Trichotomy. Appendix II: Spirit of the Mind. (A) From H.W. Clemens' Work on the Powers of the Soul. (B) From Mediaeval Tractate

entitled *Das Leben der Minnende Seele*. VI. Death, in 7 Sec. of Soul & Spirit in midst of Death; true & False Immortality; Future Life and Redemption; False Doctrine of Sleep of Soul; Phenomenal Corporeity and Investiture; Relation of Souls to Soulless Corporeity. Appendix: Johann Heinrich Urainus on Intermediate State of Souls. VII. Resurrection and Consummation, in 4 Sec. of Spirit & Soul in Act of Resurrection; Metempsychosis; Doctrine of Restoration; Progress in Eternity. Appendix: From a Sermon of the Author's on Rom.8:18-23.

Appendix: "Guide to a True Psychology and Anthropology, to be gathered from the Sacred Writings; Attempted by Caspar Bartholinus. Prooemium: Philosophers have taken credit to themselves and have almost triumphed in the course of many ages, in respect of human comments upon the nature of the soul, its diversities and faculties, and generally of dreams without sleep, and shadow without substance; closely written volumes having been published on this argument, to the great damage not only of paper, time, and labour, but also of truth. As soon, however, as we consult the Spirit of God in His oracles and in His most sacred records, it is very manifest that the wisdom of the age has attained to little or nothing of the truth. And how could it be otherwise in so sublime an argument, when those who are wise after the manner of men are blind even to things which lie in their path and are obvious to their senses, and who, as Scaliger says, lick the glass vessel, but never touch the pottage? Wherefore, although in this imbecility of our nature we neither can nor will promise an exact and accurate (psuchologian, psychologist), yet we will contribute a compendious introduction, with the hope of making the whole matter more fruitful to others, and of affording both the occasion and the subject for its discussion and elaboration. The first foundation, then, of the true doctrine of the human soul, appears as a sacred one in Gen. 2: 7, in these words: "Formavit Dominus Deus hominum pulverem de terra, et inspiravit in faciem ejus spiraculum vitarum, et fuit homo in animam viventem." (Formavit), i.e. He constructed like a potter. Whence Job (x. 9)," Remember that Thou hast made me as the clay;" and Jer. xviii. 2, God is compared to the potter, and man to the clay. The Hebrews will have the Hebrew word (wayyitser, vaiyitzer) written with a double Jod (yod), to signify the twofold formation, earthly and heavenly; for the reason that below, ver. 19 in the same chapter, W is found in reference to the construction of other animals with a single Jod, pointing to a single life, and that not immortal. (Dominus Deus hominem pulverem). Not only out of the dust of the earth, but man altogether was formed dust out of the earth. For which reason below. Dust thou art (not only "of dust"), and into dust shalt thou return. (De terra), or the mud of the earth. (Et inspiravit), i.e. He introduced breath with power. Where some persons are absurd who describe God anthropomorphically, as having blown into Adam's nostrils like one with distended cheeks, the breath or spirit, as if a particle of His own Spirit. (In faciem ejus). Thus, the LXX and Vulg. For in and by his countenance, man is chiefly seen, and his various affections, as anger, joy, sadness, etc. Therefore, although the inspiration was communicated to the whole body, yet that body is characterized from the most noble and conspicuous part—to wit, the countenance. In other respects, in the largest signification, (aph) and (anaph) mean that by which any kind of a thing is beheld, what and what like it is, except when (trope), it is taken for other things. Hence it is taken also for anger or rage; because chiefly this affection is manifest, and especially in the face. Moreover, it is taken for the nostrils, by which the face is largely characterized; for an injury to the nose disfigures the entire face. Mercerus, therefore, takes needless trouble to induce us to understand nostrils as the actual meaning in this passage, since it cannot be denied that in many places of Scripture this word implies the countenance. (Spiraculum vitarum), doubtless of more than one, and certainly of a twofold life, Heb. (nishmath chaiyim) (for (neschama) is the same which in Greek is (pnoe), breath, blowing, breathing, respiration, and in construction (nischmat)), which two words placed conjointly Paul seems to repeat separately, Acts xvii. 25, where he says that God gives to all (zoen kai pnoen), i.e. life and breath. Whence Forster, in his Lexicon, infers a distinction between the natural man who eats, drinks, begets, etc., and the spiritual and heavenly man regenerated by faith in Christ,

who performs spiritual actions, such as are knowledge of God, love and praise and joy in God, —such a one as shall be in perfection in life eternal. (Et fuit homo in animam viventem). This is repeated in these words in 1 Cor. xv. 45: "The first man Adam was made a living soul." And thus, in that verse Moses impresses upon us all the causes of man. The efficient cause, the Lord God; the matter, earth; the form, the breath of lives; the object that he might become a living soul. Then, in the way of foundation, are to be adduced what things are said about the formation of man in God's image, in or according to His likeness (Gen. i. 26, 27). Finally, to this fundamental place is to be added what has been observed from the concordances of the Hebrew Bibles, that the words (neshamah), (nephesh), and (ruach) are so different, that neschama is the efficient soul, or the spirit with the idea of efficiency (although sometimes it is put for nephesch): nephesch is the spirit or soul, not simply, but efficient in dust, or the soul efficient in respect of the subject or the efficient subject (for which reason also it is sometimes taken for a corpse, or a lifeless body, as Lev. xix. 28): ruach is efficiency itself, or energy, or the force and efficacy of power. Wherefore, in the most sacred memorials, neschama and ruach are attributed to God, but not nephesch.

From these three words in the holy writings, as if *b, priori*, the nature of the soul is aptly shown by the Spirit of God; that nature which the philosophers are compelled to investigate only *a posteriori*; and thus, the foregone foundations being given up to this point, we will approach the matter itself.

Chap. I. That Vegetables are not animated or living, notwithstanding the assertions of Philosophers. Those things which philosophers call living things—to wit, endowed with a vegetating soul as they call it, as roots, plants, trees, etc.—are not classed by God's Spirit among animate or living things; nay, they are absolutely distinguished and separated from these (Gen. i. 30); and therefore, we most correctly say that herbs and trees are not animate or living. For the more abundant confirmation of which assertion, I adduce other passages of Genesis. Gen. i. 24, the living soul is classified according to whatever species the earth produces; but herbs and trees are not enumerated, but cattle, reptiles, and beasts of the earth; and therefore in ver. 30 the herb is distinguished from the living soul by its being appointed for its food. In Gen. vi.-ix. it is plain what things are said to have the spirit of life, or are said to be living things, or a living animal. For when God had determined to destroy every living soul that was on the dry land, He comprehended nothing under this designation except animals—winged, and living on the earth—beasts, and men; and these species He very often calls *omnem animam viventem*, scilicet in the dry land (vi. 7, vii. 22). Wherefore the Hebrews never consider the vegetative life worthy of being called by philosophers by the name of soul or life.

Chap. II. — Of the Senses. The instruments and servants for the bodily, and, in like manner, for the mental functions, are the senses. In brutes I say they are for the purposes of nutrition; in man correspondingly, they subserve the intellect.

Chap. III. — What Man is and concerning his Origin. Although philosophers accustomed to human speculations do not speak with the Spirit of God, since they are left destitute of suitable words in so sublime a matter, yet we most rightly say, following the Spirit of God, that man is a soul, that man is a spirit in the dust, etc. Thus, also cattle, reptiles, and beasts of the earth, are called living souls. But man is called a soul, not by synecdoche, but by a scriptural phrase in which nephesch is not a part of a man, but a spirit in the dust, or the spirit of dust, i.e. man. Besides, man is often called the world in the sacred writings, because he is, as it were, the nucleus of creatures (that which, when it putrefies in the fruit, the rest also putrefies), and (*aparche ton ktismaton*), or chief of them all. Man, especially is (*ktisis*) and (*kosmos*), adorned and elaborated (and that not tropically or figuratively only) by God. But every (*ktisis*) has shown forth in God the Spirit, either that they may become only entities, or at the same time living entities, i.e. either entities potentially, or potentially living. For the efficacy of the Spirit of God is

sometimes one thing, sometimes another, as some things may have received the spirit by which they are, others that they may live. All things, however, were made by the spirit of His mouth, i.e. by speaking. Hence being and living differ in the intensity of spirit, which indeed is plain from the intensity of the letters in the Hebrew words (hayah) and (chayah), (hawah) and (chawah) (conf. Ps. civ. 29; Job xii. 10; Ezek. xviii. 4; Neh. ix. 6). Moreover, law and life have, according to Forster's Annotations, a great affinity between them. Living things are divided, in respect of motion, into flying things, creeping things, and walking things (Gen. vi. 19). But a certain (ktisis)? shone forth in the embrace of love in the moulded dust, to which, as there was its own face and form (species) (whereby it is looked at, so to speak, or known), the Lord, by the efficacy of His own Spirit, gave the spirit of lives, and then man was made a living soul; which peculiar efficacy is in this (ktisei) beyond the rest, that to them it is not said that He breathed into them, although He made them by His own Spirit, and gave them the spirit of life. And how intimately it shone forth in God, Moses declares (Gen. i. 26, 27), even into the very image of God with His likeness, to wit, the (apaugasma) and character of God giving itself as an image, in whose close embrace it might obtain the image of God Himself; that, as God Himself in His essence is an act of light knowingly true, of love mightily willing, and of the Holy living Spirit, so this (ktisis), in its essence mighty, might exist in light knowingly true, in love mightily willing, and in the Holy Spirit living. Wherefore, as far as the spirit of lives is chiefly the spirit of this era's, its proper potentiality is noted by the designation of God's image; but as far as it is of bodily dust, it is described in words of fructifying and subduing. For the life of the mental functions is to see God, (en ouranois); that of the bodily functions is (exousiazesthai, etc., en oikoumene). Finally, we must observe that soul and spirit are sometimes distinguished, as Heb. iv. 12 and elsewhere. For the soul is so called in its natural powers; but in so far as it is enlightened by the light of the Holy Spirit, it is called spirit.

Chap. IV. —Of the Image of God in Man. Thus, man shone forth even in the image of God, which before the fall was like, afterwards unlike. The likeness of the image was, that his spirit beamed with love, or that it was light, love, and spirit, as God is. After the fall the light indeed remained, but unlike; the love remained, but unlike, etc. Thus, that likeness must be restored in holiness in regard of ourselves, and in justice in regard of (logismou tou Theou). Before the fall God shone forth in a fitting image, that man might reflect God, which light was the life or the to live of man; and this life obtained from that light, that it might reflect God fittingly, by which very thing man was (eneikos), and moreover (eudokimos) (who in himself was (entheos), and a partaker of the divine nature) and (ennomos). For he was a law unto himself, his own essential conformity and perfection from within dictating to him what God in other cases from without dictates and prescribes; and that life was in very deed the vision of God, while God was shining forth in our spirit, and was thus being seen. This light perished in the fall, and man died with death, and thus became (aeikos and anomos). The fallen Adam indeed retained his essence, and that a living one (Heb. ii. 14), but dead in respect of the perfection of its position. Hence Adam died. What life was left to him in life was a dead life. And we all received from Adam such a flesh: dead we are, certainly, born of dead flesh. Wherefore it is necessary that we be transformed and daily assimilated to God, which assimilation, in proportion as we realize, in that proportion we see God; and because man has lost the likeness of the image of God, that is to be restored in Christ, in whom, as if in an image, we are built, and in whom intimately made to shine forth again, we have received (eikona), from whom, I say, as if the head and beginning, the image of God Himself, the spirit living, although in moulded dust, has subsisted. For God's counsel remains one and constant, and is not changed on account of the fall, scil. that we ought in (logo) to return (eikona), and thus to be united to God in an eternal covenant. That real change was made in the fall and by the fall, that what we had before by nature is now conceded to us by grace.



Chap. V. — What (stasis and hypostasis) are in Man. Stasis is in its nature nothing else than that in which the internal perfection of everything consists, and, moreover, that by which the thing itself is made to stand perfect: it is the internal status of the thing itself which the apostolic language designates either by a simple expression (staseos) (Heb. ix. 8), or a compound one, whether (sustaseos); (2 Pet. iii. 5) or (hypostaseos) (Heb. i. 3, xi. 1). Stasis and perfection, therefore, are one and the same thing, in such a way, however, that perfection may be said to belong to (staseos), as that which is of stasis. But (stasis) and (hypostasis) are different, although they sometimes concur in one. For mixed things, as this or that plant, this or that brute, have their (stasin), but not (hypostasin), because they have not yet attained to that (stasin and teleiosin), beyond which it is not permitted them to ascend. For a living form, generally considered, is not restricted to the form of a plant, but may ascend to a nobler grade. In God (teleiosis or stasis) is called hypostasis, in whom all things are said to have (sustasin and stasin), not (hypostasin), man alone excepted, who is next under God, or His (stasei), and in whom the image is reflecting God; wherefore man is called both (sustatos and hypostatos). (Sustatos) by reason of God, in whom all things have their (sustasin, but hypostatos) in himself, and in respect of our inferior (ktiseos). Hence in this same (aparche ton ktismaton, huparxis and hypostatis are different. For the rest of the (ktisis) is (huparktos and sustatos); man, over and above, is (hypostatos), on account of (teleiosin), whereby he excels the inferior (ktisin). Hence Christ, in respect of His human nature, is called, not (hypostatos, but sustatos), although He had an ulterior perfection differently from us men. For the natural (statis) of Christ, in which He was made like to us, is, that His human nature should be equally perfect as ours; whence it has the quality of being something, and not being reduced to nothings otherwise He would not have assumed perfect human nature. But Christ in the divine (stasis is hypostatos), which is a higher (stasis and teleiosis), intimately in God, in whom it subsists in the most internal manner; whence His humanity obtains far greater things than the privilege of not being reduced into nothing. But because every essence consists of a threefold (stasis)? —as there will elsewhere be an opportunity of saying— completing its (teleiosin), certainly also the human essence does so, essentially considered in its universal amplitude. And since, as regards the condition of matter when it is divisible, the individual is divided into various parts, even the units are called (hypostata or huphistamena).

Chap. Vi. —Of the Human Reason and its Acts. (Logos), or human reason, is that (teleiosis and stasis) of man, or of the human soul, by which, by its own internal essential light, he can both receive, consider, and acknowledge, and embrace, retain, and approve, whatever has any light to shine by. Therefore (logikoi) acts are (excipere and amplexari). Some call them (intellectum and voluntatem). But that essential light of human reason, in which it was first established potentially efficacious by God, by that great judgment of God, has even perished and become deprived of its original perfection of brightly efficacious power, so that there has remained to it only a certain spark of light. Wherefore all men are exhibited by God's Spirit as (te dianoia eskotismenoi) (Eph. iv. 18), and in that respect are alienated from the life of God by the ignorance that is in them. Hence it is not sufficient for vividly embracing things, and bringing them before one's self in the light,—the things, indeed, which refer to the life of God,—and it plainly has no light left by which they can shine forth to itself; but occult in perpetual mysteries, secret and profound, they will be able to be revealed by no spirit but that of God Himself, to be expounded or to be sought out by inquiry, concerning which thing we have spoken in our orations concerning the use of the human reason in divine mysteries.

Chap. VII. —Of the Twofold Life in Man. Moreover, we have to determine how manifold that life is, in such a way as that the number may not be needlessly great. Some people ridiculously understand by many lives the two openings of the nostrils. Others generally understand a threefold life—vegetable, sentient, and rational. But we have already shown above, that the vegetable is not anywhere called a life in the Holy Scriptures, but that rather the contrary is suggested. Wherefore, since there is said to be

in man the breathing-place of many lives, it cannot be thought that they are either other or more than (corporis vita) and (mentis vita), since nothing else in man can be said to live. That one spirit, breathed into the dust from the earth, lives and pervades each life for the safety of the body and the mind; or, which is the same thing, one living soul lives the life of either kind with one spirit. But that the spirit of lives is also given to brutes (Gen. vi. 17), is an objection which may be answered: (1) That they have not (neschama, but ruach chajim); (2) That in the same expression men are comprehended; (3) That there is in brutes also a certain other life than the merely nutritive, yet not mental, but sensual, and in everyone according to its kind (comp. Prov. xxx. 25, vi. 6-8). The spirit of man is so sublime, that in Prov. xx. 27, (nischmat Adam) is said to be the light or lamp of Jehovah.

Chap. VIII. —Of the Power of the Soul: in what way one, or manifold. Since, then, the essence of one soul is one, and if, where the essence is, the essence is potential, and that, moreover, in the one potentiality essential to itself its essentially potential essence is potential, and moreover one, it's essentially one essential potentiality is living, or actually able to live, with a twofold life. But that the essence is created in which there is such a potential essence, is manifest because of existent creatures. It is one thing (einaï), another thing (stenaï): the former is to be; (stasis) is to be able, or potentiality. Whence, moreover, on human ground, wise men concede that all created things, in respect to God, are a potentiality. But in God (stasis) is an act, yea, it is to act itself; and when we speak of God, who gives (stasin), then (stenaï) also signifies to ordain, or to constitute. In order that this may be better understood, we must know that of every essence it is the essential condition to be prepared for action, or acting, which, if it is not prepared for not acting, then that essence is a mere act, or merely to act, because to act must always be thought of in an act, so that it may not be called potential in this sense that potentiality is opposed to act. But if, moreover, it is essentially prepared for not acting, and thus it is not a mere act, then it is understood and said to have a potentiality to act, so that it is not less essential to it not to act than to act, if the condition of the essence is turned to action; which potentiality of every essence, and, moreover, even of human essence, is preserved and sustained by God in His (stasei). But that one essence, with a certain universality and generic amplitude in proportion to the variety of objects around which either life is occupied, is potential to perform actions distinct in kind, although essentially participating in a generic community, as far as the actions are of an essence essentially potential, with its own only potentiality; which actions the one essence of the soul and of either life controls. Wherefore, although in itself the essential potentiality is one in unity of essence, yet, in respect of its various effect in various objects, potential in various manners and in distinct actions, it is also invoked by distinct names; so that sometimes it is called the power of understanding, now of nourishing, of increasing, of changing, etc., that essential communion of the various actions in proportion to the variety of the objects mental and corporeal remaining meanwhile in the essential potentiality, as if with a general origin and general nomenclature, on account of the condition of the common essence. As mind and body, as far as they are to be vivified by the power of the spirit of lives, are able to agree on many sides in this respect in a certain general community, but in respect of the special condition of everyone, to differ also on many sides; thus also the destined objects of their life, and the actions of the same objects for either life and ample community, agree, and in special conditions differ. Whence, also, actions in either life, and in respect of the community indeed, are like to one another both in fact and in name, and for the special condition of everyone are different. As mental life alone is truly human life, so the potentiality which is called of the mental life in objects and actions is primarily potential; secondarily, it subserves the objects and actions of the bodily life. Hence, when in any action man or human soul is set forth as powerful, it will principally bear the appellation when around the mental life it is occupied in act; secondarily, when it serves the bodily life, unless in respect of either the one or the other, whether of mind or of body, from some special condition it is only peculiar to the other.

Chap. IX. —Of Death. Death is the destruction of actions, or the defluxion (not perishing and annihilation) of the perfection of every (staseos), as well of that which is common to man with the brutes, as of that in which he lives to God; and in respect of the latter, death is sin: for as far as it is (anomon) it is called sin, as far as it is (aeikon) it is called death. For all sin is death, but not the contrary. For death, as it is the privation of life by which we externally live, is not considered as sin. Before the fall, God communicated to man that he might be a (nomos) to himself; but afterwards, because he became (aeikos), he became also (anomos); and it is called sin as far as man is (anomos). This interchange of death and sin may be seen from Rom. v. 12, where it is said, "All have sinned," only it is not intended to refer to actual sin. As soon as Adam fell, at that moment he began to die with death, or to sicken to death; for the potential essence was at once cast down from its status on account of the threatening uttered: In the day in which thou shalt eat of the forbidden tree, (morte morieris). Therefore the human soul is not only mortal, but also most certainly dead, in a sense, not philosophical, —as if after death commonly so called it should survive, —but sacred. For any one is called dead by reason of the deficient image and (doxes tou Theou), and of that vital image by which any one is called living. For this reason, as soon as man is born, he is in the same position in which the fallen Adam was, as rightly said the poet, although ignorantly: (Nascentes morimur), etc. Man dies, I say, daily; that is, he is subject to successive waste and abolition of his bodily actions, even to that sensible death, which death in this life is common as well to the pious as to the impious. But mental actions in the pious are renewed in this life gradually by regeneration, by which actions the pious are perfected in Christ and through Christ; and moreover, the soul is spiritualized, until at length in the last day, joined with a spiritual body (which was sown an animal body), it becomes one spirit with God. In the wicked, neither is the soul spiritualized in this life, nor the body in the last day: it will not be subtle, agile, etc.; and although they rise again, yet they abide in that death in which they were before they were buried. Thus, in the Holy Scripture, resurrection of the dead is attributed to them, but not resurrection from the dead. But if you should ask whether Adam, if he had not fallen, would not have been mortal also? I answer, To be mortal is said of the power of dying, or of the necessity. Any one may be in his essence prepared for the power of dying, and nevertheless of freeing himself from death. Because Adam was of the dust, he certainly had the capacity of dying; but if he had wished, he had at the same time before the fall the perfection of vindicating himself from death. But now, from the fall, necessity of dying has taken hold upon him.

Chap. X.—Of the State of the Human Soul after Death. When man dies by what is commonly called death, the soul of the pious is carried into Abraham's bosom; and where this is, since Scripture says nothing on it, it is fit that we also should be silent. It seems fitter to be said that the soul is at rest, than that it is locally moved by deserting the body (as the common people imagine), as a body from a body, since the soul is a spirit, not a body. Certainly, as in the good, everything which is corruptible perishes and becomes spiritual; in the wicked, that even that perishes and leaves the body which hitherto was as if good, in respect to future evil. In the resurrection the wicked will not indeed be so well off as they have been in the tomb; although, moreover, they may feel horrible sufferings immediately after death and burial, which before they were not able to feel on account of this carnal life, in which they were able in some measure to discharge bodily functions. What things may be objected to the matters brought together in these few chapters, will be able to be solved from the foundations laid in the prooemium." (Moniti meliora sequemur) ((Be admonished to follow better things)).

(Delitzsch rejects, with Kantian logic and Biblical dogma, pre-existence of eternal souls outside of Adam, and that the notions of the Greek philosophers are false and against Scripture. But as the Lord said to Jeremiah, "Before I formed thee in the belly I knew thee", and Paul in Romans. He calls those things which be not as though they were so; there preexistence in God and with God that takes in

all mankind both as individuals and collective. This eternity of the soul belongs to and resides with God and fashioned after the Son of God the eternal Word and Wisdom of God. This likeness of God's image is a Trinity, as God is Father and Son and the Holy Spirit, so too man in his nature and constitution is a trinity after the like manner, the Divine Archetype. To understand human nature, we must understand the Divine Nature. He concludes: "God is All. All has its original in Him. He is I, and Thou, and He, and It. As I, the Father is the primal source of the Son. The Son, as Thou, is the object of the Father's love. The Spirit, as He, is the emanation of the love of the Father and the Son. The Doxa, as It, is the reflection of the Triune, and the origin of the Kosmos. We apprehend now the threefold personal and the sevenfold dynamical, the personally living, and the living archetype of the everlasting Ideal-Model, —in itself, indeed, impersonal, but effected by the personality of God, and wholly interpenetrated thereby,—including, moreover, the human soul and humanity in the image of God. We apprehend now, according to the measure of our knowledge, the everlasting postulates which precede psychological facts.")

(In Jacob Bohme's doctrine we probe into this eternal nature in God in His triuneness, but must shun as defective that the Godhead from all eternity had subordination of Persons, and with this a limitation of essence One from the Other. The creation of man in Genesis chapters one and two is reexamined considering modern knowledge. The angels being peculiar to creation, God's sons and man's superior. The creation of six days, and its perfection in the seventh, reveals Man as the Divine Object. Creation consists of grades and man shares this characteristic, so that in nature we see evolution by common likeness, but man immensely above and beyond other creatures. In the Process of Creation many enigmas are cleared up, and many false interpretations, influenced by philosophy, are silenced. He says: "But, moreover, to the reproach of J. P. Lange, when he says that it is a trifling bondage to the letter, to regard the narrative of Gen. ii. 7 as implying successive acts, we reply with a downright "It is written!" For when he maintains that the soul was created at the same moment with the body, and even goes beyond v. Rudloff, in the fact that he regards the formation of the body, the origination of the soul, and the inspiration of the spirit, as actual contemporary impulses of one act of creation, —it may be philosophical, but it is not biblical. Not as though it only contradicted the fundamental passage (Gen. ii. 7): it contradicts the entire Scripture, it contradicts its representation of man's natural condition—of his life, his destiny, and his history; for everywhere the Scripture assumes that man is a nature originating first of all in respect of his earthly corporeity, composite, and on that account a limited and mortal nature." Scripture distinctly presents man's body was made without soul, and that the inspiration of God's breath of life produced a living soul. Thus, the soul is related to the spirit as the body is to the soul. The human soul is in a manner the human spirit, but we must not deny the distinction, as found in Scripture, and lose truth as to man's trichotomy. ("Similarly, the English physician, George Moore, "The Power of the Soul over the Body" (translated into German by Susemihl, 1850), S. xxv.: "As the dust was formed by immediate contact of Jehovah's finger, the human figure took the impression of the Godhead. But that this figure of earthly form and heavenly meaning might not remain like a temple without its indwelling glory, God breathed into the body of man the continuing spirit of separate life, and this enlightened it with the moral reflection of the divine character.") This dual nature of man composed in three persons or substance, body, soul, and spirit is explored in the New Testament, mainly in Paul, and early Christian writers along with some moderns. All of which prepares the reader to consider the system of psychology as found in the Bible and compare it to all else.)

9. Bible Doctrine of Man or the Anthropology and Psychology of Scripture, John Laidlaw, 1879, 1895. Six Divisions on Man's Origins, Nature, Psychology, Fallen Nature under Sin, Psychology of New Life, Man's Nature and Future State.

After a brief Introduction to his work, Laidlaw examines and selects examples of the debate between Hoffman and Delitzsch, with special focus on Delitzsch's System of Biblical Psychology, says: On the other hand, Delitzsch, though premising that no system of "psychology propounded in formal language is to be looked for in the Bible, any more than of dogmatics or ethics, zealously contends that a system can be found and constructed. Under the name of Bible psychology, he understands a scientific representation of the doctrine of Scripture on the psychical constitution of man as he was created, and on the ways in which this constitution has been affected by sin and by redemption. It seems as if Hofmann had overlooked the importance and the purpose of that consistent idea of man's constitution which underlies the Scripture teaching; while Delitzsch slightly misstates its purpose rather than exaggerates its importance. That purpose is not to teach the science of man, but it has a vital use in subservience to theology, nevertheless. To trace that use, in an induction of Scripture utterances, does the proper scope and form of any study deserve the name of biblical psychology"(p15) (p17-18) "Our aim, then, in the following pages is to give prominence to the psychological principles of Scripture, —to those views of man and his nature which pervade the sacred writings. It does not appear, however, that the psychology of the Bible, or what may be called its philosophy of man, can be successfully treated as an abstract system."

Laidlaw considers a wealth of sources and references in conflicting views of trichotomy and dichotomy and seek to harmonize them into a single nature of man without an exact system and prefers to think of the soul-spirit not having essential differences. His words are: "That neither the familiar antithesis, soul and body, nor any other pair of expressions by which we commonly render the dual elements in human nature, should expressly occur in this locus classicus, is a fact which may help to fix attention on the real character of the earlier Old Testament descriptions of man. The fact is not explained merely by the absence of analysis. Rather is it characteristic of these Scriptures to assert the solidarity of man's constitution, —that human individuality is of one piece, and is not composed of separate or independent parts. This assertion is essential to the theology of the whole Bible—to its discovery of human sin and of a divine salvation. In a way quite unperceived by many believers in the doctrines, this idea of the unity of man's nature binds into strictest consistency the Scripture account of his creation, the story of his fall, the character of redemption, and all the leading features in the working out of his actual recovery from his regeneration to his resurrection." (p56-57)

(p66-68)"Having considered the Unity which Scripture attributes to the human constitution, and the dual elements acknowledged by it, in common with almost all human psychologies, we have now to inquire whether this duality has to be further modified in favour of a threefold division of man's nature. Here, as before, everything turns on interpretation of terms. There is a pair of expressions for the inner or higher part of man's nature which occurs plentifully in the Old Testament, as Nephesh and Ruach, in the Greek Scriptures as Psyche and Pneuma, in the modern languages as Seele and Geist, Soul and Spirit. The distinction implied in this usage may be said to be the crux of biblical psychology. The controversy concerning it has been, not unnaturally, though rather unfairly, identified with that concerning the possibility of a Bible psychology at all. On the other hand, the revival of this whole science in recent times is coincident with the recall of attention to the fact of a distinction in Scripture between these two terms. The real controversy, however, concerns the precise force of that distinction. Does it indicate two separable natures, so that, with the corporeal presupposed, man may be said to be of Tripartite Nature? Or, is it rather such a view of the inner nature of man as sunders that nature into two functions or faculties? Or, finally, is it a nomenclature to be explained and accounted for on principles entirely

peculiar to the biblical writings? We shall here sketch the theory of Tripartition, and in next chapter point out the historical explanation of the scriptural usage. I. The Theoretical Constructions.—The Trichotomy of body, soul, and spirit held an important place in the theology of some of the Greek Christian Fathers; but, in consequence of its seeming bias towards a Platonic doctrine of the soul and of evil, still more because of its use by Apollinaris to underprop grave heresy as to the Person of Christ, it fell into disfavour, and may be said to have been discarded from the time of Augustine till its revival within a quite modern period. It has recently received the support, or, at least, the favourable consideration, of a respectable school of evangelical thinkers on the continent, represented by such names as those of Eoos, Olshausen, Beck, Delitzsch, Auberlen, and Oehler. In our own country, such writers as Alford, Ellicott, Liddon, and Lightfoot fully recognise the importance of the Trichotomic usage in Scripture, but none of them has investigated its real meaning. Most of them adopt the mistaken interpretation that the distinction between soul and spirit is that between a lower and a higher essence or nature, and accordingly lean to the foregone conclusion of this exegesis, namely, that Scripture is committed to the affirmation of a tripartite nature in man. Yet their utterances on this point are little more than (*obiter dicta*). Not one of these authors has seriously or consistently taken up this peculiar psychology. There exists among us a small school of writers who have done so. Their leading representative is Mr. J. B. Heard, whose *Tripartite Nature of Man* has now been before the public for some considerable time.<sup>1</sup> (This psychology has been largely adopted by those who maintain the peculiar eschatological position known as that of Conditional Immortality, although Mr. Edward White, the main exponent of this view, makes comparatively little of the Trichotomy. That it has furnished a favourite scheme of thought for mystics and sectaries has not helped its fair investigation in our theological schools. The pretension put forth for it by some of its votaries, that as a theological panacea it would heal the strife of centuries, has had the effect on the professional mind which is always produced by the advertisement of a quack remedy, not without that other effect on the common apprehension that, after all, there is probably something in it. Its crudest and most frequently quoted form is that which, taking body for the material part of our constitution makes soul stand for the principle of animal life, and spirit for the rational and immortal nature. This is plainly not the construction which any tolerable interpretation can put upon the Scripture passages, though it is often presented in popular writing as an account of the Trichotomy. It is not unusual, indeed, to identify the whole topic with this boldly unscientific statement."

He concludes: (p85)"Before proceeding to examine the origin and explanation of this usage, we may here sum up what has already appeared on the face of Scripture to be its mode of viewing human nature as one, as dual, or as trinal. There is evidence enough to show that while maintaining with strong consistency the Unity of the human being, Scripture confirms the usual dual conception that his two natures are flesh and spirit, or soul and body, yet makes use quite consistently of a trichotomy depending on a distinction between soul and spirit, which distinction, in some New Testament passages (especially the Pauline), is charged with a religious or doctrinal significance. "Anyone who does not force on Scripture a dogmatic system, must acknowledge that it speaks dichotomously of the parts viewed in themselves, trichotomously of the living reality, but all through so as to guard the fact that human nature is built upon a plan of unity."

10. Other Writers: Mystics, Swedenborg; Heard, Moore, Bush, Pember, Larkins; Wolff, Nee, Jung and many medical and psychology authors.

The knowledge of man in body and soul and spirit has continued to increase to such degrees that it is difficult to consider much of it in any brief discussion. As a Christian I read from time to time

any literature that has influenced modern knowledge in an acknowledged way. Both in philosophy and theology, old and modern, general or special, allured me in seeking to understand Scripture in light of the Church. Secular views did not lay hold on me at any time that I occupied myself with them, not Plato or Aristotle in the Socratic doctrines; not Freud and Jung and those of that science, except I grew fond of Jung and despised Freud. The writers on myths and symbols ever made me take note and compare the Bible. Swedenborg's works of many volumes treating the soul and the spirit, that is the spiritual life and world did fascinate me for about ten years, but in time parted with the doctrines as extreme if not mild insanity. His clear partition of the soul and spirit of the spiritual world and the body and soul of the natural world did instruct me in several difficult points. Christian scholars like Heard in "Tripartite Nature of Man" 1882, as with Moore and Bush, and many others, shows that no area or element of the Biblical doctrine has been ignored. Pember's "Earth's Earliest Ages" 1876 and 1911, along with many other dispensationalists, before and after, especially Larkin's "Dispensational Truth" making the doctrines popular and well known. Bullinger's writings did the same; even among Baptists men like Graves spread the new doctrines. Unusual works not widely known outside of smaller circles like Nee's "Spiritual Man", or Wolff's "Changing Concepts of the Bible", along with countless 20th century writers and scholars have altered the church and the world views of human nature. Freud altered many ideas; Jung, following Kant, corrected Freud and his many followers. After Jung men like Campbell in comparative religion and cultures have dominated the new doctrines. And with these remarks I leave the general influences on my mind and return to the Bible Reflections hoping to record for others what has passed through me without need to detail the many resources affecting me.

(Recently I reread some of my Reflections on these chapters in an unpublished book (manuscript) that I had laid aside as being too technical and restrictive to a selective audience of the academic sort. I found in writing and understanding these chapters than I explored an immense amount of literature during ten years of writing. The reward of those who devote themselves to Scripture is very rewarding and gives great insight of human origins. The word studies in English and the Hebrew and Greek and Latin, along with other resources produced untold treasures of the things of God.) Here follows some of these.

1: Some have interpreted the Creation as existing eternally, that God creates from this eternity the universe; others say from nothing comes nothing, and that all things originate from God as an extension of His expression. The world was formed from what did not exist but from God, and all creatures of life of that substance in God and of God, with man partaking of the divine nature and not merely the effect of the divine nature. The ages of the world are not easily or properly understood but all things are intertwined and interrelated from the least to the greatest. Man is unique of all God's creatures and occupies a special place in creation. Man's nature is nurtured and formed by God by His word and power and spirit. Man quickly acquired his abilities and knowledge in human development into families and tribes or clans. His universal corruption is seen from his earliest beginnings, and his struggle between good and evil is never-ending. God continues to save man in ever changing conditions through all generations. Man, most advanced and present state is not an isolative or independent to his past, but rather reveals his exception to all animals, both in vice and virtue. The will of God, His way and word, is discovered and declared in the Bible, and every item and instance lead to greater understanding of the fulfilling of His purpose. Christ is the eternal Word and as such He is the Son of God by Whom all things came to be, and in Whom God deals with all men, applying His worth and blood as the satisfaction for sins and the vindication of His righteousness, to bring eternal life to all who turn to Him and receive him. Israel and the Christian Church along with Islam are tools and means for God to rescue mankind. The world of all nations and peoples in all ages are alienated from God and removed

from their origins with God. The Bible is God's account of His involvement and operation by His Holy Spirit

2: Targums: (Etheridge, 1862) "I have acquired the man from before the Lord.... If thou doest thy work well. Is it not remitted to thee? And if thou doest not thy work well, thy sin unto the day of judgment is reserved, when it will be exacted of thee, if thou convert (repent) not; but if thou convert (repent), it is remitted to thee....the blood of generations which were to come from thy brother complaineth....his wife, who had desired the Angel....I have acquired a man, the Angel of the Lord.....bear from her husband Adam his twin....Come, and let us two go forth into the field....Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, to goodness was the world created, and according to the fruit of good works is it governed and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will. (Kain countered and Habel replied and they argued till Kain arose and killed his brother with a stone....), (the invocation of God's name is explained as making and naming of idols....).

3: Apocrypha: (Platt. 1927) (In Adam's Conflict, Book 1: Chapters 73-79 Adam and Eve being betrothed 7 months after the banishment; Cain and Luluwa are born twins, boy and girl, 9 months later; in Adam's 5th year the twins are weaned, then Abel and Akia are born boy-girl twins; Cain and Abel are described from toddler to teens, one bad the other good. Cain at times to kill Abel; Adam concerned at the enmity parts the boys in their 15th and 12th year; Cain continues in rebellion, tempted by Satan to hate and violence, he beats Eve and Curses his parents for wanting to marry off his twin sister to Abel, filled with malice and schemes; Cain premeditates murder, but God tries to turn him from sin and to judge him for sin, and to make him an example by 7 plagues to last seven generations, and Cain returns his parents' home. Book 2 begins with Luluwa, Cain's twin sister, in grief over Abel's death, Cain takes her away to live with him as his wife near the field of the murder, Cain being about 18 years of age; Cain's descendants multiply; Adam and Eve abstained for 7 years in grief over Abel, in fasting and prayers with Abel's corpse in the Cave of Treasures, till his 27th year; Eve is pregnant in Adam's 28th year and births Seth, attended by Abel's sister; Adam never again has sexual relations with Eve after their 5th child. Adam's 7 years before Set's birth is described, his 40 days of fasts and prayers, tempted by the Devil. Seth's grows to perfection and godliness, and in Adam's 35th-37th years Seth contends with the Devil being 7-9. Seth married Akia in his 15th year and she was 40, his son Enos was born in his 20th year.)

(Sparks, 1984) (Adam's Life: Eve, about to give birth, in Adam's 1st year, is visited by 12 angels and 2 powers with Michael the archangel, who standing to her right, strokes her from face to breast, blessing her concerning the child's birth. Cain was a beautiful and intelligent baby, who as a newly born infant arose and fetched a blade of grass and gave it to Eve. The family removes eastward. Michael is sent with seeds to teach Adam to till the ground; Eve again conceives and bears Abel, in time Eve tells Adam of her dream of Cain drinking Abel's blood; Adam separates them, and the grow to manhood, Cain a farmer, Abel a shepherd; Cain murders Abel in Adam's 132nd (32) year, Abel's 122nd (22) and Cain's 132nd (32). Seth is born and grows.)

(Jubilees, Sparks) (Recounts the history from creation to the giving of the law at Sinai, by means the 50 years Jubilee Chronology. The review of 7 days of creation, of Adam and Eve 7 years in the garden, of the serpent tempting, their disobedience, judged and exile; they being childless till the 1st jubilee; Cain is born in first month of the 2nd jubilee, Adam's 71st year, Abel born in Adam's 78th year, a daughter, Awan, in his 85th, Abel murdered by Cain in the 100th; concerning the Heavenly Tablets;



Adam and Eve mourns Abel till the 128th yr., Seth's birth in 130th, a daughter, Ayura, born in the 142nd, In the 4th Jubilee, 200th yr., Cain and Awan births Enoch, and in the 5th Jubilee, 250th yr., houses are built, and Cain builds the City of Enoch.)

4: Philo and Josephus: (I have referred to these two earlier but here examine the writings.)

(Philo: 1st cent. A.D. Alexandria. Loeb Classic Lib. 2vol. In volume 1 book 1 covers Genesis 1-3, the Mosaic Cosmology or the World's Creation; Moses reveals the true Creator of Creation by a form of reason and philosophy, using numeric and allegory to show mystic and arcane symbolic truth; recounts the creation elements, God's unity and nature; the visible a copy of the invisible, the world is God's mind and reason or word (logos), the creation both physical and mental is the word of God; time exists with creation as measured space, geometrical or numerical, all being an allegory of the true and unknown. Philo follows the Greek text and explores many doctrines; first five verses constitute Day One; he often drifts from the text explain allegorical philosophic mysteries. Man is the image of the Divine Mind, thus his mind is the principle element of the soul; following Platonic doctrine of the soul and reason, he teaches man's mind to be archetype, and as God to the universe so man is to the world; after the 6 days of creation he explores the world of numbers, in math and astronomy, and the perfection of 7; Philo avoids the Hebrew names, especially of Adam, uses grammar to support his ideas of nature of the Internal Man; woman is man's other half, being defective, making man worldly in desires and pleasures; scripture is not merely literal but symbolic or typical; the allegorical interpretation is the only right way to understand the writings, and thus ignoring any use of Hebrew to balance his Greek notions, he gives examples of the doctrines in allegory. He continues in this manner to explain man in the garden, the temptation and fall and exile is filled with allegory. In book 2 Philo covers man's exile, the Cherubim and Flaming Sword, and Cain as the first man from man, of Abel and Cain, their offerings, Cain's attack on Abel; Cain's prosperity and exile. Philo ends on the Giants. Philo is a principle source for the Gnostic mystics against Judaism and Talmud; he is a Jewish Hellenist and Platonic in doctrine.)

(Josephus: 1st cent. A.D. Loeb Class Lib. Josephus writes for the Greeks to understand the Hebrew records and Divine origins and culture, being the oldest. He reviews the early chapters of Genesis, He follows the Greek text; uses some Hebrew, but not reliable, as the name Eve meaning Mother of all, rather than of all life or being. The creation, man's formation, the garden, the fall, and the first civilization are examined. It's apparent that Josephus uses the Apocrypha and Rabbinic lore to interpret certain passages, especially of the age before the flood. He is historical and paraphrases the entire Old Testament or Covenant, with more or less embellishment for outside traditions. He establishes the general canon and its spread in the Greek world, with clear testimony of the Hebrew doctrines as superior to the nations. He like Philo follows a liberal and reformed doctrine of Judaism, and to that extent supports the age of the New Testament.)

5: Kabala and Zohar: The Kabbalah or Cabala (Qabalah): Edersheim's Life and Times of Jesus the Messiah, Appendix 5 on Rabbinic Theology and Literature, Jewish mysticism, he translates for the first time the Book of Creation or Formation (Sepher Yetsirah) as the first and oldest Kabala text from the Kabala and the Zohar springs, flowing along with Mishnah and Talmud. Beginning at Genesis 2:7 of man's formation the doctrine unfolds into 6 Pereqs, after the Mishnah's divisions; first the 12 mishnahs, from the mystic and allegoric sense of the Hebrew text and numeric significance. Yetsirah begins: "In 32 wonderful paths of wisdom, Jah, JehovahTsebhaoth (YHWH, the Lord of Hosts), the God of Israel, the Living God, and King of the World, God merciful and gracious, High and Exalted, Who dwelleth to Eternity, high and holy is His Name, hath ordered (arranged, cosmically) by 3 Sepharim: by

Sepher, Sephar and Sippur.” The dualism of nature and life is carried out throughout, heaven and earth, male and female, life and death, good and evil, and all such. There are 10 Sephiroth Belimah (Fearful Sephers); 22 Letters of Foundation (Hebrew Alphabet, the Written Word), composed of 3 Mothers (Aleph, Mem, Shin) and 7 Doubles (Dual Form Letters) and 12 Simples (Single Form Letters). There are 10 Fingers (5+5 of the Hands or Feet) of His Covenant and Word of Tongue and Sex; and 10 of Wisdom and Reality of God and Heaven; 10 Measurements, etc.; 10 Appearances, etc; 10 Joints, etc; 10 Silence, etc; and 10 of the One, the Spirit of the Living God, Voice, Spirit, Word, Holy Spirit and Wind:  $22+3+7+12=$  One Spirit. Finally it concludes: “And when Abraham our Father beheld and considered, seen, drawn, hewn, and obtained, then the Lord of all revealed Himself to him, and called him His friend, and covenanted with him and his seed: and he believed in Jehovah (YHWH), and it was imputed to him for righteousness. He covenanted with him between ten toes, and that is circumcision; between the ten fingers of his hands, and that is the tongue; and He bound 22 letters on his tongue and showed him their foundation. He drew them with water, He kindled them with fire, He breathed them with wind; He burnt them in seven; He poured them forth in the 12 constellations.” (For further details see Ginsburg’s Kabbalah: its Doctrines, Development, and Literature, 1863; and Waite’s Secret Doctrine in Israel, 1942; and of course, many more recent works.)

(Zohar: Waite’s Chapter 18, The Occult Sciences, expels some false notions of the Zohar and the Kabala. “The Practical Kabala, in which are included the artificial methods of Gematria, Notaricon and Temura, which are principles of exegetical interpretation.” The reader of Kabala and Zohar vision the Sephiroth Tree with 10 Points or Circles as a Man: Head to Feet; Arms and Legs; Eyes, Ears, Nostrils, and Lips as One; Breasts and the Sexes of Male and Female; and extends to 10 Fingers and Toes. The Ein Soph is the Highest and Endless One and Only. The Creation Week in Genesis 1 and 2, both Gen.1:1 and John 1:1, in the 10 Words as the Seed contains the Tree. The work is, I believe, the Zohar of Moses de Leon of the 13th cent; and disguised as the work of Rabbi Simon ben Jochai of the 2nd cent. (Sperling’s and Simon’s translation in 5 vols. Soncino, 1933.) Ginsburg’s outline and analysis the Zohar is most instructive in reading this confusing work. It begins with a Rabbi’s comment of the verse in Solomon’s Song of Songs about the Lily among Thorns, 13 leaves for 13 tribes, symbol of Israel, interpreted or extracted from the Hebrew nuances of the Text. The Zohar explores very intensely the Creation Week and what follows. His doctrine is developed by grammatics, numerics, and Gnosticism with one eye partly closed, on Scripture, and the other eye partly open on Sepher Yitsirah, Talmud, and Apocrypha. The Zohar then restarts several times by going back to the early chapters of Genesis and developing new doctrines. It uses the Targums and Apocryphal interpolations to promote its Gnosticism and mysticism. It continues from the Fall to the Cainite and Sethite races; introduces the sexual relations between Adam and female spirits fathering spirits and demons as plagues in the world, and so too at present such female spirits in human form bald-headed in men’s dreams conceive and birth such creatures; likewise, male spirits copulate with women in dreams in birth the same plagues among men.....)

6: Milton’s Paradise Lost and Regained: Milton in 12 Books poetically expounds the Creation of the World and the Fall of Man, Gen.1-3, being the first attempt of this kind. With much learning and creative sagacity, he intertwines ancient philosophy, Jewish and Christian Theology, to show how God saves and renews. Milton’s Arguments follows the Hebrew Text with Greek and Latin always before. Books 1-8: pictures to us God’s Vindication to Man and Angels, with great speculations of the pre-creation state of angels and the spiritual world; from Genesis 1.1 to chapter 2. Books 9-12: Satan lurks and disguises himself in the mist then in the serpent asleep; Adam and Eve attend to their labors with some conflicts between themselves as to how and where to work. Eve alone is tempted and fascinated by the snake, she finds Adam and gives him the forbidden fruit and reluctantly he eats and

sins, sensing nakedness and shame with variance and accusations. Adam's transgression is considered by God and His Son and the Angels, the Father turns judgment to the Son Who submits to take man's condition and state, to remedy before God, and pay the price for justice and righteousness, vindicating God. God foretells the Son's victory and man's salvation; of the renewal of all things, and of the universe being changed by angelic administration. Eve desires to avoid the curse, and Adam determines to await in prayer and repentance, the Promised Seed to destroy the Serpent. The Son intercede to the Father on their behalf, God banishes them, and Michael sent escort them out, and to reveal the future of the human race up to the Flood. Finally, Michael continues with the vision of man from the Fall to Abraham, of the Seed of the Woman, His incarnation, death, resurrection, his ascension, and of the state of the church till His second coming. Adam is gladdened and leaves Paradise till it is regained by Christ.

## 7: Chronologies: Secular and Sacred Calendars: (Infoplease Almanac. Ussher. Bedford.)

1. Infoplease Almanac: "History of the Calendar": The purpose of the calendar is to reckon past or future time, to show how many days until a certain event takes place—the harvest or a religious festival—or how long since something important happened. The earliest calendars must have been strongly influenced by the geographical location of the people who made them. In colder countries, the concept of the year was determined by the seasons, specifically by the end of winter. But in warmer countries, where the seasons are less pronounced, the Moon became the basic unit for time reckoning; an old Jewish book says that "the Moon was created for the counting of the days." Most of the oldest calendars were lunar calendars, based on the time interval from one new moon to the next—a so-called lunation. But even in a warm climate there are annual events that pay no attention to the phases of the Moon. In some areas it was a rainy season; in Egypt it was the annual flooding of the Nile River. The calendar had to account for these yearly events as well.

History of the Lunar Calendar: The lunar calendar became the basis of the calendars of the ancient Chinese, Babylonians, Greeks, and Jews. During antiquity the lunar calendar that best approximated a solar-year calendar was based on a 19-year period, with 7 of these 19 years having 13 months. In all, the period contained 235 months. Still using the lunation value of  $29\frac{1}{2}$  days, this made a total of  $6,932\frac{1}{2}$  days, while 19 solar years added up to 6,939.7 days, a difference of just one week per period and about five weeks per century. Even the 19-year period required adjustment, but it became the basis of the calendars of the ancient Chinese, Babylonians, Greeks, and Jews. This same calendar was also used by the Arabs, but Muhammad later forbade shifting from 12 months to 13 months, so that the Islamic calendar now has a lunar year of about 354 days. As a result, the months of the Islamic calendar, as well as the Islamic religious festivals, migrate through all the seasons of the year.

History of the Egyptian Calendar: The Egyptian year coincided precisely with the solar year only once every 1,460 years. The ancient Egyptians used a calendar with 12 months of 30 days each, for a total of 360 days per year (In addition to the civic calendar, the Egyptians also had a religious calendar that was based on the  $29\frac{1}{2}$ -day lunar cycle and was more closely linked with agricultural cycles and the movements of the stars.). About 4000 B.C. they added five extra days at the end of every year to bring it more into line with the solar year. (1. The correct figures are lunation: 29 d, 12 h, 44 min, 2.8 sec ( $29.530585$  d); solar year: 365 d, 5 h, 48 min, 46 secs ( $365.242216$  d); 12 lunations: 354 d, 8 h, 48 min, 34 secs ( $354.3671$  d). These five days became a festival because it was thought to be unlucky to work during that time. The Egyptians had calculated that the solar year was actually closer to  $365\frac{1}{4}$  days, but instead of having a single leap day, every four years, to account for the fractional day (the way we do now), they let the one-quarter day accumulate. After 1,460 solar years, or four periods of 365 years, 1,461 Egyptian years had passed. This means that as the years passed, the Egyptian months fell out of

sync with the seasons, so that the summer months eventually fell during winter. Only once every 1,460 years did their calendar year coincide precisely with the solar year?

**History of the Roman (Julian) Calendar:** The Romans were superstitious that even numbers were unlucky, so their months were 29 or 31 days long. When Rome emerged as a world power, the difficulties of making a calendar were well known, but the Romans complicated their lives because of their superstition that even numbers were unlucky. Hence their months were 29 or 31 days long, with the exception of February, which had 28 days. However, four months of 31 days, seven months of 29 days, and one month of 28 days added up to only 355 days. Therefore, the Romans invented an extra month called Mercedonius of 22 or 23 days. It was added every second year. Even with Mercedonius, the Roman calendar eventually became so far off that Julius Caesar, advised by the astronomer Sosigenes, ordered a sweeping reform. 46 B.C. was made 445 days long by imperial decree, bringing the calendar back in step with the seasons. Then the solar year (with the value of 365 days and 6 hours) was made the basis of the calendar. The months were 30 or 31 days in length, and to take care of the 6 hours, every fourth year was made a 366-day year. Moreover, Caesar decreed the year began with the first of January, not with the vernal equinox in late March. This calendar was named the Julian calendar, after Julius Caesar, and it continues to be used by Eastern Orthodox churches for holiday calculations to this day. However, despite the correction, the Julian calendar is still  $11\frac{1}{2}$  minutes longer than the actual solar year, and after a number of centuries, even  $11\frac{1}{2}$  minutes adds up.

**The Gregorian Reform:** The Julian calendar is phased out. By the 15th century the Julian calendar had drifted behind the solar calendar by about a week, so that the vernal equinox was falling around March 12 instead of around March 20. Pope Sixtus IV (who reigned from 1471 to 1484) decided that another reform was needed and called the German astronomer Regiomontanus to Rome to advise him. Regiomontanus arrived in 1475, but unfortunately, he died shortly afterward, and the pope's plans for reform died with him. Then in 1545, the Council of Trent authorized Pope Paul III to reform the calendar once more. Most of the mathematical and astronomical work was done by Father Christopher Clavius, S.J. The immediate correction, advised by Father Clavius and ordered by Pope Gregory XIII, was that Thursday, Oct. 4, 1582, was to be the last day of the Julian calendar. The next day would be Friday, Oct. 15. For long-range accuracy, a formula suggested by the Vatican librarian Aloysius Giglio was adopted: every fourth year is a leap year unless it is a century year like 1700 or 1800. Century years can be leap years only when they are divisible by 400 (e.g., 1600 and 2000). This rule eliminates three leap years in four centuries, making the calendar sufficiently accurate. In spite of the revised leap year rule, an average calendar year is still about 26 seconds longer than the Earth's orbital period. But this discrepancy will need 3,323 years to build up to a single day.

**Reform Adopted Gradually:** The Gregorian reform was not adopted throughout the West immediately. Most Catholic countries quickly changed to the pope's new calendar in 1582. But Europe's Protestant princes chose to ignore the papal bull and continued with the Julian calendar. It was not until 1700 that the Protestant rulers of Germany and the Netherlands changed to the new calendar. In Great Britain (and its colonies) the shift did not take place until 1752, and in Russia a revolution was needed to introduce the Gregorian calendar in 1918. In Turkey, the Islamic calendar was used until 1926.

**A Better Calendar?** Despite its widespread use, the Gregorian calendar has a number of weaknesses. It cannot be divided into equal halves or quarters; the number of days per month is haphazard; and months and years may begin on any day of the week. Holidays pegged to specific dates may also fall on any day of the week, and few Americans can predict when Thanksgiving will occur next year. Since Gregory XIII, many other proposals for calendar reform have been made, but none has been permanently adopted. In the meantime, the Gregorian calendar keeps the calendar dates in reasonable unison with astronomical events.

Adoption of the Gregorian Calendar: The Gregorian reform was not adopted throughout the West immediately: Year Country: 1582 Catholic states of Italy, Portugal, Spain, Belgium, Holland, and Poland. 1584 German and Swiss Catholic states. 1587 Hungary. 1700 German, Swiss, and Dutch Protestant States, Denmark and Norway. 1752 Great Britain and its possessions (including the American colonies). 1873 Japan. 1875 Egypt. 1918 Russia. 1924 Greece. 1925 Turkey. 1949 China.”))

(History of Calendars (Egyptian, Lunar, Roman, Gregorian Reform — When & Where). Copyrights. Infoplease.com Information Please® Database, © 2007 Pearson Education Inc. All rights reserved: <http://www.infoplease.com/ipa/A0002061.1>)) (Awaiting permission. I still have not received reply. I'll try again.)

2. Ussher: (Oxford's Cyclopedic Concordance) “Remarks. The Chronology of the Old Testament, as given in the Hebrew text, is represented with much accuracy by the marginal dates inserted in many editions of the Authorized English Version. These dates, reduced to system by Archbishop Ussher (*Annales Veteris Testamenti*, 1650), were first added to the English Bible by Bishop Lloyd, in the great edition of 1701. The dates of Archbishop Ussher for this period are convenient for keeping the succession of events, but are not authoritative, as is agreed by the most conservative scholars. They are only one of several possible arrangements. Opinions of chronologers as to the 'era of Creation' vary indeed by many centuries. (Ussher 4004 Hales (Sept.) 5411 B.C., Jewish reckoning 3760 B. C., Alexandrian 5503 B.C. “The question is, in fact, insoluble.”

*Annals of the World*: Preface: “Despite his success as a churchman, Ussher is perhaps most famous for having dated the start of the creation to the evening before 23rd October, 4004 B.C. Ussher calculated this timing in his *Annals*, a work of biblical chronology which he published in Latin in 1650 (Hartlib noted its progress through the press with great interest), and which was translated into English in 1658. The book was the fruit of many years labour; as early as the summer of 1640, Ussher had been reported ‘spending constantly all the afternoons’ in the Bodleian working at it (Constantine Adams to Hartlib, Hartlib Papers, 15/8/3A–4B). In the *Annals*, Ussher developed the chronological work of many earlier scholars, in particular Joseph Justus Scaliger (who had pioneered the use of the Julian period in calendrical calculations) to provide a framework for dating the whole Bible historically. He argued that, although scripture itself only tended to take notice of entire years, the Holy Ghost had left clues in the Bible which allowed the critic to establish a precise chronology of its events, through the application to the text of the results of astronomical calculations and its comparison with the dates of pagan history. Ussher’s system had the advantage of preserving several attractive numerical symmetries, for example the ancient Jewish notion, adopted by Christians, that the creation anticipated the birth of the Messiah by 4,000 years, but it was also heavily dependent on classical chronologies and on an interpretation of the calendar which already seemed outdated to many scholars. Although not wholly original, Ussher’s work was nevertheless influential and became widely accepted, not least because its dates were later incorporated into the margins of some editions of the Authorized Version. However, Ussher’s chronology rested too heavily on the Hebrew text of Old Testament to escape controversy even in his own day. Its findings were attacked by those who were persuaded that the Greek translation of the Old Testament (the Septuagint) or the Samaritan Pentateuch (both of which presented different chronologies from the Hebrew) were more reliable witnesses to the dictation of the Holy Ghost, or that they concurred more closely with the evidence of astronomy and pagan history. Yet, in the opinion of Hartlib, and perhaps of many others, Ussher’s critics were churlish individuals who were unwilling to admit their own debts to his scholarship. Despite such debates, most seventeenth-century readers of the Bible would have agreed with Ussher that it ought, in principle, to have been possible to establish an accurate and detailed biblical chronology. Illustrated opposite is the title-page from the *Annals*, engraved by Francis Barlow and Richard Gaywood. This shows a number of the crucial figures and

episodes from Ussher's chronology. Adam and Eve are flanked by the figures of Solomon and Nebuchadnezzar, the builder and destroyer of the first Temple, which is also shown both in its glory and after its fall. The engraving also depicts the second Temple, built after Cyrus allowed the return of the Jews to Jerusalem, and its eventual destruction. The figures of Cyrus and of Vespasian (who was Emperor at the time of the destruction of Herod's Temple, in A.D. 70) flank a depiction of the Last Supper. This copy of the Annals has also been extra-illustrated by the pasting in of a contemporary engraved portrait of Ussher, which shows him holding 'God's Word', the Bible, in his hand. It was executed for the London print seller, Peter Stent, who advertised it for sale in 1653, 1658, 1662, and 1663.))

Annals: Letter to Readers ...."The first Christian writer, (that I have known of) who attempted from the Holy Bible to calculate the age of the world, was Theophilus, Bishop of Antioch. Concerning this whole account, he states: "All times and years are made known to them who are willing to obey the truth" (Theoph. ad Autolyc. l. 3.) But concerning the exactness of this calculation he later states: "And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the precise number of months and days" For the Scripture normally notes only entire years and not the days and months in each instance. Hence summing the years may give an inaccurate total because the partial years were not included. But granting this one thing, (and this is a most reasonable assumption) that the Holy Writers had this purpose in noting the years of the world in their various places with such diligence. They sought to reveal to us the history of the world that otherwise, no one could know. This, I say, being granted, we affirm that the Holy Spirit has anticipated this doubt. He has started and ended each of the periods, on which a series of time depends and added the very month and day. For example, the Israelites left Egypt on the 15th day of the first month. Nu 33:3. In the 480th year after their exodus, in the second month on the second day, Solomon began to build the temple. 1Ki 6:1. The months and days given for the start and end of the period show that 11 months and 14 days are to be taken away. The period is not 480 whole years, but only 479 years and 16 days. 2Ch 3:2 "Those who promise to give us an exact astronomical table of time, from the creation to Christ, seem to me more worthy of encouragement than praise in that they attempt a thing beyond human capacity." Thus states David Paraeus, who, among the most recent of our writers, calculated the number the years to Christ's time from the Holy Scriptures. Therefore he says, abandoning astronomical calculations, he used the civil time of the Hebrews, Egyptians and Persians as the only way to do this accurately. But if I have any understanding in this matter, it does not matter what rule we use to measure the passing of time, as long as it starts and ends with a certain number of days. Anyone could with D. Paraeus, by some equal measure of years, define the time between the foundation of the world and Christ's time. Also it would be very easy without the help of any astronomical table, to set down how many years happened during that interval. The passing of time in any civil year from a season to the same season again is simply a natural astronomical or tropical year. Anyone can do this who is well versed in the knowledge of sacred and profane history, of astronomical calculations and of the old Hebrew calendar. If he should apply himself to these difficult studies, it is not impossible for him to determine not only the number of years but even the days from the creation of the world. Using backward calculations, Basil the great, told us we may determine the first day of the world. "You may indeed learn the very time when the foundation of the world was laid. If you return from this time to former ages, you may endeavour studiously to determine the day of the world's origin. Hence you will find when time began." {Basil. in Hexamer. Homil. 1.} the nations in various ages used different methods of calculating time and years. It is necessary that some common and known standard be used to which these may be reconciled. The Julian years and months are most suitable to the common collation of times. These starts on midnight, January 1, A.D. Using three cycles, every year are uniquely identified. For example, the Roman indiction {a} of 15 years, the cycle of the moon {b}, or golden number of 19 and

the solar cycle {c} (the index of Sunday or Paschal days) containing the period of 28 years. It is known that the year 1650 A.D. is identified with the numbers of 3 in the Roman indiction {a}, 17 in the lunar cycle and 7 in the solar cycle. (I do not say that of the year of the birth of Christ, which is still disputed among the learned.) Since our Christian period comes long after the creation of the world, counting years backward is difficult and error prone. There is a better way. Modern chronologers have extrapolated these three cycles backward to the year when all the cycles would start at 1 on January first. This creates an artificial epoch of length 7980 years based on the product of the three cycles multiplied together. Lunar Cycle Solar Cycle Years of Interdiction Total 19 times 28 times 15 = 7980 Years 19 Years 28 Years 15 Years I think this was first noted by Robert Lotharing, Bishop of Hereford, in England. 500 years later Joseph Scaliger adapted this to chronological use and called it by the name of the Julian Period, because it extended the cycle of Julian years back in time and forward. The cycle starts at noon, January 1, 4713 BC. and is a leap year. Here the lunar cycle is 1, the Solar cycle is 1 and the Interdiction cycle is also 1. Hence 1 AD is the year 4714 of the Julian period and is identified by the Roman Indiction of 4, lunar cycle of 2, solar cycle of 10. Moreover we find that the years of our forefathers, the years of the ancient Egyptians and Hebrews were the same length as the Julian Year. It consisted of 12 months containing 30 days. (It cannot be proved that the Hebrews used lunar months before the Babylonian captivity.) 5 days were added to the 12th month each year. Every 4 years, 6 days were added to the 12th month. I have noted the continual passing of these years, as set forth in the Bible. Hence the end of Nebuchadnezzar's reign and the beginning of his son Evilmerodach's reign was in the 3442 year of the world. (3442 AM) By collation of Chaldean history and the astronomical cannon it was in the 85 year of Nabonassar. This was 562 BC. or 4152 JP. (Julian Period) From this I deduce that the creation of the world happened in the beginning of the autumn of 710 JP. {d} Using astronomical tables, I determined the first Sunday after the autumnal equinox for the year 710 JP which was October 23 of that year. I ignored the stopping of the sun, in the days of Joshua and the going back of it in the days of Hezekiah. (See the notes in my Annals for 2553 AM and 3291 AM) From thence I concluded, that from the preceding evening of October 23, marks the first day of creation and the start of time. I ignored the difficulties raised by chronologers who are occupied by the love of contention, as Basil notes. Hence, I deduce that the time from the creation until midnight, January 1, 1 AD. was 4003 years, 70 days, 6 hours. Also based on the death of Herod I conclude that the birth of our Saviour was four full years before January 1, 1 AD. According to our calculations, the building of Solomon's temple was finished in the 3000th year of the world. In the 4000th year of the world, Mary gave birth to Christ Lu 2:6 (of whom the temple was a type). Joh 2:21 Hence Christ was born in 4 BC. not 1 AD. {e} But these things, (which I note at the present) God willing, shall be more fully explained in our "Sacred Chronology". This I intend to write with a "Treatise of the Primitive Years" and the "Calendar of the Ancient Hebrews". In the meantime I thought it best to publish the "Annals of the Old Testament". Based on this foundation, I included a chronicle of all foreign affairs that happened in Asia and Egypt. These include events before the beginning of the Olympiads and matters relating to Greece and Rome and other areas. In doing the sacred history, I have followed the translation of Janius and Tremellius, using their Hebraism's and the information from their work. In doing the secular history, I have noted the writings of their ancient authors or the best translation from the Greek of their works. In particular I used James Dalechamp translation in Athenaeus. Although in noting the chapters I observed the edition of "Natalis Comes". From these I have written this history using material from Codomanes, Capellas Emmias, Pezelius, Eberus, Salius, or any other chronologer, which I had. However, I always referred to the original authors and did most of my work directly from their writings and not second-hand sources. Since my purpose was to create an accurate chronology, I may not have followed the exact wording of these writers in every case, but I have preserved the intent of their writings. Of the many historians, who lived before Julius Caesar, the passing of time leaves only four of note: Herodotus, Thucydides, Xenophon and Polibius. The last one is poor and inaccurate in many places. These I esteemed the most authentic for

their antiquity. I used them to correct the frequent errors in chronology of Diodorus Siculus. However in matters that related to Alexander the Great, they are silent. For this period, I also followed not only Diodorus but Curtius and Arrian to try to determine the history of that period. I used the following abbreviations: ADYears from the start of the Christian era. AMYear of the World from creation. BCYears before the Christian era. JPJulian Year starting at January 1, 4713 BC. NKNorthern Kingdom of Israel. SKSouthern Kingdom of Israel. After the time denoted by AM, one of four letters may be affixed; aAutumn bWinter cSpring d Summer. Other things the prudent reader will figure out for himself. I wish you the enjoyment of these endeavours and bid you farewell. London, July 13, 1650 AD. Rev. James Ussher.))

“The Annals of the Old Testament from the Beginning of the World The First Age of the World 1a AM, 710 JP, 4004 BC 1. In the beginning God created the heaven and the earth. Ge 1:1 This beginning of time, according to our chronology, happened at the start of the evening preceding the 23rd day of October in the year of the Julian calendar, 710. 2. On the first day Ge 1:1-5 of the world, on Sunday, October 23rd, God created the highest heaven and the angels. When he finished, as it were, the roof of this building, he started with the foundation of this wonderful fabric of the world. He fashioned this lower most globe, consisting of the deep and of the earth. Therefore all the choir of angels sang together and magnified his name. Job 38:7 When the earth was without form and void and darkness covered the face of the deep, God created light on the very middle of the first day. God divided this from the darkness and called the one "day" and the other "night". 3. On the second day Ge 1:6-8 (Monday, October 24th) after the firmament or heaven was finished, the waters above were separated from the waters here below, enclosing the earth. 4. On the third day Ge 1:9-13 (Tuesday, October 25th) when these waters below ran together into one place, the dry land appeared. From this collection of the waters God made a sea, sending out from here the rivers, which were to return there again. Ec 1:7 He caused the earth to bud and bring forth all kinds of herbs and plants with seeds and fruits. Most importantly, he enriched the garden of Eden with plants, for among them grew the tree of life and the tree of knowledge of good and evil. Ge 2:8,9 5. On the fourth day (Wednesday, October 26th) the sun, the moon and the rest of the stars were created. 6. On the fifth day (Thursday, October 27th) fish and flying birds were created and commanded to multiply and fill the sea and the earth. 7. On the sixth day (Friday, October 28th) the living creatures of the earth were created as well as the creeping creatures. Last of all, man was created after the image of God, which consisted principally in the divine knowledge of the mind, Col 3:10 in the natural and proper sanctity of his will. Eph 4:24 When all living creatures by the divine power were brought before him, Adam gave them their names. Among all of these, he found no one to help him like himself. Lest he should be destitute of a suitable companion, God took a rib out of his side while he slept and fashioned it into a woman. He gave her to him for a wife, establishing by it the law of marriage between them. He blessed them and bade them to be fruitful and multiply. God gave them dominion over all living creatures. God provided a large portion of food and sustenance for them to live on. To conclude, because sin had not yet entered into the world, God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Ge 1:31 8. Now on the seventh day, (Saturday, October 29th) when God had finished his work which he intended, he then rested from all labour. He blessed the seventh day and ordained and consecrated the sabbath Ge 2:2, 3 because he rested on it Ex 31:17 and refreshed himself. Nor as yet (for ought to appears) had sin entered into the world. Nor was there any punishment given by God, either upon mankind, or upon angels. Hence it was, that this day was set forth for a sign, as well as for our sanctification in this world Ex 31:13 of that eternal sabbath, to be enjoyed in the world to come. In it we expect a full deliverance from sin and its dregs and all its punishments. Heb 4:4,9,10 9. After the first week of the world ended, it seems that God brought the newly married couple into the garden of Eden. He charged them not to eat of the tree of knowledge of good and evil but left them free to eat of



everything else. 10. The Devil envied God's honour and man's obedience. He tempted the woman to sin by the serpent. By this he got the name and title of the old serpent. Re 12:9 20:2 The woman was beguiled by the serpent and the man seduced by the woman. They broke the command of God concerning the forbidden fruit. Accordingly when sought for by God and convicted of this crime, each had their punishments imposed on them. This promise was also given that the seed of the woman should one day break the serpent's head. Christ, in the fulness of time should undo the works of the Devil. 1Jo 3:8 Ro 16:20 Adam first called her Eve because she was then ordained to be the mother, not only of all that should live this natural life, but, of those also who should live by faith in her seed. This was the promised Messiah as Sarah also later was called the mother of the faithful. 1Pe 3:6 Ga 4:31. 11. After this our first parents were clothed by God with raiment of skins. They were expelled from Eden and a fiery flaming sword set to keep the way leading to the tree of life so that they should never eat of that fruit which they had not yet touched. Ge 3:21, 22 It is very probable, that Adam was turned out of paradise the same day that he was brought into it. This seems to have been on the 10th day of the world. (November 1st) On this day also, in remembrance of so remarkable an event the day of atonement was appointed Le 23:27, and the yearly fast, spoken of by Paul, Ac 27:9 termed more especially by the name of 'nhsteian'. On this feast all, strangers as well as native Israelites, were commanded to afflict their souls that every soul which should not afflict itself upon that day should be destroyed from among his people, Le 16:29 23:29 12. After the fall of Adam, Cain was the first of all mortal men that was born of a woman. Ge 4:1 130 AM, 840 JP, 3874 BC 13. When Cain, the firstborn of all mankind, murdered Abel, God gave Eve another son called Seth. Ge 4:25 Adam had now lived 130 years. Ge 5:3 from whence it is gathered, that between the death of Abel and the birth of Seth, there was no other son born to Eve. For then, he should have been recorded to have been given her instead of him. Since man had been on the earth 128 years and Adam and Eve had other sons and daughters Ge 5:4 the number of people on the earth at the time of this murder could have been as many as 500,000. Cain might justly fear, through the conscience of his crime, that every man that met him would also slay him. Ge 4:14,15 235d AM, 945 JP, 3769 BC 14. When Seth was 105 years old, he had his son, Enos. This indicates the lamentable condition of all mankind. For even then was the worship of God wretchedly corrupted by the race of Cain. Hence it came, that men were even then so distinguished, that they who persisted in the true worship of God were known by the name of the children of God. They, who forsook him, were termed the children of men. Ge 4:26 6:1, 2 325d AM, 1035 JP, 3679 BC 15.

Now in the 10th day of the second month of this year (Sunday, November 30th) God commanded Noah that in that week he should prepare to enter into the Ark. Meanwhile the world, totally devoid of all fear, sat eating and drinking and marrying and giving in marriage. Ge 7:1, 4, 10 Mt 24:38 35. In the 600th year of the life of Noah, on the 17th day of the second month, (Sunday, December 7th), he with his children and living creatures of all kinds had entered into the Ark. God sent a rain on the earth 40 days and 40 nights. The waters continued upon the earth 150 days, Ge 7:4, 6, 11-13, 17, 24. 36. The waters abated until the 17th day of the 7th month, (Wednesday, May 6th) when the ark came to rest upon one of the mountains of Ararat. Ge 8:3, 4 37. The waters continued receding until on the 1st day of the 10th month (Sunday, July 19th) the tops of the mountains were seen. Ge 8:5 38. After 40 days, that is on the 11th day of the 11th month (Friday, August 28th) Noah opened the window of the ark and sent forth a raven. Ge 8:6,7 39. 7 days later, on the 18th day of the 11th month (Friday, September 4th) as may be deduced from the other 7 days mentioned in Ge 8:10, Noah sent out a dove. She returned after 7 days. 25th day of the 11th month, (Friday, September 11th) He sent her out again and about the evening she returned bringing the leaf of an olive tree in her bill. After waiting 7 days more, 2nd day of the 12th month, (Friday, September 18th) he sent the same dove out again, which never returned. Ge 8:8,12

The Second Age of the World 1657 AM, 2366 JP, 2348 BC 40. When Noah was 601 years old, on the 1st day of the 1st month (Friday, October 23rd), the 1st day of the new post-flood world, the surface of the earth was now all dry. Noah took off the covering of the ark. Ge 8:13 41. On the 27th of the 2nd month, (Thursday, December 18th) the earth was entirely dry. By the command of God, Noah went forth with all that were with him in the ark. Ge 8:14, 15, 19 42. When he left the ark, Noah offered to God sacrifices for his blessed preservation. God restored the nature of things destroyed by the flood. He permitted men to eat flesh for their food and gave the rainbow for a sign of the covenant which he then made with man. Ge 8:15-9:17 43. Man's lifespan was now half the length it was previously.....

3. Bedford's *The Scripture Chronology Demonstrated by Astronomical Calculations, and also by the Year of Jubilee, and the Sabbatical Year among the Jews: or an Account of Time from the Creation of the World, to the Destruction of Jerusalem as it may read from the Writings of the Old and New Testament. by a Method hitherto Unattempted; and which was first proposed by the Learned Archbishop Ussher. In which the Hebrew Text is vindicated, and the Objections of it, as consisting of many Mutilations, and numerical Alterations, casionally considered 3 and the Authority of the Samaritan and against it, as consisting of many Mutilations, and numerical Alterations, are occasionally considered; and the Authority of the Samaritan and Septuagint Versions, in Opposition to the Original Copy, is confuted. Together, with The History of the WORLD, from the Creation, to the Time when Dr. Prideaux began his Connexion; Illustrated with a great Variety of Tables, Maps, and Copper Plates; by Arthur Bedford M. A. Rector of Newton..... M.DCC.XXX. (1730). London.*

(Psal.19. 1,2,3,4,5. The heavens declare the glory of GOD, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth; and their words unto the ends of the world. In them hath he set a tabernacle for the sun; which is as bridegroom coming out of his chamber, and rejoyceth as a giant to run his course. Psal. 89. 5. The heavens shall praise thy wonders, O LORD; thy faithfulness also in the congregation of the faints. Psal. 5.18. Known unto G O D are all his works, from the foundation of the world. Psal. 17. 24,25,26,27. GOD that made the world and all things therein, who is LORD of heaven and earth, who giveth to all life and breath and all things, hath determined the times before appointed That they should seek the L O R D, if haply they might seek after him, and find him, tho' he be not far from every one of us.)

To the Reader: When it pleased GOD to remove me from Bristol to a private Living in Somersetshire, where I had more Leisure for my Studies, I happened to read over the Preface of the most learned Archbishop Usher to his Annal, in which he mentioned his Opinion concerning a more exact: Method of a Chronological System of the Sacred Scriptures by the Help of Astronomy, and a competent Skill in the Jewish Learning. I was far from thinking myself so well skilled in either of these Studies, as to undertake a Work of this Nature; however several Texts of Scripture coming into my Memory, made me endeavour to attempt it. I made many Calculations to no Purpose, and bestowed many an Hour about it, with this View, that if it was above my Ability to perform it, it could but be buried in Oblivion; but if GOD would enable me to do it, it might be useful. Sometimes I despaired of Success, and laid the Design aside, at other Times I had Hope, and then fell to it again. At last I flattered myself, that I had succeeded, and then digested my Thoughts into some Method. After this, coming to London, to assist in the Correction of the Arabick Psalter, and New Testament, for the Benefit of the poor Christians in Asia, I shewed my Thoughts to some Friends, who advised me to publish them to which I complied, with a Design not to have exceeded fourscore or a hundred Pages in the whole. A few Sheets being printed off, I was informed, that a Work of this Nature was intended to be publish d

from the Papers of the most famous Sir Isaac Newton. Upon this I stopped, expecting great Assistance in my Design from that most able Hand. When it was published, I found his Astronomical Observations to be very few, and even those not to be satisfactory. And as the Septuagint and Samaritan Versions would destroy the Authority of the Hebrew Text, by Placing the Date of the Creation too far forward; so I found, that Sir Isaacs Hypothesis would have the same Consequence, by bringing the History too far backward.

[Two instances of Isaac Newton's poor Chronology of Scripture is given in which he had plainly contradicted Scripture (Animadversions on Sir Isaac Newton's Book, titled, The Chronology of antient Kingdoms amended. London. Printed in the Year 1728.) Bedford writes: "Thus the Chronology of this learned Author puts the whole Scripture History into Confusion, and therefore he should not have mentioned in the least, that he had made his System agreeable to those sacred Writings....So that when this learned Author saith, that he hath made his Chronology agree with Scripture, he can only mean the Scripture of his own Making."]

But to return from this Digression; After a few Sheets of this Work had been printed off, I was advised by some Friends, contrary to my first Inclinations, to enlarge the Work by several other Additions, and particularly by a History of the World from the Creation, until the Time when Dean Prideaux began his learned Connection, and to add what could be found for this Purpose, in the Writings of the most authentick Eastern Historians, such as Sanchoniatho, Abul Pharagius, Elmachinus, Eutychius and Josephus; and Proposals for Subscriptions were printed accordingly. [Of the many booksellers and scholars, reverends and ministers, we find the names of John Gill, Samuel Wright, ....] As soon as Sir Isaac Newton's Chronology was extant, I found it contrary to all Mankind, and utterly destructive of the Scripture History, which made me obliged to confute it (Animadversions on Sir Isaac Newton's Book, entitled, The Chronology of antient Kingdoms amended. London, Printed in the Year 1728.); in a small Octavo printed for that Purpose, and this delayed the other Work for some Time. When I began to think on the Particulars promised in the Proposals, I found the Work to be much more difficult, and to require much more Time to finish it, than I at first imagined, and, as I fear, beyond my Abilities. However, I was obliged to perform what I had promised. I hope that I have reconciled the Differences of Numbers throughout the Old and New Testament, so that there is no need to alledge, that any of them were altered by Transcribers, but that the Original is still preserved pure and entire. I hope, that I have reconciled the various Accounts of Time among the Chaldeans, Grecians, Persians and Egyptians, and made them agree with those of the Hebrew Bible, in Opposition to the Septuagint, and especially the Samaritan Version, who place their Account too high, as well as others, who place it too low..... (Bedford apologizes of some uncertain points, and explains more of his aim, one of which is to demonstrate that many or most of the ritual and ceremonies were observed on Sunday, the Christian Sabbath, and that only among the Jews from Moses to Christ was it altered to the 7th day Sabbath, and then restored by Christ's resurrection and continued in the Church; and that the Feasts of the OT are types of the NT realities....

(The large folio book is divided into 8 Books and an Appendix, and these are subdivided by chapters. From Creation to the Flood, of Ancient years and Months, Astronomical Time of the Moon, Years and Duration of the Flood, of Paradise, of Noah's Ark, World History before the Flood from Eastern Historians, of the Ark, Objections and Observations. The History continues from the Flood to Abraham, then to the Exodus, onto the Christ. Bedford treats of the Exodus and the Wilderness, then to Canaan, to the Temple, to Babylonian Captivity, and from Destruction of Jerusalem to Christ. The 1st Appendix is on the Stature of Men of the Antediluvian World; and the 2nd, is an Abstract of World History from the Flood to the Assyrian Monarchy by Nimrod.) (Bedford is quite learned and devoted to Christ and God's Word; he is meticulous and thorough, with many new views not generally known before, and some

clearly original. He innovates the Year Zero separating the year before Christ and the Year after Christ; he explores the details of Genesis with painstaking diligence, bringing in science and history, astronomy and geography, and much more. The sizes of the giants of the pre-flood centuries he calculates to be 10 times that of our in accordance to the longevity of the ages recorded; his research and studies in Biblical Chronology is unsurpassed even by Ussher. Many have benefited from his work, and many have produced like works inspired and encouraged by his, but none has surpassed him. From him we inherit a host of popular views of ancient Bible Times, too many to count; but we might mention Bullinger's Companion Bible is the best example; works like the Schofield Reference Bible and Dake's Annotated Bible also are by-products. Of Commentators like Gill and Clarke and many others I need not remind the reader, my Reflections would swell if I gave some more extracts of this great work.)

8. Modern Works: I omit the many modern writers on the Book of Genesis and its many matters of great importance. I have examined a good number of this endless stream of Solomon's "of writing many books there is no end" and see no need to extract or cite from them. This example alone I may give: "In the Beginning, the Opening Chapters of Genesis" by Henri Blocher, Translated by D.G. Preston, from the French to English, © Inter Varsity Press, 1984. This excellent work treats hundreds of doctrines (like the text, inspiration, interpretation, science, religion philosophy, and the like) in strict exegesis of the Text, from creation to man in Eden and the fall to the flood and the ancient world (Chapters 1-2, 2-3, 4-11). He contends for an enlarged view of inspiration and interpretation; he harmonizes whenever possible; he rejects what would deny or destroy scripture and faith. (I cannot understand his remark that Calvin was one of the best Hebraist of his day; although he studied Hebrew and Greek.) The book closes with an Appendix: Scientific hypotheses and the beginning of Genesis (pages 213-231) in which he argues against the mental defects of both scientism (naturalists) and anti-scientism (creationists). The catastrophe of the fall of man, and the flood of Noah, ruined creation, and they of the Creation Research Society and like groups (Fundamentalists, Catholics and Protestants) interpret the earth and the universe in the light of this divine change. The creationists in a literal and a restrictive interpretation of the Text, rejects the geo-chronology of science, although most ordinary Christians readily concede to science. They insist on an early or young earth and universe (10,000 years or so), with time-measurements untrustworthy, and are willing to say that God created the earth and the universe with the appearance of age. Blocher surveys the controversy of dating and the various views developed from the theories and data. He favors a non-literal interpretation of Genesis 1 and cannot rely on the unclear understanding of the present young geo-chronology but regards that the evidence points to a very old earth and universe with not only catastrophe and entropy (classical) but transformations or evolution (non-Darwinian). He declares: "Nothing in the idea of creation excludes the use of an evolutionary procedure" (p.226). He concludes that some form of evolution exists, that its exact definition and description is at best vague, and that faith does not rely on established science but revelation; and anti-scientism does harm and creates confusion or ignorance. Seeing we know little of what and how he created to deny what is in evidence. But man is in the Bible a unique animal, which with man share some basic natural affinities in varied ways and degrees, but far less in design and destiny. ((This last trend of evolutionary principles in creation, even an evolutionary God, has continued to surface in many recent works of the last few decades. Both orthodox fundamentalists and the unorthodox Bible believer are being compelled rationally to interpret and incorporate the new discoveries, science, and theology.))

The Generations of the Creation continues in its history, told of, after the Flood in Noah's three Sons: Shem, Ham, and Japheth. 7 sons or descendants of Japheth are given, and 7 grandsons of his are named; and these are said to have divided and populated their lands, in tongues, families, and nations (goim, 1st occur.). The sons and offspring of Ham were 5, and his grandsons were 5, and his great grandsons were 2; but Cush is first noticed as father of Nimrod the Mighty (Gibbor), and emphatically, the Mighty Hunter (Gibbor–Tzaiyid (Saidh) before or against the Lord (YHWH), whose kingdom extended from south Shinar or Sumer and Babel, to the north in Assyria and Armenia and Turkey; namely from Persian Gulf to the mountains of the very north, whence originates the Two Great Rivers of the pre-Flood age. Nimrod's Kingdom being the first Mesopotamian power and civilization, which centuries later develops into Sumer and Accad, the Sumerian-Akkadian civilization and world. Ham's generations is resumed: from his son Mizraim or Egypt he had 7 grandsons (and one of them progenerated the Philistines and Phoenicians); and from Canaan Ham's grandsons were 11; and the Canaanites disseminated the east coast of the Great Sea, the Mediterranean Sea, and the land between the Great Sea and the Jordan River with the Sea of Galilee north, to the Dead Sea south, the country and land to be known as Canaan, Israel, and Palestine. Lastly, we have Shem's sons which were 5; Shem's grandsons were 5; one great grandson; one great great grandson (Eber or Hebrew); two 3rd great grandsons (Peleg and Joktan, in Peleg's day the earth was divided ('niphlegah, from palag); and Shem's 4th great grandsons were 13, and these Joktanites settled and inhabited from Mesha to Sephar of the East (Sephora Har haQedem), which I am agreed with those who think the lands or countries are of the Arabs, ancient Arabia and Saudi Arabia, or from Iraq to Yemen to Oman, and from Red Sea to Persian Gulf and Arabian Sea, (a land mass that looks like a Big Boot, Iraq at the top, Yemen at the heel and back sole, and Oman the vamp and front sole, and the toe of the boot reaching to the Gulf of Oman and the United Arab Emirates).

The generations of Noah's Sons are the families and nations, their history and languages, from the time of the Flood to days of Moses. These nations, the Goim or Gentiles or Ethnos or Ethne, or ethnic groups, are revealed in Genesis to have descended and originated from one common stock. Their genesis was the same in language and culture. They originated according to the Text in the Mesopotamian geography, and first established themselves as a simple civilization in the land of Shinar, which will later be called Sumer, Accad or Akkad, and Babel and Babylonia or Babylon and Chaldea. They feared global or universal dispersion and migration beyond Mesopotamia, so they set about to build a city, and with a High Tower reaching to heaven, and with a name to match. Mankind at this time of human history, now some hundreds of years after the Flood, this based on the Genealogy of the Nations in chapter 10, is united in their effort to create a kingdom or domain which would prevent and protect against future crisis or catastrophe, human or divine. But God as Lord, not far removed from man, watches and judges to save, and that too, to fulfill His purposes for all generations and the dispensations therein. Man's union will come to no good, and like before the Flood, so now, after the Flood, united mankind, global humanity, will not be able to be stopped from the impossible and unimaginable. Man is intent on evil. Man must not attain his progress in this way, and at this time of human experience, so he must be confused (balal) in speech to match his confusion in heart and mind. This confusion (babel) will naturally and of necessity scatter and disperse them in migration and exploration. Thus, the earth will be populated by the Gentiles in a new dispensation which will continue to the present, and its features and details will be unfolded in pages of the Bible.

We will not review so many ancient records of the ancient peoples from the centuries before and after Abraham but will reserve that treatment for the future, at the close of the times and generations of the Patriarchs and the close of Genesis with Joseph and Israel in Egypt.

## GENESIS: Chapters 11-25: Generations of Shem and of Terah: Abram-Abraham:

Shem is 100 years old, his son Arpachshad was born 2 years after the Flood. We see a change in the chronology of the generations and are not told why or anything else about the calendars of those days. The decrease of longevity is about 50%, and Noah's age, using biblical chronology as Ussher and many others have done, like Bullinger, who in his Companion Bible, Appendix 50.viii, charts Noah's death (at 950 yrs. Of age) 2 years before Abraham's birth, while Shem (who by some Jewish and Christian traditions and stories, is identified as Melchizedek) continues to live over another 150 years, and dies when Abraham was 150 years of age, at which time he marries Keturah. But of these biblical chronologies and calendars we have forewarned the believers and readers to beware. The generations from Shem to Abram are 14, with notices of each of the patriarchs or fathers who had sons and daughters which are not named. The period thus occupies some two centuries or more from the Flood to Babel to Abram. Genesis is silent as to the human progress in all the features that constitute culture and civilization.

The Generations of Terah, a patriarch, the father of Abram, Nahor, and Haran (Lot's father), commences with Abram's history and biography. We are brought to the land of Ur of the Chaldees (Kas'dim), that is, to Shinar and Sumer. We are told that Terah's sons marries their half-sisters, and that Terah had two or more wives. Further, Terah migrated from Ur of Chaldea to-ward the land of Canaan, stopping and settling in Haran, where he died at 205 years of age. Again, we note that the longevity of the patriarchs' lives or age continues to shorten, again by some 50%. The Generations of Terah continues in Abram, but Abram's generations are not signified as separate, but his divine call by the Lord (YHWH) is recorded. It appears that Abram's call was while he was still in Ur, but we are not told clearly, and that after Terah's death he migrated, according to the divine call, to Canaan, with his wife Sarai, his nephew Lot, and all their belongings and animals and souls. The Divine Call was about a land, a nation, and blessing, and a curse and promises made by the Lord, that all the families of the earth might be blessed in Abram. Abram was 75 when he left Haran of Mesopotamia and settled in Canaan at Shechem, at the Oak of Moreh, among the Canaanites. Again, the Lord appeared (-year', from ra'ah; 1<sup>st</sup> occur.) to him with another promise of Canaan to be the inheritance of Abram's seed, that is, the Hebrews and Israel who will descend from him. Abram's altar to the Lord is a testimony amidst idolatry and apostasy, and he will continue his witness of the Lord wherever he sojourned, calling upon the name of the Lord (beshem Yehowah). Abram was a pilgrim in a strange land among strangers in blood and faith.

We see Abram as a rich patriarch of a large family or clan, but not as a tribal chief or sheikh, and he journeyed to the South of Negeb, from Beersheba and south of the Dead Sea to the Gulf of Aqaba. The famine forced or compelled him to migrate to Egypt, but with great fear for his life and wife, he solicited Sarai, who was still attractive, to represent herself as his sister, which in fact, she was his half-sister by same father but not same mother. His fear proved true, the Egyptians and their princes (sarey, 1<sup>st</sup> occur., compare with Sarai's name) praised (y'hallu, 1<sup>st</sup> occur., and compare with hallelu- in the Book of Psalms) her to Pharaoh the King, and she was made to stay in the royal house. Though he treated Abram favorably for Sarai, yet the Lord plagued his house, to prevent violation. When the cause and truth was discovered Pharaoh was upset, but yielded to the divine judgment, and released Abram and his wife and what belonged to him, being escorted out of Egypt. He returned to the Negeb, then revisited the places of the altars he erected to the Lord. Lot was with him, and both were very prosperous, so that they had to part company, and lot choosing to settle in the Plain of Jordan of Sodom

and Gomorrah, like a well-watered garden, before they were destroyed. But the Sodomites were very depraved and against the Lord. We are given a picture of Abram's world that shows humanity in progress and decline, making cities, establishing government and kingship, with social customs that indicates moral confusion. We see sexual vices, slavery and bondage, prejudice, violence, and idolatry. The world of Terah and of Abram was filled with immense advancement of man's dominance on the earth. The ethnic diversity was already very prominent on a small scale, but was soon to grow ever larger, and spread very far. We will afterwards examine that world from extant records, such as the Code of Hammurabi.

But the Lord intervenes and interacts to bring the Patriarch into His dispensational and covenantal plans. The Lord reaffirms to Abram the promise of inheritance of the land of Canaan, to him and his seed for-ever ((‘adh– ‘olam; this is the 3<sup>rd</sup> occur., 1<sup>st</sup> occur., Gen.3:22, and 2<sup>nd</sup> occur., in Gen. 6:3; the meaning, then the idea and doctrine, of ever, age, and eternal, must be learnt from biblical usage)). The promise asserts Abram's descendants, his seed, will be innumerable; and he is to occupy the land of promise. So, Abram resides in Hebron. At that time, in the days of Amraphel King (melek; 1<sup>st</sup> occur) of Shinar, Arioch King of Ellasar, Chedorlaomer, King of Elam, and Tidal King of Goiim (Nations, Gentiles), 4 Kings in a northern-eastern confederacy or league against 5 Kings in a southern-western confederacy, consisting of the Kings of Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar. This war took place in the Valley of Siddim or the Salt Sea (Dead Sea), because of a rebellion or refusal after 13 years to pay tribute in their treaty or service to Chedorlaomer of Elam, which was the King of the Kings. This foreign alliance and dominance against the local or Canaanite kings and cities was also carried out throughout the western land or country of Canaan, both to the west and east of the Jordan River, against the Rephaim, Zuzim, Emim, and the Horites; that is the conflicts and invasion covered the entire land of promise, from Dan to Beersheba, and beyond, and from the Great Sea to the Dead Sea to Mesopotamia. It was an expansion of the Mesopotamian power and civilization to dominate and subjugate the Canaanite lands and people. Abram is strategically positioned to participate in this crisis and conflict in the battle of his divine inheritance. The defeat of the Kings of Sodom and Gomorrah, and the capture of his nephew Lot, was reported to Abram who was in league with the Amorites; and who with them, and 318 of his own servants, pursued the foreign hosts northward to Dan and then east of Damascus, and by night, strategically defeated them, recovering the captives and the goods. On his return from the slaughter, the King of Sodom met him in the King's Valley; and Melchizedek (Malki-Tzedek) King of Salem (Melek Shalem) brought bread and wine as Priest (Khohen, Kohen, Cohen; 1<sup>st</sup> occur.) of God Most-High (le'El 'Elyon). Here God as Lord is related to the Patriarchs as EL Elyon and El Shaddai, and not as Elohim or Jehovah. Melchizedek a Gentile Priest, whether a Hebrew or not, is not of the people and family that God is creating from Abram and the other Patriarchs. The King of Salem blessed Abram and the Highest God, Who as Owner and Sovereign of all, gave Abram victory of his enemies, which was according to the covenantal dispensational promise of blessings to those who blessed Abram, and curses to those who cursed him. And Abram tithed to him of the goods recovered. We will reflect on this at the close of Genesis and explore more hidden things of mystery and history. But the King of Sodom wished to repay Abram by only taking the souls or persons (Heb.: nephesh, 1<sup>st</sup> occurs in Gen. 1:20, and frequently afterwards; here for the 1<sup>st</sup> time translated or refers to persons as men or people, an important development), and Abram to keep the recovered goods or booty; but Abram refused claiming he has prayed and sworn to the Lord (YHWH) Most High God to take nothing, lest it be said: 'I made Abram rich'.

We see in the patriarchal dispensation in the new covenantal relationship that Word of the Lord (D'bar–Y'howah, 1<sup>st</sup> occur.) after these things or words (had-debarim, 1<sup>st</sup> occur.) came to Abram in a vision (machazeh, 1<sup>st</sup> occur.) as the Shield (Magen) and the Great Rewarder (Sechar Rebbah). He relates

to the Lord God, or more literal, Adonai Y'howah, (1st occurrence of Adonai and of Adonai YHWH together), that his heir is likely to be his house-born servant Eliezer of Damascus, but the Lord, as Jehovah, by His Word, in relation to the man Abram, negates this claim, and predicts that Abram's heir will be a son born from his own body ((bowels, loins, etc., the idea of man as flesh, was not yet developed to see the body as a distinct thing, just like the idea of dead-body as a corpse (Heb. peger) was viewed as *the dead*, a *dead man*, and so too with other expressions as *heart* and *reins* and *womb*)). And the Lord reaffirmed the covenantal promise of blessing to him; and Abram believed in the Lord (YHWH), Who credited it to him as righteousness (1<sup>st</sup> occur., but *righteous* already was used in Gen. 6:9 and 7:1 of Noah). Now the Lord in His dispensational relations to Abram as the patriarch, called and led to inherit the promises. Abram wishes a clearer confirmation and sign, which was provided in a sacrifice which Abram was in deep dreadful sleep without participation and witness to the Word: "thy seed (the Hebrews and Israel) shall be sojourners (pilgrims) in a strange land (first Canaan then Egypt) not theirs, and shall serve them; and they shall afflict them 400 years; and also that nation (Egypt), whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in good old-age (grey-hair, hoary-head). And in the 4<sup>th</sup> generation (Abram, Isaac, Jacob, and Joseph) they shall come hither again; for the iniquity of the Amorite is not yet full." And while Abram slept, the Lord renewed His covenant of the promised land extending from the River of Egypt to the great River Euphrates, of the 10 nations occupying the land; and so, a smoking furnace and a flaming torch passed between the pieces of the sacrifice and offering. And the dispensational relations established in the patriarchal age between God and His chosen people was unilateral; for the creation, judgment, and salvation of His people was completely up to God to bring about. Which looking back to the creation week, the garden of Eden, and after the flood, we see several seeds and details of principles which must germinate and sprout out of the death, fall, and ruin of one generation to the other generation. We have man's dominion over the earth and the animals of creation, that is over the world, he is to subdue the earth and utilize it to grow and expand, which continued ceaselessly up to the time of the Patriarchs, and afterwards continues to the very present. Man, in the Garden had a dispensation related to that home and place, but his fall and the judgment that followed, brought about a change in his disposition and nature, hence his position changed, or altered, and his enemy would compete with him for the dominance of the earth and life, and man's nature would feed his craze. The enmity exists, by divine governance, between him and the woman, and she as the mother, then as mankind, then as a nation or synagogue or church. But the Seed of the Woman will be the ultimate and final Enmity, which in the national (Israel) and the corporate (the Church) man or body will terminate the conflict and enmity; this is the judgment of God. The order of human existence in the new world in contrast to the Garden will constitute dispensationally a hierarchy of the female's humiliation or subordination to the male, in her weakness and maternal function and nature, and the patriarchal system would prevail. Man, as a man is bound to the cursed earth, the ground for his survival and living, a struggle to prevail against nature and death. So, in the flood, the old world ending in judgment and death, man now must be ordered, regulated, and delegated into a system or society, and all such like things that is identified and named, to bring mankind via the nations unto the maturity as a global or worldwide family in which God can dispensationally enter a different relationship with man, and by covenant and intervention complete the divine drama of salvation. This is what we see unfolding here with Abram the Hebrew and will continue in Isaac and Jacob-Israel.

Sarai was barren, and the infertility frustrated her to suggest a remedy in using her Egyptian servant woman, or slave, Hagar, to be a surrogate mother to have children by Abram; who yielded to this suggestion; he already was in Canaan now 10 years. The outcome was bad, and a pregnant maid despised her mistress, and the mistress would punish and mistreat the surrogate mother, who in turn runs away, towards Egypt by way of the Desert of Shur. This unfair abuse, in turn, requires the Lord



(YHWH) as the Angel of Jehovah to meet her in a Theophany, a divine manifestation, real and visible and human. Here we must seriously reflect on the Divine Revelation given to us in Genesis. This is the 1<sup>st</sup> occurrence of angel or messenger, in Hebrew *malak* or *malac* (other variants are *melek*, which makes it confused with the word for 'king'), and it occurs in this chapter 4 times, each time as 'angel of the Lord'. The Divine Messenger as the Lord's Angel was really and truly the Lord Himself, now Jehovah manifest, not by word or in dream or trance, but in Person as an Angel or a Divine Being as a Spiritual Person or Man. We cannot escape the Text, the Angel appears just like we read of the Lord in the Garden of Eden, and there He walked in the Garden in the cool afternoon, and confronted Adam and Eve and the Serpent. Here He intervenes to save Hagar, and interacts with her as El Shaddai, which we will soon see in Genesis 17, but here the dispensational covenant necessitates blessing Hagar for blessing Abram, at Sarai's expense. He promises her that He will cause her seed, as the seed of the woman, a dispensational meaning often overlooked and not understood, to become innumerable, that her son is to be named Ishmael (Yishma'el, Yishma-El, meaning 'God' as 'El and Jehovah', as the Lord's Angel, 'heard (shama') thy affliction). This compassion and nurturing as a mother nurses and nurtures her child is made manifest in the Age of the Patriarchs. He has bound Himself to His people, to Abram, and to Abram's seed, also to the seed of the woman, and thus Hagar and her seed in Ishmael is to be blessed and saved. Ishmael will be a wild donkey among men, against all and all against him, dwelling facing and opposing his brethren, in families, tribes, and nations. The Arabs are Ishmaelites, and the Arabs are here spoken of, first the ancient Arabs, and then the modern Arabs or Muslims of Islam. This theophany, of Jehovah who spoke the word to her, to Hagar, is recorded thus: "Thou art God Who sees ('El Ro'I, El-Roi, El-Roy): for she said, 'Have I even here looked after Him Who sees me?' And it is El Roy Who will throughout Arab history intervene and interact, dispensationally, to bring about all His intent and desire towards Abram's seed. He showed to Hagar a well to meet her thirst, and she called it by the name: Beer-lahai-roi, and it is between Kadesh and Bered in the Wilderness of Shur. So, in Abram's 86<sup>th</sup> year Hagar gave birth to Ishmael, Abram's firstborn son.

When Abram was 99 years old, 13 years after Ishmael's birth, the Lord appeared to Abram as El Shaddai (God Almighty, God Sufficient, God Who: nurtures, cares, nurses, with maternal qualities and attributes (see Gen. 49:25, and my remarks there); and Abram must walk perfected before Him; and renews the covenant as God (Elohim, because it is about creation). God will create and make in Abram and from Abram 'multitude of nations' (goiim) (and this term is a 1<sup>st</sup> occur.), but not as Abram, but now something new, with a new name, Abraham, an added letter and syllable, the 5<sup>th</sup> letter of the Hebrew Alphabet 'heh', the 'h', which may be seen in Psalm 119 under the 5<sup>th</sup> letter of the acrostic Psalm. From Abraham nations and kings will come, and his seed will retain the everlasting eternal covenant of God being the God of the Hebrews, the God of Abraham, and Isaac, and Israel; and as God He gives them the land of Canaan for inheritance. But this covenant in the dispensation of the times and ages of the generations requires a conditional obligation, a law and command, male circumcision, from the 8<sup>th</sup> day after a male is born, whether free or bond, native or alien, relative or stranger; for the covenant will reside forever in the flesh. The uncircumcised, the foreskin not removed, has violated the covenant, and must be outcast. And God, again as Creator, changes Sarai to Sarah by substitution of the 'Yod', the Hebrew 10<sup>th</sup> letter (see Psalm 119), with the 'Heh', the 5<sup>th</sup> letter, same as in Abraham. His promise is to bless her, she will have a son named Isaac., she will have nations and peoples; and Ishmael will father 12 princes (n'si'im, from iy', chief, ruler, sheikh, etc.), and will be a great nation; but in Isaac will the Lord's covenant reside, who will be born next year. God (Elohim, for He will create the impossible, of an old woman given birth) departed after His talk with Abraham, which implies a Theophany. Abraham, Ishmael, and all males of Abraham's house.

Another Theophany is related in the Sacred Text. Abraham was resting in his tent at home at Oaks of Mamre in the heat of the day, he saw 3 men ('anashim, as in Enosh, from ish, male in contrast to female, a man in contrast to a woman) across the way, he ran to them and bowed at their feet. He called one of them 'my lord' ('adonai) inviting him to feast with 'thy servant' and taking hospitality; then he appeals to the 3 men to stay a few hours. He has Sarah quickly prepare bread and meat for a meal for the guests, his visitors. While they ate he stood under the tree watching them; and they asked where Sarah was, and he said she was in the tent. One of the three said: 'I will certainly return this time next year, and Sarah will have a son; (both Abraham and Sarah were very old (zeqenim, from zaqen. 1st occur.) Sarah overheard and laughed (tzchaq, whence Isaac) at the impossibility of the promise; then Jehovah (the Visitor, the Ish, is now revealed as God Incarnate as Man) asked why Sarah laughed that an old woman to give birth to a baby, is anything too hard for Jehovah? Sarah denied laughing, but he repeated: 'you did laugh'. The men got up, facing Sodom, and Abraham accompanied them; and Jehovah considered Abraham greatness and privilege dispensationally, that 'Abraham will command his children and household to keep Jehovah's way, to do righteousness and justice; that He may fulfill all His promises and purposes'. Jehovah said that He heard the cry and sins of Sodom and Gomorrah were very grievous, and He wanted to see if it really was so. The two men headed towards Sodom, but Abraham stood together, Jehovah looking, and Abraham asked the Lord, as the Judge of all the earth, if He intends to kill the righteous with the wicked, even if the city only has 50 righteous people; and He said He would spare the city for the 50 righteous sake, and Abraham continues to plead and negotiate with Jehovah in increments of 5 down to 10 righteous in the city, He continued promising to spare Sodom for the ten's sake. Jehovah went His way, and Abraham returned to his tent.

The men are now called angels or messengers, they arrived in Sodom in the evening, Lot saw them while he sat at the Gate of Sodom, and he invited them to dine and stay the night at his house. They wanted to stay out in the streets, but they yielded to his request. Later, before retiring for the night, the men of Sodom, young and old from the entire city, surrounded the house and demanded the guests to be brought out to be known, that is to be used sexually, homosexually; Lot went outside to persuade them to not act so wickedly, and offered his two virgin daughters to satisfy their vile lusts, since the visitors have come under his roof for protection. They rejected his plea, saying that Lot came as a traveler and now wants to be a judge, now they will treat him worse than the men, and they attempted to break in. The men, that is, the angels, pulled him back inside and locked the door, then struck the men with blindness; Lot was told to get all his family and friends in the city together to leave before the city is destroyed by the Lord for their depravity and perversity. He tried to persuade his future sons-in-law engaged (married by engagement and arrangement) to his daughters, but they thought he was joking; so by morning the angels hurried Lot and his wife and his two daughters to escape from the city, but Lot lingered, so the angels took them all by the hands and brought them out of the city, and told them to flee to the mountains and do not look back, but Lot begged permission to escape to a little city, Zoar. The Lord (YHWH) rained fire and sulfur on Sodom and Gomorrah from the Lord (YHWH) out of heaven and destroyed cities and the nearby plain and everything living there. Lot's wife looked back and was turned into a pillar of salt. Abraham got up early and looked toward Sodom and Gomorrah and the Plain and saw the smoke; and God remembered Abraham spared Lot from Sodom's destruction. Lot soon left Zoar and he and his daughters lived in a cave. In time his daughters troubled that they would not be mothers and perpetuate the family, got their old (zaqen) father drunk and on separate occasions slept with their father without his awareness of the deed, and they both became pregnant by their father Lot; and the oldest gave birth to son named Moab (from-father), who became the father of the Moabites; and the younger gave birth to Ben-ammi (son-my-people), who became the father of the Ammonites. Thus, both daughters were mothers by incest, and the Moabites and Ammonites are related to Abraham's seed of Ishmael and Isaac and Keturah's children. This entire

history and generation of Lot is a sad and heartbreaking picture of human depravity at many levels or grades. That God should so love man, care for His creatures is amazing; and He as El Shaddai, to nurse and nurture wayward man reveals a God very different than that of human invention or imagination. But we must not here consider these things till we see a larger picture still, and at the close of Genesis reflect more fully and properly.

Abraham continued his pilgrimage in the promised land, settling in the south near Gerar as you look towards Egypt; and Abraham told Abimelech, King of Gerar, that Sarah was his sister, and he took her to his house. God warned him in a dream he is a dead man if he didn't return Sarah Abraham's wife, he replied he didn't know, and was innocent, to which He agreed, but also prevented him from doing so; but he must restore Sarah for Abraham is a prophet (nabi' 1st occur.), and he will pray (palal, 1<sup>st</sup> occur. to intervene, intercede, and interpose, to negotiate) for his life. Abimelech and his servants confront and rebuke Abraham why he caused him and his kingdom great harm, and he answered that he thought the fear of God was not in the place, so he had his wife, who is his real half-sister, say she was his sister. The King restored Sarah along with great gifts animals and servants and permitted that he may dwell in the kingdom wherever he pleases unmolested, and to Sarah 1,000 pieces of silver, for her brother as a covering of the eyes (a veil) to respect and right. Abraham prayed, and God healed (rapha, 1<sup>st</sup> occur.) all of them, and they gave birth, since the Lord (YHWH, related to man in giving life, bearing children, etc.) had closed the wombs in Gerar for Sarah's sake. Thus, the Lord visited Sarah according to His word, she conceived and gave birth to Isaac to old Abraham, 100 years old. He circumcised him on the 8<sup>th</sup> day; and Sarah said that God had made her to laugh. Isaac was weaned, few years later, and they celebrated. Sarah saw Ishmael (now 16 years of age, older or younger) the Egyptian Hagar's son mocking so she insisted that Abraham cast out Hagar and Ishmael, for her son will never share Isaac's inheritance. God instructs him to yield to Sarah, and not to be disheartened about Ishmael who will also become a great nation. He packs water and bread for Hagar and Ishmael and sends them away, and she roams in the Wilderness of Beer-Sheba (instead of heading towards Egypt), then the water runs out. She puts (cast, throw, and pushed, but this confuses my mind) the youth (child, misleads) in the shade, then sits a distance off awaiting his death, and she cries out in agony; God heard (shama', whence he was named Ishmael at birth) and the Angel of God (malak Elohim) from heaven asks Hagar what is wrong, do not worry, God has heard the boy's voice, go help him up by the hand, for he will become a great nation. God opened her eyes to see a well of water, she gave her son a drink, and he lived, and grew, God was with him, and in the Wilderness of Paran he became an archer and his mother got him a wife from Egypt.

King Abimelech and his army captain Phicol acknowledged to Abraham God's favor and made a treaty with him for mutual peace to extend to the King's son and grandson. Abraham complained about the well that Abimelech's servants took by force, unknown to the King; Abraham gave the sacrifices and they made a covenant, witnessed by 7 ewe lambs given as proof that Abraham dugged the well. The well was called Beer-Sheba (Oath-Well); Abimelech and his captain returned to the land of the Philistines. Then he planted a tamarisk tree in Beersheba and called on the name of the Lord (YHWH), the Everlasting God (El Olam); and stayed in the land of the Philistines many days. Then after these words God proved (nasa, test, try, tempt, etc., only occur. in Gen.) Abraham by asking him to take his only beloved son Isaac (now grown) to the land of Moriah and sacrifice ('alah) him on one of the mountains that God tells him; 3 days later of traveling he arrives near the mountain. He tells his servants to wait till he and his son go worship and return; and he took the wood for the sacrifice, carried by Isaac, and carried the fire and the knife; and as they went Isaac asked about the sacrificial lamb, and he told him that God will provide for Himself a sacrifice ram. They arrived, and he built the altar, placed the wood, bound Isaac, put him on the altar on the wood, and took the knife to slay his son. But the Lord's

Angel from heaven told him not to harm the boy, for God knows he fears Him to the utmost. Abraham looked up to see a ram caught in the thicket by the horns, and he offered the ram in Isaac's place, and he called the place Jehovah-jireh, it is said to this day (that is, in the time of Moses). 'in Jehovah's mount it is provided'. Again, the Lord's Angel spoke to him that his obedience will be blessed, his posterity will be countless, and his descendants will possess their enemies' gate, and in his seed all the nations and Gentiles of the earth will be blessed; and they all returned to Beersheba.

After these words, Abraham was told that Nahor's wife Milcah gave birth to 8 sons, first, Uz and Buz, Kemuel the father of Aram, and last, Bethuel Rebekah's father. Nahor's concubine (1<sup>st</sup> occur.) Reumah gave birth to 4 sons. Sarah died in her 127<sup>th</sup> year, Abraham was 137, and Isaac was 27, at Kiriath-arba, later Hebron, in Canaan; and Abraham mourned in tears for Sarah. He requested to buy a burial ground from the Hethites, they replied that he is a lord and prince of God among them, and they offered him the best sepulcher instead, but Abraham entreated them to entreat Ephron Ben-Zohar for the cave of Machpelah and the field it was in for the full fair price. Ephron the Hittite offered as a gift both the field and the cave, but Abraham insisted on paying for it, Ephron said, what is a land worth only 400 shekels (1<sup>st</sup> occur.) of silver to us, so Abraham purchased the property for that sum, current with the merchant or traders (1<sup>st</sup> occur.). Thus, Abraham secured and deeded all the property around the Cave of Machpelah near Mamre (Hebron) in the presence of the children of Heth. Abraham makes his servant, the elder (zeqan) and steward of house, to swear an oath to God of heaven and earth not to take a Canaanite daughter as wife for Isaac, but to go to his kin in Mesopotamia, Padan-Aram, if she is willing to come, and may the Lord Who has lead him from his homeland, and promised him this land for his seed, prosper his visit, and His Angel to be with him. The servant took 10 camels loaded with gifts and goods and went to the city of Nahor. He stopped outside the city by a well towards evening, when women came to draw water from the well; he prayed that the Lord God of Abraham would favor Abraham by a young woman (na'arah, damsel, girl, etc., 1<sup>st</sup> occur. of a girl but occur. first of young men in Gen. 14:24) offering him water to drink and for the camels, to be the chosen one of God; and it happened that Rebekah, Nahor's wife Milcah's son Bethuel's daughter, did as he prayed; and amazed he gave her some gifts, and asked who was her father and if there was room for guests or travelers; she told him her father was Bethuel Milcah's son Nahor's wife, and that there was room for lodging; the servant bowed and worshipped the Lord, and blessed and thanked the God of his lord Abraham, for His mercy and truth, and for leading him to his master's family. Laban, Rebekah's brother heard her report, and ran out to meet Abraham's servant at the well, impressed at the gifts to Rebekah, invited him to lodge with them; but the man would not eat till he told the reason of his visit and mission; then he told them of Abraham and of Sarah and of Isaac, and the oath sworn to Abraham before God, and of experience at the well before and after Rebekah's arrival; then the man desired a response, good or bad, from them. Laban and Bethuel said it was of the Lord (YHWH), and agreed to let Rebekah go to Isaac as wife; Abraham's servant bowed to the Lord, and then gave them all many gifts and precious things, and they feasted that night; Laban and Rebekah's mother tried to delay Rebekah's departure, but the servant insisted to leave, and they asked Rebekah and she consented to leave; and they sent with her a nurse or maid (yanaq, suck, nurse, feed, etc., 1<sup>st</sup> occur.), with a blessing that she have thousands and ten thousands offspring, and her seed possess their haters' gate. They returned to Beer-lahai-roi in the Negeb in southern Canaan, and Isaac went to the field at eve to reflect (panah, turn, meditate, consider, look, etc.; the 1<sup>st</sup> occur. was in 18:22 of the Angels 'turning' towards Sodom and away from Abraham), he noticed them coming, and she asked the servant who was that man, and he said he was his master, Isaac, so she got off the camel and veiled herself; the servant related to Isaac all things (words) that happened. Isaac took her to Sarah's tent as his wife and was comforted after his mother's death.

Abraham had taken another wife (concubine), named Keturah, who gave birth to 6 sons, and of them were 2 + 5, 7 grandsons, and 3 great grandsons, in all 16 descendants; but Isaac inherited all as son and heir; and the sons of the concubines (Hagar and Keturah), he gave them gifts and sent them away eastward, to the east country, that is, to the Middle East, and Arabia, and Mesopotamia. The years of Abraham were 175, and he died (gawa', expire, perish, etc., 3<sup>rd</sup> occur., also Gen. 6:17; 7:21) an old man, good and full. And was gathered to his people. His sons Isaac and Ishmael buried him in the cave of Machpelah at Hebron, next to Sarah. And God, after Abraham's death, blessed his son Isaac, who resided near Beer-lahai-roi.

We are finished with the Generations of Terah and of Abraham the Hebrew which is the first of the three parts of the patriarchal dispensation, that of Isaac and Jacob, with Joseph and Job concluding the age. There are many things connected to this period and its history, the divine ways and words which formed and altered the generations to conform man to God's interest and His economy as it unfolds in human affairs. The historical comparisons to the ancients of the conterminous and contemporaneous period and timeline is instructive in every way in understanding Bible history. As we move along in the second half of Genesis our reflections will cover ever larger segments of the Text, to trace the Divine Author and His intent and inspiration. The Bible stories will be seen to be very much a mirror and reflection of what existed and persisted in the world, and what really is known will explain many Bible questions, problems, discrepancies, contradictions, and uncertainties.

GENESIS: Chapters 25-50: Generations of Ishmael and Isaac and Jacob-Israel:

GENESIS: Chapter 25: Generations of Ishmael:

The Generations of Ishmael, Abraham's son by Hagar the Egyptian, Sarah's maid (shiphchath, Gen. 12:16 is 1<sup>st</sup> occur., frequent in chapter 16; it appears it evolved as synonym with 'amah (1<sup>st</sup> occur. at Gen. 20:17) as concubine, as a mistress or female slave becomes used as a wife, or service of living, to the other kind of derogatory work and service for sex). Ishmael's sons by names and generations were 12 in all, Nebaioth being the firstborn. The years of Ishmael's life were 137, and he died and was gathered to his people. The Ishmaelites dwelt from Havilah to Shur near Egypt, and went toward Assyria, he resided opposite to his brothers Isaac and Keturah's sons. The Ishmaelites seem to have settled and inhabited the area known as Saudi Arabia, dwelling from the Red Sea to the Persian Gulf, going south and made their home to all the coasts, then spreading north a little, stopping before Assyria.

GENESIS: Chapter 25-35: Generations of Isaac: Esau & Jacob:

The Generations of Isaac Abraham's son: Isaac was 40 years old when he married Rebekah of Bethuel the Syrian (Assyrian) of Padan-Aram, and sister of Laban the Syrian (Assyrian). She was infertile, Isaac entreated the Lord on her behalf, and she became pregnant with twins, but she despaired, and the Lord told her that two nations and two peoples shall be born from her, one stronger than the other, and the oldest will serve the younger. When the twins were born, the firstborn was red like a hairy garment, who they named Esau; but the second came out holding the Esau's heel, and they called him Jacob.

Isaac was then 60 years old, which was 20 years since marrying Rebekah. The boys grew, Esau became a skilled hunter and a man of the field, but Jacob was a quiet tent dweller. Isaac loved and favored Esau, especially because his venison, but Rebekah loved Jacob. Once when Jacob was cooking a soup, and Esau came hungry and tired from the field, he asked for some red soup (whence he was nicknamed Edom (Red)), but Jacob valued it for his birthright, and Esau said that if he dies his birthright is useless to him, Jacob insisted he swear the sale of his birthright to Jacob; so, Jacob gave him bread and lentil soup; he ate and drank and went his way, but he despised his birthright.

A 2<sup>nd</sup> famine was in Canaan, like the 1<sup>st</sup> in Abraham's day when he went to Egypt, and the Lord appeared to him and told him not to go to Egypt, to stay in the promised land, that the Lord will be with him, bless him, give him and his seed the lands, will establish the oath sworn to Abraham, will multiply his seed innumerable, and in his seed all the Gentiles (nations, goyim) of the earth blessed; because Abraham obeyed the Lord, kept His charge, commandments, statutes, and laws. As with Abraham and Sarah, so Isaac and Rebekah experienced (100 years earlier) the same shame. The men of Gerar asked him of the attractive woman, and he said she was his sister, after a long while, Abimelech King of the Philistines noticed Isaac sporting with Rebekah, and told him, surely she is his wife, why did he say she was his sister, and he said because he feared he would die on her account, the King blamed him that one of the people could have easily raped her, and they would be guilty, so the King charged that anyone who touched (raped) Rebekah would be put to death. Isaac prospered in the land with the Lord's blessing, becoming very great, and the Philistines envied (qanah, 1<sup>st</sup> occur., jealous, zealous, etc.) him. Abraham's wells had all been filled up with dirt by the Philistines (a loss of time, money, and water), and the King demanded Isaac to leave Gerar, because he had become too powerful. Isaac resettled in the valley of Gerar, and he reopened the water wells that Abraham had dug, and the Philistines filled or stopped up with dirt after Abraham's death. Isaac renamed the wells with the name given by Abraham. Again, Isaac's servant found a well of springing water flowing, and the herdsmen of Gerar quarreled with Isaac's herdsmen, and claimed the well as theirs, so he called it Esek or Contention. Again, he dug another well, and they claimed it as theirs, so he called it Sitnah. Again, a 3<sup>rd</sup> well, but they did not try to claim it, so he called it Rehoboth, saying that the Lord has made room for them to be fruitful. Afterwards he relocated to Beersheba. The Lord (YHWH) appeared to Isaac as Abraham's God, he was not to fear, the Lord will be with him, bless him, multiply his seed, because of Abraham. He built or erected an altar, called on the Lord's name, and set up his tent; and his servants dug a well. King Abimelech and his friend and his captain visit Isaac, and he said why visit me when you hate and reject me, but they replied that the Lord was with him, so they wanted a treaty covenant by oath, to be mutual friends, since they have treated as a friend and blessed of the Lord. So, they feasted, swore by oath, and left in peace. That day Isaac's servant said they dug a well and found water, and he called it Shibah, and the city was named Beer-Sheba (Oath-Well).

Esau was 40 years old when he married Judith bath-Beerli the Hittite to the grief of Isaac and Rebekah. Later, Isaac older still, with blindness, he told Esau to prepare his favorite savory venison meal, that he may bless him before he dies; Rebekah overheard, and when Esau went hunting for the game in the wilds, she told Jacob about what was going on, and ordered him to fetch young kids of the goats, and she would make it to taste like savory meat, that Isaac may eat and bless Jacob as if he was Esau; he told his fear to his mother that his father would easily detect that he was not Esau by his smooth skin, since Esau was a hairy man, and he'll get a curse instead of a blessing; but his mother took the curse to herself, and insisted that he get the kids, he did, and she made Isaac's favorite dish; she covered Jacob's arms and hands, and on his neck; she gave Jacob the food for Isaac, and Jacob pretending to be Esau, gave it to Isaac to eat and bless; Isaac amazed asked how it got it so quickly, he said the 'Lord thy God' delivered it to me; so Isaac bid him come closer, and felt his hands, and said the voice is Jacob's, but the

hands are Esau's, and he could not tell for sure; so he blessed him asking if he was really Esau, and he said he was; Isaac ate it, and drank wine, and bid him to come kiss him, and he smelt the smell of the field of his clothes, and blessed him as the Lord blessed the field, willing that God give him heaven's dew, earth's fatness, plenty of grain and wine, peoples serve him, nations bow to him, rule his brothers, his mother's sons bow to him, and curse to those who curse him, and blessing to him who blesses him. Soon as he finished, Jacob exited and Esau entered with his savory meat, asking for the blessing; but Isaac asked shocked who was this, and he said he was Esau the firstborn; Isaac trembled at the trick, saying Jacob will be blessed; Esau cried bitterly at the words, demanding to also be blessed; Isaac told him that Jacob got the blessing by guile; Esau said Jacob truly was named rightly, for he has supplanted and tricked me twice, once for my birthright, and now for my blessing; and he asked Isaac if he had not reserved a blessing; so he blessed him with the earth's fatness as his dwelling, with the heaven's dew, to live by his sword, to serve Jacob, and later to break free, and shake off his yoke from his neck. Esau hated Jacob for this blessing and resolved to kill him when Isaac was dead. Esau's words and intention were told to Rebekah, and she told it to Jacob, and advised him to temporarily flee to Laban her brother in Haran of Padanaram, till Esau's fury cooled. Rebekah told Isaac she hated her life, if Jacob marries a Hethite her life is worthless. Isaac sent Jacob to Bethuel Rebekah's father to marry one of Laban's daughters, also that El Shaddai (God Almighty, All-sufficient Nourisher) bless him, make him fruitful to prosper, multiply him, to become a company (qahal, assembly, convocation, congregation, community, synagogue, ekklesia and church, etc., 1<sup>st</sup> occur.), give him Abraham's blessing to him and his seed, to inherit the promised land. Isaac sent Jacob to Padan-aram to Rebekah's brother Laban the Syrian (Assyrian) to get married to a Hebrew or Semite. Esau in turn married a 3<sup>rd</sup> wife Mahalath bath-Ishmael ben-Abraham, she was Nebaioth's sister.

Jacob departed from Beersheba headed for Haran, at a certain place he stayed overnight, a stone for a pillow, he slept and dreamed of a ladder from earth to heaven with God's angels going up and down, the Lord (YHWH), God of Abraham and of Isaac, stood at the top promising to give him and his seed the land on which he slept, that his seed or posterity will be countless, spreading abroad to the west, east, north, and south of that place; and all the families of the earth shall be blessed in his seed; that He will be with him and protect him everywhere, and bring him back to this land, and will not leave him till all divine promises are fulfilled. Jacob awoke in dread and amazed, and said that the Lord must be in this place, this is God's House (Beth 'Elohim) and Heaven's Gate (sha' hashshamayim); and in the morning he took the stone he used as a pillow and set it up as a pillar, and poured or anointed oil on it, and called it Beth-El, but it was named before that Luz. Jacob vowed that if God brought him back home safely, protecting me, feeding me, and clothing me (the way and work of a nurturing parent, as a father and mother cares for their child, namely, as El Shaddai), then the Lord will be my God, and this Stone and Pillar will be God's House, and I'll give him a tenth (tithe) of all. Jacob continued his journey and came to the land of the children of the east (beney-qedem), and he came to a well where they watered the flocks at a set time, rolling a stone to seal it when not used; Jacob asked them of their city, they said from Haran, he asked if they knew Laban ben-Nahor, they said yes, and said there is his daughter Rachel come to water the sheep; Jacob said it was noon, they should water their flock and go feed them, but they said they must wait till all the flocks are gathered before the stone is rolled away, and as they talked Rachel came with her father's sheep; Jacob seeing her, rolled away the stone and watered Laban's flock, he kissed Rachel and raised his voice and wept; he told Rachel that he was Laban's nephew (brother, Heb. idiom), Rebekah's son; Rachel ran home and told Laban, and he ran out to meet his sister's son, and he hugged and kissed him, and brought him home; they talked, and Laban knew this was his nephew; he stayed about a month. Laban ask him what wages to keep him as helper, and Jacob said he would work 7 years for his beautiful younger daughter Rachel; Laban agreed it was a good deal; he served 7 years as if it was 7 days because he loved her; after the 7 years he demanded Rachel as a

wife, Laban celebrated a marriage feast, and at the night he tricked Jacob by bringing to him the older, and less attractive, Leah, along with her maid Zilpah, and in the morning Jacob he discovered it was Leah; he confronted Laban for the deception, saying he served 7 years for Rachel; Laban told him it's their custom to marry off the older daughter before the younger, and he asked him to fulfill the marriage week for Leah, then he can also marry Rachel for service of another 7 years. Jacob thus married both of Laban's daughters for 14 years of service. Laban also gave Rachel his maid Bilhah to be her maid. Jacob loved Rachel more than Leah, but the Lord saw Leah was hated and opened her womb to give birth, but Rachel was infertile.

Leah was fertile, she gave birth to Reuben, the 1<sup>st</sup>, (from ra'ah, look, see, visit, etc., I think it's Reu-ben, Re'u-ben, meaning 'visitation-son, that is the Lord saw and visited her affliction and gave her a son; I know it's unusual, 'ben' usually a prefix rather than a suffix; the sense is 'son of affliction' or 'affliction-son'; but then again I think that 'ra'ah' joined to 'ye'ehabani' (he-will-love-me), as raah-bani, raah-ben, reuben. ); then, 2<sup>nd</sup>, Simeon, (from shama', hear, listen, obey, etc.; the Lord heard); then, 3<sup>rd</sup>, Levi, (from lawah, lavah, join, attend, etc.; husband is united); and the 4<sup>th</sup> was Judah (from yadah, praise, thank, laud, etc.; to praise the Lord). Rachel demanded Jacob to give her a child or she'll die; Jacob replied in anger that he was not in God's place; so, she insisted that he give her children thru Bilhah as a surrogate; and Bilhah gave birth to a son, Dan (judge, judgment), to Jacob for Rachel; then another son, Naphtali (from pathal, wrestle, struggle, twist). Leah in turn gave Zilpah as wife to Jacob to have children, and she gave birth to Gad (fortunate, lucky), then to Asher (blessed, happy). Thus far 8 sons by 3 wives. During the wheat harvest Reuben found mandrakes (Heb., duda'im, in Delitzsch on Gen., "the yellow 'love' apples of the *alraun* (*Mandragora vernalis*), a mandrake very common in Palestine. They are about the size of a nutmeg, with a strong and agreeable odour, and were used by the ancients, as they still are by the Arabs, as a means of promoting childbearing.") in the field, and gave them to Leah; Rachel asked for some, but Leah told her, you took my husband, now you want my son's mandrakes, Rachael told her she can sleep with Jacob tonight for the mandrakes; Leah told Jacob when he came from the field, that he must sleep with her, because she hired him for her son's mandrakes. God heard her, she became pregnant, and gave birth to her 5<sup>th</sup> son, Issachar (from sakar, wages, pay, reward, etc.); then she gave birth to a 6<sup>th</sup> son, Zebulun, (from zabad, bestow, dowry, gift, etc.; she also gave birth to a daughter, Dinah (from din, judge, judgment). God remembered Rachel He heard her, and made her fertile, and she gave birth to Joseph (from yasaph, add, addition, join, increase, etc.; by removal of her shame). Jacob sons by Leah: 6: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, and 1 daughter; sons by Bilhah: 2: Dan and Naphtali; sons by Zilpah: 2: Gad and Asher; by Rachel, a son, Joseph. In all 11 sons of Jacob, and 1 daughter.

Jacob asked Laban to let him return home, and to his country, with his wives and children for whom he had served 14 years; Laban acknowledged the Lord's favor to him because of Jacob, and desired he stay on for new wages. Jacob agreed to stay if all the black and spotted sheep, and all spotted and speckled goats in the flocks becomes his wages, both then and after; Laban agreed. Jacob peeled rods to appear spotted and streak, put them in view of the sheep and goats while drinking, and they conceived before the rods, and brought forth streaked and spotted and speckled kids and lambs; he separated the lambs of Laban to drink by the rods so they also brought forth more spotted, streaked, and speckled; so did he do with the strong and the weak, that more strong were born to him, and more weak to Laban. Jacob prospered greatly, and Laban's sons complained that Jacob was robbing their father, and the tension grew. The Lord told Jacob to return home to his family, and He will be with him. Jacob called Rachel and Leah, rehearsed and reviewed his stay with Laban, of his faithful service and God's favor, of his wages being changed 10 times, of his taken the loss of the lost or stolen animals, of God's Angel in a dream speaking and showing the streaked, speckled, and grizzled of the flock, and told him that He has seen



what Laban is doing, that He is the God of Beth-El, where he anointed the pillar and vowed; and He commanded him to return to the land of his birth. Rachel and Leah answered that they have no more inheritance in their father's house, but are treated like foreigners, he has sold us and stolen our money (dowry), so what God has taken from him is now ours and our children's; whatever God tells you, do it. Jacob packed his stuff, his family, everything that was his, and headed back to Canaan. But while Laban was away shearing the sheep, Rachel stole the teraphim or idols or house-gods of Laban the Syrian, and they fled, and passed over the River, headed toward the mountain of Gilead. Laban was told, and with men, pursued 7 days after Jacob, and God warned Laban in a dream at night not to speak to Jacob good or bad. Laban confronted Jacob for sneaking away without notice or blessing, taking his daughters and grandkids as captives, without any regard to his rights or feelings, he could do him harm, but the God of Jacob's father spoke to him in a dream warning him. Laban said that in longing to return home why did he steal his Gods ('Elohai, 'Eloah, whence Elohim, Ellah, Allah, etc.), his idols. Jacob said he left secretly that Laban would not by force take his daughters from him; and if you find your Eloah (god, gods, idols, teraphim) with any of us, he shall die. Laban searched but found nothing, Rachel having concealed the teraphim in the camel's seat and sat on it, pretending to be on her period and could not get up. Jacob was angry at Laban for accusing him falsely, and for hotly pursuing him as an enemy or thief, although he has never stolen a single thing from him for 20 years (14 years for Laban's two daughters, and 6 years for the flock), not to mention his wages changed 10 times. The God of Abraham and the Fear of Isaac prevented him from poverty and loss, and has seen his affliction and labor, and rebuked him. Laban said the daughters, children, flocks, everything belonged to Laban, yet what can he do against them; he desired that he and Jacob make a covenant, to be a witness between them. Jacob took a stone for a pillar, they gathered stones in a heap, and they feasted by the heap. Laban called it Jegar-saha-dutha (in Aramaic, old Assyrian Syriac), but Jacob called it (in old Hebrew) Galeed (Gal-'Ed), the Heap of Witness, Witness-Heap. Laban said, the Lord watch as witness between us, that you do not afflict my daughters, and take other wives, that Jacob does not cross over for harm, and that the God of Abraham, the God of Nahor, the God of their father, judge between them. Jacob swore the oath by the Fear of his father Isaac. In the morn Laban kissed them all, and blessed, and returned home.

Jacob went his way and God's angels met him, and he said it was God's host (camp), Mahanaim. Jacob sent messengers (malakim, angels, for angels are messengers in simple ordinary sense) to meet Esau in Seir in the field of Edom; he told them tell Esau that he has stayed with Laban till now, that he has gained much wealth and servants and he seeks his favor; they returned saying that they met Esau, and he now comes with 400 men. Jacob very afraid and worried divided his people and animals into two companies to meet Esau, and mitigate the risk and danger of Esau's attack, and to have some escape. He prayed to the God of Abraham and of Isaac, that the Lord Who promised to lead and protect him, though he was unworthy of His mercy and truth, Who made him a great company, to deliver him from Esau to not attack, and to keep His promise to bless and increase Jacob. He lodged the night, then prepared a gift to Esau of many animals, and set them in droves with his servants. He told the first drove, to tell Esau that his servant Jacob offers these as gifts to find favor from his lord Esau, and he is behind us; he instructed the 2<sup>nd</sup> and 3<sup>rd</sup> droves likewise, hoping to appease Esau. Jacob lodged at night in the company or camp; then at night took his family of 2 wives, 2 subwives and 12 children (11 sons and 1 daughter), and crossed the Jabbok, and he sent them over the stream with the stuff, but he remained behind alone; there he wrestled with a Man till dawn, and being disabled (yakol: able, prevail, over-power, etc.; Gen. 13:6 is 1<sup>st</sup> occur.) against him, touched and shrank the hallow (kaph: flat, palm, sole, , socket, etc.; the spot that a hand was placed in swearing oaths, as with Abraham and Eliezer) of Jacob's thigh, and demanded to quit, but Jacob insisted on a blessing first, He said his new name shall be Israel, Yisrael, Isra-'El, (from sarah, sarar: prince, rule, govern, strive, contend, challenge, fight, compete, etc.; the root of Sarah's name; thus, God's-Prince, God's-Rule, God's-Fight, etc.) because he has striven

and prevailed with God and men; Jacob asked His name, but He did not say; Jacob named the place Peniel, Peni-El, Penuel, because he saw God's Face, yet lived; Jacob left Penuel limping at the thigh (which the Israelites afterwards refused to eat the sinew of the hip, even to the time of Moses (I here remark that the expression "unto this day" occurred 3 times previously in Gen. 19:37, 38; 26:33; it is clear that the inspiration of the Text shows that this a writer, editor, or author's hand; the explanation, simple and correct is it is Moses; also we will see in Deuteronomy that this expression is used by Moses expressly)). Jacob with his family met Esau and his band, bowing 7 times to Esau his brother; Esau ran to him, embraced him, and held his neck, and kissed him, and they wept; he asked about his family, and Jacob told him that they were his children by God's grace; the maids (subwives) and their children came and bowed; then Leah and her children, and last Joseph with Rachel; Esau ask what was all this about, and Jacob told him it was to find favor; Esau refused the gifts, and said he had enough, but Jacob begged him to take the gifts as proof of his favor to Jacob, since Esau is as God's Face at their meeting, so Esau took the present. Esau offered to journey with Jacob together, but Jacob entreated him to make it easier and safer that he should go ahead and Jacob and his company with all the animals will follow at a slower pace till they arrive at Seir. Esau offered to leave some folks with Jacob, but Jacob said there was no need for that, so Esau returned towards Seir.

Jacob settled at Succoth, made home there, and stalls or booths (succoth, sukkoth) for his livestock, and he resided near the city of Shechem of Canaan after his migration from Padan-aram; and he purchased that parcel of land of his encampment from the children of Hamor, Shechem's father, for 100 pieces of money (shekels, coins). He erected an altar and called it El-Elohe-Israel (God-Israel's-God). Leah's Daughter (now a teen), went out to watch the daughters of the land, that is, the Canaanite girls of Shechem, and Shechem ben-Hamor the Hivite, Prince of the land, saw her and raped her; Shechem loved Dinah after raping her, and spoke kindly to her, and demanded his father to get her as his wife; Jacob heard of the rape, and waited till his sons came in from the field; Hamor abi-Shechem asked Jacob to let Shechem marry Dinah; but Jacob's sons were grieved and angry that folly and rape was committed against Israel; but Hamor pleaded with them to let Shechem marry Dinah, because he is in love with her.; Hamor offered that Israel and Hivites could intermarry, Shechem also entreated them to name whatever dowry they desired for the marriage; Jacob sons, because of the rape, in guile replied and demanded that all the Shechemites must be circumcised, only then they can mutually intermarry and be one people. Hamor and Shechem were pleased, and gladly agreed to the terms, for his delight in Dinah, and he was the most honored of Hamor's house, they convinced the men of Shechem to agree with this proposal of circumcision, then can the two parties intermarry and become one people; so, they did. On the 3<sup>rd</sup> day while still recovering, Simeon and Levi, Dinah's brothers, came upon them with swords and killed all the males, and took Dinah from Shechem's house. Jacob's sons plundered the city of the slain because of Dinah's rape, and took all as spoil, their stuff and the survivors as captives. Jacob accused Dinah's brothers of trouble and offense among the Canaanites and the Perizzites, who outnumber him, and will attack and destroy him and his house; but they asked if their sister should be treated as a harlot.

God told Jacob to go and dwell at Beth-El, to make an altar to El (here the Lord as El and not Elohim, as in El Shaddai, El Elyon, etc., in midst of idolatry), Who appeared to him when he fled from Esau. Jacob ordered his house to get rid of the alien gods ('eth-'elohe hannekar= the gods (unknown, foreign, strange, etc.; that is, idols and vanities), and be clean, to go to Bethel to make an altar to God (El) Who saved and kept him; they gave him all their hand-held idols, and their earrings, and he buried them under the oak tree near Shechem. They journeyed, and the inhabitants God struck with fear, and did not pursue them. Jacob came to Luz, Beth-El, in Canaan, built the altar, and renamed the place El-Beth-El, because of God's revelation to him. Deborah, Rebekah's nurse, died and was buried under the oak tree

(or terebinth) of Bethel, called Allon-Bacuth (Weeping-Oak, Terebinth-Tears). Again, God appeared to Jacob and told him his name is Israel; and God called him Israel, and as El Shaddai blessed him to be fruitful and multiply into a nation and a company of nations and kings, and He will give him and his descendants the land promised; and God left him after speaking. Jacob-Israel travelled from Bethel towards Ephrath, and pregnant Rachel was in hard labor, died while giving birth to her 2<sup>nd</sup> son, calling him Ben-oni (Son of Sorrow, Sad-Son, Weak-Son)) but Jacob called him Benjamin (Binyamin= Son-Right-hand, Strong-Son); they buried Rachel on the way to Ephrath or Bethlehem, and Jacob set up a pillar on her grave, still called Rachel's Pillar to this day (Moses' time). Israel journeyed and set up camp at beyond the Tower of Eder, there Reuben violated Bilhah, Jacob's subwife (concubine, mistress, consort, slave, servant, help)), Rachel's maid, Dan's and Naphtali's mother; and Israel heard about it. The 12 Sons of Israel: by Leah, 6 Sons: Reuben the 1<sup>st</sup> born, Simeon, Levi, Judah, Issachar, and Zebulon; by Rachel: 2 Sons: Joseph and Benjamin; by Bilhah, Rachel's maid: 2 Sons: Dan and Naphtali; by Zilpah, Leah's maid: 2 Sons: Gad and Asher; these were born to Jacob in Padan-aram before he resettled in Canaan (Benjamin born in route). Jacob came to Isaac at Mamre, Kiriath-arba or Hebron, where Abraham and Isaac were pilgrims. The days of Isaac were 180 years, and he died, was buried by his sons Esau and Jacob, and was gathered to his people, old and full of days.

We are finished with the Generations of Isaac which takes us to his death, Jacob and Esau at 120, and Joseph about 30, and Benjamin about 10. As we have said that we restrain our reflections of all that we read and understand of the Patriarchal Age till after Genesis is completed. The Generations of Isaac was the 8<sup>th</sup> generation, and we will now move on to the 9<sup>th</sup> and 10<sup>th</sup> generations which are really one in two parts, of Esau as Edom and Esau as Abi-Edomites. God continues to change and adapt to man in human development and changes. As El Shaddai He shows Himself unique and distinct in the dispensation of the Fathers, in which he focuses on three patriarchal families, along with all the families of the nations of the earth. Human culture and mankind's civilization continued to grow and evolve, and we have immense remains of data and details of that ancient world. God's involvement is measured by His eternal counsels and intentions which He reveals as He sees best.

GENESIS: Chapter 36: Generations of Esau-Edom (Canaan) & Esau Abi-Edom (Mount Seir):

Generations of Esau-Edom in Canaan:

Esau's Canaanite wives were Adah bath-Elon the Hittite, and Oholibamah bath-Anah bath-Zibeon the Hivite; then Basemath bath-Ishmael, Nebaioth's sister. Adah's son was Eliphaz; and Basemath gave birth to Reuel; and Oholibamah's sons were Jeush, Jalam, and Korah; these were all born in Canaan, before he resettled in mount Seir. Esau parted from Jacob in Canaan, taking all his families, possessions, livestock, and souls or servants, and moved to mount Seir in Edom; known today as Jibal-ash-Sharah, from the Dead Sea to the Gulf of Aqaba, the southeastern borders of later Edom and Judah.

## Generations of Esau Abi-Edom in Mount Seir:

Esau's sons named: Esau's wife Adah's sons: Eliphaz's sons, Esau's grandsons: 5; Eliphaz's concubine Timna's son and Esau's grandson: 1 (Amalek). Esau's wife Basemath's sons: Reuel sons, Esau's grandsons: 4. Esau's wife Oholibamah bath-Anah bath-Zibeaon: 3 sons. Esau's sons and Sheiks (Dukes, Princes, Chiefs): Eliphaz the 1<sup>st</sup> born: 7 Sheiks. Reuel ben-Esau: 4 Sheiks. Esau's wife Oholibamah bath-Anah: 3 Sheiks. Esau's (Edom's) sons and Sheiks: Sons of Seir the Horite of the Edomites: 7 Sheiks. Lotan's sons, Seir's grandsons: 2, Hori and Heman; Lotan's sister was Timna. Shobal's sons, Seir's grandsons: 5. Zibeaon's sons, Seir's grandsons: 2, Aiah and Anah; Anah ben-Zibeaon found the hot springs in the wilderness (desert) while feeding his father's donkeys. Anah's sons, Seir's grandsons: 2, Dishon and Oholibamah bath-Anah. Dishon's sons, Seir's grandsons: 4. Ezer's sons, Seir's grandsons: 3. Dishan's sons, Seir's grandsons: 2. Horites Sheiks: 7 Sheiks or Chiefs, Horites in the land of Seir. Edomites Kings (before any King ruled in Israel, that is to the time of Samuel): 8 Kings: Bela ben-Beor in Edom in Dinhabah; Jobab ben-Zerah of Bozrah; Husham of the Temanites; Hadad ben Bedad, who attacked Midian in the field of Moab; Samlah of Masrekah; Shaul of Rehoboth by the River; Baal-hanan ben-Achor; Hadar, his city was named Pau, his wife's name was Mehetabel bath-Matred bath Me-zahab. Sheiks or Chiefs of Esau by families, places, and names: 11 Sheiks or Chiefs of Edom by their habitations and territory. Esau Abi-Edom.

The history of Esau's generations of his descendants and progeny is seen in Edom and Idumea, also we see it mixed with that of Ishmael or the Arabs. Arabic history of the very ancient times before Moses was the formation of the people and cultures of both Ishmael and Esau, and Arabia and Edom-Idumea would be forever intertwined according to the words spoken by God to Abraham and Hagar. Their relations to ancient Israel as well as to modern Israel will play out as it did and will continue still.

## GENESIS: Chapters 37-50: Generations of Jacob & Israel & Joseph:

Jacob continues as a pilgrim in Canaan. The Generations of Jacob is the last of the generations in the Book of Genesis, it is the 10<sup>th</sup> proper, the generations of Esau were numbered twice in two parts or presentation of the history of Edom and the Edomites. We will see that Jacob's generation as here given is not merely that of Jacob as Jacob, but rather it is Jacob as Israel, and as such starts off with Joseph as a teenager of 17, and a shepherd boy feeding the flock with his other brothers, the sons of Bilhah and of Zilpah, Jacob's wives, and he told Jacob on them with an evil report. Israel loved Joseph most as the son of his old age and made for him a 'coat of many-colors' (kethoneh passim: tunic, chiton, garment, cloak, robe, etc.; it was a special quality coat or tunic or robe); his brothers seeing he was Jacob's most favorite beloved, hated more, and did not speak to him peaceably. Joseph dreamed of binding sheaves in the field, his sheaf stood up and their sheaves bowed to his; and he related it, and they hated him and his words more, and they responded if he should truly rule or govern them. He dreamed again that the sun, the moon, and the 11 stars bowed to him; he related to his father, but Jacob rebuked him, saying, what is this dream, should your father and mother and brothers bow to you. His brothers were jealous and envied him, but Jacob reflected about it. His brothers were feeding the flock in Shechem, Jacob sent Joseph check if all is well, and bring him word; he sent him from the vale of Hebron to Shechem; a stranger saw he was lost, and asked to help, he said he was looking for his brothers, and he told him that

they said they were going to Dothan; he went and found them at Dothan; they saw him approaching, and said among themselves, here comes the dreamer, let us kill him and throw him into the pit, and claim that a wild animal attacked him, then what will come of his dreams. Reuben rescued him from this plot, advising not to kill him, but only throw him in the pit, for he thought to rescue restore him later; they did as Reuben suggested, taking off his special coat, and threw him into the dry well; and they ate together nearby, then they saw a caravan of Ishmaelites coming from Gilead with camels of spices, balm, and myrrh, heading down to Egypt; Judah told his brothers it would be bad and useless to kill their own brother, instead he suggested to sell him to the Ishmaelites; they agreed, and handed him over to the Midianites merchantmen of the Ishmaelites for 20 pieces of silver, and they took him to Egypt. Reuben returned to find the dry well empty, and was troubled about Joseph, and they took Joseph's coat and dipped it in goat's blood, and brought it to Jacob, and he recognized it as Joseph's, and said a wild beast must have killed him; and he tore his clothes and mourned for Joseph for many days; his children tried to comfort him, but he refused, saying he will go down to Sheol (hades, orcus, inferno, hell, pit, cell, grave, death, 'place of the departed forefathers', etc.; 1<sup>st</sup> occur., next in Gen. 42:38; 44:29; 44:31) to his dead son mourning in tears. The Midianites sold Joseph in Egypt to Potiphar, Pharaoh's officer and captain of the guard.

About that time Judah was visiting his Adullamite friend Hirah, and he saw Shua a Canaanite girl, and he had sex with her, and she became pregnant and gave birth to Er; then again, she got pregnant and birthed Onan; and again, pregnant, she birthed Shelah, when he was living at Chezib. After they grew up, Judah arranged a marriage of Er his 1<sup>st</sup> born to Tamar; but Er was wicked and the Lord killed him; Judah told Onan to go with Tamar, as the custom of the husband's brother, that she may conceive and give birth to a seed to Er's name; but Onan rejected that custom, and instead, he caused his sperm to spill on the ground, which displeased the Lord, and He killed him also. Judah told his daughter-in-law (kallah: bride, 'widow', newlywed, young-wife, etc.) Tamar to wait in her father's house as a widow till Shelah, about 2 or 3 years younger than Onan, that is in his mid-teens, is fully grown; but he was afraid that Shelah also might die early. Then Judah's wife, bath-Shua, died, and after mourning her, he was with his sheep-shearers at Timnah, with his friend Hirah the Adullamite; Tamar was told her father-in-law (cham: relative, kin, family, in-law, etc.; Gesenius says from an 'unused root'; not to be confused with Ham; 1<sup>st</sup> occur, next in Gen. 38:25) was going to Timnah, she put off her widow's clothes, veiled and wrapped, and sat in the gate of Enaim as if a harlot, because she knew Shelah was fully grown and still Judah had not married her to him. Judah mistook her as a harlot, her face veiled, and desired to have sex with her, they agreed for a goat's kid, she demanded a token as a payment pledge or deposit, to give her his signet, his cord (waist-belt), and his staff; he gave them to her, and he was with her, and she got pregnant; she returned home, changed clothes to her widowhood. Judah sent the payment of a goat's kid by his friend the Adullamite, to retrieve his pledge from the woman, but he didn't find her, and he asked the men near Enaim of the prostitute (qadesh: harlot temple-prostitute, sex-offering, etc., compare with qodesh: sacred, holy, separate, devoted, etc.; 1<sup>st</sup> occurs as a name Kadesh (Qadesh) in Gen. 14:7, but here in 38:21,21 it 1<sup>st</sup> occurs as prostitution) but they said there was no harlot here; and he related to Judah, and he said let her have the pledge lest we look like fools had by a harlot. 3 months later Judah was informed that Tamar was pregnant as a common harlot (zanah: fornication, prostitution, sexual-immorality, intercourse, vice, etc.), and he said bring her out and burn her to death. Tamar quickly sent word to Judah, that by the man whose pledge of signet, cord, and staff am I pregnant; Judah acknowledged them and declared that she was more righteous than himself for not giving her to Shelah. When she was giving birth, it was discovered she had twins, and the first put out his hands, the midwife tied a scarlet thread to confirm his place, but then the hand was withdrawn, and the other was born instead, and they named him Perez for this breach, then the other with the scarlet thread was born and named Zerah.

Joseph was now servant or slave to the Egyptian Potiphar, Pharaoh's Officer and Guard Captain, who bought him from the Ishmaelites. The Lord (YHWH) (because El Shaddai must deal with man and Gentiles, that is, the world or Egyptians, as a Third Party, not intervening as He did with the Patriarchs, but still bound to Abraham's seed) prospered Joseph as a servant, and granted him favor with his Egyptian lord, who trusted in as a faithful overseer and chief slave. Potiphar's wife lusted for the youth Joseph, but he refused her demands to commit adultery with her, reasoning with her that it would be betrayal to his master, and sin against God; and he tried to ignore and to avoid her. One day while working, the other servants absent, she grabbed his clothes and demanded sex, but he fled leaving his clothes in her hand; she told her husband that the Hebrew slave tried to rape her, but she screamed, and he fled; Potiphar's wrath was inflamed, and he incarcerated Joseph in the King's Prison. The Lord (Jehovah) showed Joseph kindness and prospered him and granted him favor and blessing with the prison keeper or guard or warden., who trusted him to handle all the prisoners. After a while the King of Egypt's chief butler and chief baker offended Pharaoh, who in anger threw them into the prison where Joseph was, who was charged with their care by the warden. Both Butler and Baker dreamed and were disturbed by their dreams, in the morning he ascertained from them why they were sad, and they told him their dream that no one could interpret, but Joseph reminded them that dream interpretations belong to God. The Chief Butler's Dream: A Vine with 3 Branches, budded with blossoms with clusters of grapes, Pharaoh's cup was in my hand, I took the grapes and pressed them into Pharaoh's cup, and gave Pharaoh the cup. Joseph's Interpretation to the Butler: 3 Branches = 3 Days, in 3 Days Pharaoh uplift his head and restore him to his office to serve as before; and he asked him to remember Joseph to Pharaoh, since he was imprisoned wrongly as a Hebrew stolen from his land. The baker, pleased with the interpretation, told Joseph his dream. The Chief Baker's Dream: 3 Baskets of white bread on the head, in the top basket was many baked foods for Pharaoh, but the birds ate the food in the basket. Joseph's Interpretation to the Baker: 3 Baskets = 3 Days, in 3 days Pharaoh will uplift his head by hanging him on a tree, and the birds shall eat his flesh. And in 3 days was Pharaoh's birthday, and he had a celebration feast with his servants, he restored the chief butler, but he hanged the chief baker, just as Joseph interpreted; but the chief butler forgot Joseph.

Two years later Pharaoh dreamed: He stood by the river (Nile), 7 Cows, came out of the river (Nile) healthy, fattened and well-fed, feeding by the reeds and grass; then 7 Cows, came out of the river (Nile) unhealthy, starved, and skinny, and they stood near the other 7 cows on the brink of the river; and the unhealthy and sickly cows ate up the 7 healthy cows; then Pharaoh awoke. Pharaoh's second dream: 7 Ears of grain came up on one stalk, rank and good, then 7 Ears (Grain-heads) thin and blasted with the east wind, sprung up after them; the thin ears (grain-heads) devoured the 7 rank and full ears (grain-heads); Pharaoh awoke from his dream; but his spirit was troubled in the morning; he summoned the magicians and wise men of Egypt; and he told them his dreams, but none could interpret them to Pharaoh. The chief butler remembered Joseph, he told Pharaoh that when he and the chief baker were in prison in the warden's house, they both dreamed, and a young Hebrew servant of the warden interpreted accurately both dreams, and it happened as he interpreted. Pharaoh immediately summoned Joseph from prison, he shaved and changed clothes, and stood before Pharaoh; he told Joseph that he dreamed a dream that no one, not even the magicians, can interpret, and they say that he can easily; he said that it's not in him, but God will give Pharaoh an answer of peace; so he related to Joseph the dreams of the 7 Cows and the 7 Ears (Grains). Joseph's Interpretation: The dreams are one, God has revealed to Pharaoh what He is about to do. The 7 Good Cows and 7 good Grain-Ears = 7 Years of Plenty; the 7 lean sick Cows and the 7 empty stripped Grain-Ears = 7 Years of Famine. There will be 7 years of plenty and abundance in Egypt, then 7 years of severe famine will consume all food supply. The double dreams signify it is God's work and revelation to Pharaoh. Pharaoh should prepare against the famine by appointing overseers (officers, deputies) to gather as much grain as possible in all the cities of

Egypt in storages. Pharaoh and his servants were pleased, and he said that who is better and wiser than Joseph, who has God's spirit in him, to reveal and interpret divine dreams; and Pharaoh set him over his house and people, 2<sup>nd</sup> in power to the throne under Pharaoh of Egypt. Pharaoh put his signet ring on Joseph's finger, clothed in royal vestures, and put a gold chain around his neck, made him ride a 2<sup>nd</sup> royal chariot, and the people to shout Bow the Knee; and Joseph was royal Prince of Egypt. Pharaoh the King of Egypt named Joseph Zaphenath-paneah and married him to Asenath bath-Poti-Phera the Priest of On. Joseph was now 30 years old; he gathered all the food for 7 years in Egypt's cities, and stored them. Joseph had two sons by Asenath the Priest of On's daughter, the 1<sup>st</sup> born Manasseh (because God made him forget his slavery and family), and the 2<sup>nd</sup> was Ephraim (because God has prospered him in the land of his affliction). The 7 years of plenty ended (Joseph now 37), and the famine came upon all the lands near Egypt, but Egypt had food supply. The people cried to Pharaoh in the famine, and he sent them to Joseph; the famine was over "all the face of the earth" (kol-peney ha'aretz; we may here observe a remark and principle of interpretation on ancient or peculiar idioms; the expression or word 'all' and that of 'all the earth', has occurred frequently throughout Genesis from chapter 1 onwards, at times it is more universal than local, often it is generic and not specific or precise as to actual geographic locations; we are mistaken to build doctrines on the word itself, as if it carries exactness without context and details; 'all the earth' may mean only of Mesopotamia, Eden, Canaan or Palestine, and so forth; 'all men' may mean only the men and people understood in the Text; and many such applications or qualifications may be found), and Joseph fed the people from the store-houses, and he sold to them what they needed and could afford; all the surrounding countries also came and purchased grain in Egypt, because the famine was severe and widespread.

Jacob heard there was grain in Egypt and sent his 10 sons to buy grain but would not permit Benjamin to go along with them (Benjamin about 20 years old, Joseph about 40), he was afraid of the risk. The sons (or children) of Israel came from Canaan to Egypt to buy food, and Joseph recognized them, he remembered his dreams about them, and accused them as spies; they tried to defend themselves as true buyers of food, 12 sons of one man in Canaan, the youngest son is at home with their father, and another is gone. Joseph insists they are spies and requires proof of their innocence and honesty that they bring their youngest brother to him; and he imprisoned them for 3 days; then he ordered them, as fearing God, to keep one of them as prisoner, but the other 9 to return with grain, and return to Egypt with their youngest brother. They began in Joseph's presence, not knowing that he knew Hebrew, to say to each other that they were guilty of persecuting Joseph and ignoring his distress, and Reuben reminded them that he tried to stop them, and now his blood is required; Joseph stepped away to cry at what he heard, then returned and bound Simeon in their sight. He commanded their vessels to be filled with grain, their money to be put in their sacks, and provisions given them for the trip, with their donkeys loaded up; along the way they discovered their monies in their sack and wondered in great fear shaking what God was doing to them. They came home and told Jacob everything that happened, and what the lord of Egypt said, then Jacob cried that they have bereaved him of Joseph and Simeon, and now they want Benjamin, all these things were against him. Reuben offered that his two sons may be killed if he does not bring back Benjamin safely to him, but Jacob stood firm and refused to let them take Benjamin, lest he also be killed as Joseph was, then he would truly go to hell (sheol) with sorry gray hairs. The famine continued into the 3<sup>rd</sup> year, the supply of grain was gone, so Jacob told his sons to return to Egypt and buy food; Judah reminded Jacob that the man made it clear not to return to Egypt without their youngest brother, Israel asked why they told him they had a younger brother at home, they told him the man was very specific about their family, how could they guess he would make such demands. Judah offered to be surety for the lad (Benjamin at about 22 or 23), and take all blame; Jacob yielded and told them to take with the best fruits of Canaan, gifts, and other good things, and the double money for the oversight, and take Benjamin, and may El Shaddai give mercy by the man to

release Simeon and return Benjamin; if bereaved he is bereaved; and so they did as he said, and returned to Egypt, and stood before Joseph. Joseph saw Benjamin, and told his house steward to bring the men to his house and prepare a meal; but they were afraid, thinking the worse, they explained to the steward about the money from the first trip, and a mistake had been made by someone, but they have brought double money to buy grain on this trip, but he assured them that their God and the God of their father gave them treasure in their sacks, for he had their money; and he brought out Simeon. They were washed and refreshed, their donkeys fed, and were ready for Joseph to dine with them; when arrived they presented their gifts and bowed to him; he asked about their health and family and of their father the old man; they said he is alive and well, and they bowed; he said to Benjamin his brother, may God be gracious to you, but quickly left their presence to shed tears because of his younger brother; he washed his face and returned to dine with them. He arranged to eat alone, for his brothers by themselves, and for the Egyptians to eat by themselves, for the Egyptians to eat with Hebrews was an abomination. He arranged his brothers seating to be from the oldest to the youngest, they were surprised, he sent them portions of his own meal to them, but 5 times more for Benjamin; they drank and laughed. He ordered his steward to fill their sacks with food, and hide the money in their sacks, and put his silver cup in the youngest one's sack; in the morn they were sent away; when they were outside the city Joseph sent his steward after them asking why they rewarded evil for good, this is my lord's drinking cup for divining; they objected to the accusation of theft, and said let him die who stole, and they will be the lord's slaves; but the steward said that the thief only will be enslaved and they will be blameless. The steward searched their sacks and found the cup in Benjamin's sack; they tore their clothes, reloaded the donkeys and returned to the city. Judah prostrated himself before Joseph, and he told them he could divine, Judah told him they were guilty, and God has found out their wickedness, they will be the lord's slaves along with the thief. Joseph said only the thief will be his slave, the rest may return home; Judah pleaded for a hearing by the lord, and rehearsed the details of the words between them and Jacob about Benjamin, of Judah's promise of surety for Benjamin's safe return, of Joseph's death, of Jacob's attachment to Benjamin, and that their father will die sad if Benjamin does not return. At this Joseph tears could not be restrained, and his emotions could not be refrained, he ordered everyone out while he revealed his identity to his brothers, crying loudly so that the Egyptians and Pharaoh's house could hear. His brothers were shocked speechless, and he bid them to come near and consoled them not to be sad or afraid, because God designed his slavery in Egypt to preserve life, for salvation. There are 5 years left of the famine, and God has sent him to preserve them as a remnant in the earth, and to save life by a great deliverance and salvation. God has sent me to be a Father to Pharaoh, and Lord of his house, and Ruler over all the land of Egypt. He told them to return quickly to Canaan, tell Jacob that God has made Joseph Lord of all Egypt, and to come to him quickly, to live in the land of Goshen, to be near me, with all Jacob's family of children, grandchildren, livestock and animals, and everything that belongs to Jacob; and Joseph promised him to nourish through the famine, and prevent starvation and poverty. He assured Jacob by his message and Benjamin, that he is Joseph. He told them to relate to Jacob all his glory in Egypt, and to bring his father. Joseph embraced and hugged and kiss all his brothers with tears and talked with them. Pharaoh's heard the news, it pleased him and his servants, and he told Joseph to have his brothers load the donkeys to return to Canaan and bring Jacob and all his house and things to live in the best of Egypt; command them to take wagons from Egypt to carry the little ones, the wives, and Jacob; not to regard leaving anything behind, because all the good of all the land of Egypt is theirs. And the sons of Israel did as Pharaoh ordered, and Joseph gave them wagons as he commanded, he also gave them clothes and money, but 5 times more to Benjamin; and to his father 20 donkeys loaded with gifts and grain from Egypt. He sent off and warned them not to quarrel. They returned to Jacob in Canaan and told him everything about Joseph alive as Ruler over all the land of Egypt, but he fainted in unbelief. They told him all the words of Joseph, and he the wagons



sent him to carry him to Egypt, his spirit revived, and Israel said it is enough, Joseph lives, he will go see him before he dies.

Israel journeyed with his company, at Beer-sheba in offered sacrifices to the God of Isaac; and God (Elohim as El) the God of Isaac spoke to him in a dream vision by name, telling him not to be afraid to go down to Egypt, and promised him to make of him a great nation, to be with him in Egypt, and to again bring him back again, and Joseph will touch his eyes. Jacob travelled from Beer-sheba to Egypt, with his 66 souls of his house; 33 souls of Leah; 16 souls of Zilpah; 14 souls of Rachel; and 7 sons of Bilhah; his 12 (11, Joseph was already in Egypt) sons, his 48 grandsons (2 died in Canaan), and his 4 great grandsons. The 70 souls are given by the 4 wives or mothers: Leah 33, Zilpah 16, Rachel 14, and Bilhah 7. Joseph and his 2 sons are listed among the 70 souls and the 66 souls. The 10 women (6 named) also belong to Jacob's house; there are unnamed, many wives, concubines, women, daughters, and servants (like midwives); many men, boys, and servants which are not listed as direct heirs or members of Jacob's company. The list reveals direct lines or lineage, perhaps the total actual numbers of souls would approach 200, we do not know, and the Text is not concerned to indicate it; the story of the generations is what it is as it is. Further the fact that Benjamin at about 20 years of age and has 10 children in Rachel's line is curious and inexplicable without more info. The genealogy recording the mother's name is also instructive as to the prophetic Seed of the Woman in Genesis 3. Another note of interest in the genealogical names in Genesis, they reveal the experiences of the parents or persons and the times, many of their meaning are easily understood in the Hebrew roots from which they derive or are akin or cognate; but many more are dubious or uncertain; we are dependent on the text and context to have understanding; but all said, a world of history lies within the names. An example be given in some of these: Adam from or related to adamah (ground), and dam (red-blood); Eve (life, living); Enosh, Methuselah, Noah, Shem, etc. The generations and their genealogy, history, and biography are all about souls and their lives and living, namely about life.

A last reflection before we continue the story of Jacob going to Egypt. As I mentioned in the Introduction of these Reflections, that the words in the Red Letter Bible, which contains the Divine utterances as direct speech or expressions, are printed in red ink, will be noticed. The first words spoken by God, printed in red, is "**Let there be light**"; and we follow throughout the chapters in Genesis and find periodically and dispensationally that God continues to visit and interact directly with man, and the red ink makes it even more curious and conspicuous. Here we wish to note the last time God speaks in red ink in Genesis, namely in Gen. 46:2-4: "**Jacob, Jacob. And he said: Here am I. And He said: I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.**" We will continue throughout the rest of the Old Testament, the Tanakh or Mikra, to see how the red ink scriptures play a crucial role in biblical hermeneutics, especially in what some call their 'documentary hypothesis', which should be qualified and prefixed with the words conjectural hypothetical and presumptive. As with so many things of the Divine Word, many things are hidden deep within the heart of the words. (It's a wonder that these scholars did not also invent the Jacob versus Israel Hypothesis and Theory; or that of 'Jesus' and 'Christ'.)

We continue. Jacob sends Judah ahead to lead the way to Goshen; Joseph went riding in his chariot to meet Israel at Goshen, embracing and hugging and crying on his father's neck for a long time; Israel told Joseph he can now die having seen Joseph's face alive. Joseph tells them he will go tell Pharaoh that is kin are come from Canaan to stay with him in Egypt, in Goshen; that they are shepherds and herdsmen, and when Pharaoh asks them of their occupation, they should answer likewise; that he may let you reside in Goshen; because every shepherd is an abomination to the Egyptians. So Pharaoh met them, and told them to settle in Goshen, and asked that if any of them were capable to be put over his cattle

also. Jacob was introduced to Pharaoh, who asked his age, and Jacob said 130 years, they are few and evil, and have not reached the years of my father's age in their pilgrimage; and Jacob blessed Pharaoh and departed. Joseph located and settled his family in Rameses as Pharaoh commanded and nourished them through the famine in Egypt and Canaan. Joseph sold grain for money to all in Egypt and Canaan, and deposited the money in Pharaoh's house, when the people no longer had money, Joseph bartered and traded their cattle in exchange for food, and the next year, when they had no more cattle, he traded for their bodies and their lands, buying them and their land for Pharaoh, to feed them and give them seed to sow seeds in the land, and he relocated from one end of Egypt to the other end; but he did not buy any of the priests' land. For their portion was from Pharaoh. Joseph gave the seed to plant that at harvest 1/5<sup>th</sup> (20 %) should go to Pharaoh, and they agreed it was more than fair; Joseph made it a statute that Pharaoh gets 1/5<sup>th</sup> (20%) of the harvest of the land, except of the priests. Israel prospered and flourished in Goshen. Jacob lived in Egypt for 17 years, attaining to the age of 147 as he approached death. Israel made Joseph swear an oath to not bury him in Egypt but to bury him in Canaan in his burial-place and said he would do so; and Israel bowed at the bed's head. Joseph was told that his father was sick, he took his sons, Manasseh and Ephraim, and went to see him, Jacob was told that Joseph is coming, so he strengthened himself and sat up. He told Joseph that El Shaddai (God Almighty, the Sufficient God) appeared to him at Luz in Canaan, and blessed him, promising to increase and enlarge him into a company of peoples, and to grant to his seed the promised land for an everlasting possession; Jacob told Joseph that he has adopted his two sons as his own, but any other children to be born to Joseph will be his own and named after their brothers in their inheritance. He related to him that after he left Paddan to go to Canaan, Rachel died on the way before he came to Ephrath, and he buried her at Beth-lehem. Israel asked him the boys, he told him that they were his sons given by God, he bid him to bring them near to be blessed, for Israel aged and near blind; he brought them near and he kissed and embraced them. Israel said he did not expect to see Joseph again, yet God has shown his seed to him; Joseph put his sons before Jacob, and he bowed; Israel extended his hand and crisscrossed them to put his right hand on Ephraim's head, but his left hand on Manasseh's head; he blessed Joseph by the God of Abraham and Isaac Who fed him all his life to this day, and by the Angel Who has redeemed him from all evil, that He bless the boys, that Israel's name be on them with the name of Abraham and Isaac, and enlarge them greatly throughout the earth. Joseph noticed Jacob's hands were crossed and tried to switch them to bless the 1<sup>st</sup> born as Manasseh, Jacob refused, both will be great, but the younger so will be greater, and Ephraim's seed will become multitude of nations. He blessed them: "In thee will Israel bless, saying, God make thee as Ephraim and as Manasseh." He told Joseph he was about to die, and God will be with them, and bring them again to Canaan; and he told him that has given an extra portion above his brothers, portions that he took by sword and now from the Amorite.

Jacob gathered his sons and foretold them of their latter days: Assemble sons of Jacob, listen to Israel your father: Reuben: my 1<sup>st</sup> born, first in dignity and power, as boiling water you will lose 1<sup>st</sup> place; you defiled your father's bed by incest. Simeon and Levi: brothers, their swords are weapons of violence; my soul and glory avoid their council (Sanhedrin) and their assembly (Synagogue); in their anger, cursed and fierce, they killed a man, in their self-will, cruel wrath, they hocked an ox; I will divide them in Jacob and scatter them in Israel. Judah: thy brethren will praise thee, thy hand on thine enemies neck, thy father's sons will to thee; Judah is a lion's whelp, a predator of the prey, who dares to rouse him; the Scepter will never leave Judah, nor a Ruler from him, not till Shiloh (Messiah) come: to Him shall the peoples' obedience: his foal He binds to the vine, His donkey's colt, He washed His garments and clothes in wine of the grapes' blood, His eyes become red with wine, His teeth white with milk. Zebulun: haven of the sea for ships, his borders near Sidon. Issachar: strong donkey, burdened between stalls, he sees a good resting-place, a pleasant land; carrying his burden as a servant at work. Dan: his people's judge in Israel, an adder in the path, to bite the horse and fell the rider; thy Salvation (Yeshua) I await

Jehovah. Gad: a troop shall press him, but he will press their heel (like a snake). Asher: his bread shall be fat with royal dainties. Naphtali: a loose hind or wild deer with beautiful utterances. Joseph: a fruitful bough by a fountain, his branches cover the wall, the archers persecuted him, but his bow stayed strong by the Hands of the Mighty one of Jacob (there the Shepherd and Stone of Israel), by El (God) of thy father thy Helper, by Shaddai thy Blesser, blessings of heaven above, blessings of the deep below, blessings of the breasts (shadayim, from shad, meaning breasts, paps, mammary glands; this is the true and proper meaning of Shaddai; the mammary glands is what characterizes mammals, a category of which man is identified) and the womb; blessings of thy father (Jacob-Israel) prevails over my progenitors (Isaac and Abraham), to the highest place of the eternal hills: these blessings shall be on Joseph's head and crown, the one separate from his brethren. Benjamin: a ravenous wolf, in the morn devours the prey, in the eve divides the spoil. These are the 12 Tribes of Israel, this is their prophetic blessing. He charged them after his death to bury him in the Cave of the Field of Ephron the Hittite, the Cave in the Field of Machpelah near Mamre in the Land of Canaan, which Abraham purchased as a burial-place, where they buried Abraham's wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah; the Field and the Cave which was purchased from children of Heth. Jacob finished his charge to his sons, laid in his bed, and died, and was gathered to his people.

Joseph embraced his father, cried, and kissed him; he commanded his servants the physicians to embalm Israel; 40 days were taken to complete the embalming; and the Egyptians mourned Jacob for 70 days; Joseph asked Pharaoh's house a favor of kindness to him, that they speak to Pharaoh that Jacob made Joseph swear to bury him in Canaan, and that Pharaoh let him go to bury him, and then he will return. Pharaoh told him to go, and he went along with all the servants of Pharaoh, the elders of his house, and the elders of the land of Egypt, and with all the house of Joseph, but not the children or flocks or herds in Goshen; there went up chariots and riders, it was a very great company. They came to Atad beyond the Jordan with great lamentations, and there he mourned his father 7 days; the Canaanites saw and heard, and said it was a grievous mourning for the Egyptians, and it was named Abel-Mizraim. So his sons buried as he commanded them; then Joseph and all others returned to Egypt. Joseph's brothers sent a message to Joseph, that Jacob before he died commanded that Joseph forgive his brothers for their evil transgression against him, to forgive them as servants of his father's God; but Joseph wept on hearing them speak, and they also wept and repented. Joseph assured them that he was not in God's place, that they meant evil to him, but God meant it for good, to save and preserve life; that he will nourish and care for them, and he spoke kindly to them. Joseph dwelt in Egypt with Jacob's house, and lived to be 110 years; he saw Ephraim's children to the 3<sup>rd</sup> generation, his great grandsons, even the children of Machir ben-Manasseh were raised on Joseph's knees. Joseph told his brothers, that after my death God will visit Israel and bring them back to the promised land of Abraham of Isaac and of Jacob; he made the sons of Israel swear an oath that when God visits them that they take his bones from Egypt to Canaan. Joseph died at 110 years of age, they embalmed him, and put him in a coffin in Egypt.

We have completed the Book of Genesis, the Great Finger, the Thumb of the Book, and we need only to bring together some reflections and references or resources to better understand the 4 dispensations that have thus far transpired. We have earlier laid out the first two dispensations of the Creation and Adam. The Sons of Noah or the Gentiles in Noah's three sons of the 70 nations named, Shem being the last listed leads to Abram the Hebrew. We pointed out in the reflections on the Text relevant to that period, that Lord as Jehovah involved Himself with man in the nations, but at a distance and in confusion, the times being regarded as ignorance and childish. The Patriarchal Age we followed very closely, as exhibiting light from a Lamp, in the center or central to the Lampstand or Candelabrum or Candelabra. These 4 dispensations are revealed and developed in the 50 chapters, with countless seeds

and germinal kernels which will grow throughout human or world history, especially of the people of God. The correspondence will now become clearer because the half way point has been reached. Genesis stands as the Key to the Bible, for it contains all that the rest of Scripture treats in progression and formation. The 5<sup>th</sup> Dispensation is that of Israel as the Nation generated and nurtured by God as Jehovah, and answers to the Gentiles in the Sons of Noah and separated by the Fathers or Patriarchs as related to and covenanted with El Shaddai. 5<sup>th</sup> period covers the rest of the Old Testament from Joshua to Malachi. The 6<sup>th</sup> Dispensation is of Christ and is contained in the New Testament of the 27 Books, that is, minus the last 4 Chapters of the Apocalypse, which deals with the last and 7th Dispensation to answer to the Creation Week. But we must first finish our Genesis reflections and then move on more rapidly towards Deuteronomy.

#### GENESIS: Reflections, References, Resources:

1.

It is helpful to see the chronology of the Bible Generations in Genesis, whether we can ascertain their accuracy or interpretations. Ny have set their hearts and hands to make charts and tables to present these details, of them Bullinger is as good and simple as we find. Here I give my edited PDF of the first part of Appendix 50.8, the Summary, from Adam's creation to Joshua's death; after we complete Deuteronomy I will edit the second part.

(From the Companion Bible of E.W. Bullinger, 1910. The PDF edited by mjm.)

Appendix 50. VIII. Summary of Principal Events: (1st half now, later the 2nd half)

B.C. (That is, from the Common Era A.D.)

- 4004 Adam created.
- 3874 Seth b. "Adam begat a son in his own likeness" (Gen. 5: 3).
- 3769 Enos b.
- 3679 Cainan b.
- 3609 Mahalaleel b.
- 3544 Jared b.
- 3382 Enoch b. "seventh from Adam" (Jude 14).
- 3317 Methuselah b.
- 3194 Adam's "day of grace" begins when he is 810 (Gen. 6. 3).
- 3130 Lamech b.
- 3074 Adam d. (930).

3017 Enoch translated, fifty-seven years after Adam's d.  
2962 Seth d. (912).  
2948 Noah b.  
2864 Enos d. (905).  
2769 Cainan d. (910).  
2714 Mahalaleel d. (895).  
2582 Jared d. (962).  
2448 Japheth b.  
2447 Ham b.  
2446 Shem b. (Noah 502).  
2353 Lamech d. (777).  
2348 Methuselah d. (969) in the first month of the Flood year.  
2348} The Flood year. (Noah's 600th year. Gen. 7: 6, 11.)  
2347} The Flood year. (Noah's 600th year. Gen. 7: 6, 11.)  
2346 Arphaxad b. "two years after the Flood".  
2311 Salah b.  
2281 Eber b.  
2247 Peleg b. "In his days the earth was divided"(Gen.10: 25). See note on 50. ii.  
2185 Serug b.  
2155 Nahor b.  
2126 Terah b.  
2056 Terah's "generations" begin with the b. of Haran.  
2008 Peleg d. (239).  
2007 Nahor d. (148).  
1998 Noah d. (950).  
1996 Abraham b. (1,992 years from the Nativity).  
1978 Reu d. (239).  
1955 Serug d. (230).

- 1946? Abraham's First "Call", in Ur of the Chaldees (Acts 7: 2-4).
- 1921 Terah d. (205). Abraham's Second "Call" (Haran). The 430 years of the sojourning begin. (See note on Gen.12: 1, and Ap. 50. iii).
- 1920 Abraham goes down into Egypt. Attempted destruction of the Seed  
(see note on Gen.12: 10, and Ap. 23).
- 1912 Abraham returns from Egypt.
- 1911 Abraham (85) married Hagar (Gen. 16: 3).
- 1910 Ishmael b. (Abraham 86).
- 1897 Covenant of Circumcision. (Abraham 99).
- 1896 Isaac b. (Abraham 100).
- 1891 Isaac becomes "the Seed" (Gen. 21: 10; 12: 7). Ishmael" cast out". The 400 years of Acts 7: 6 begin.
- 1878 Salah d. (433).
- 1863? Isaac (33) offered up.
- 1859 Sarah d. (127). The only woman whose age is given in Scripture. For significance of this, cp. Gal. 4. In Sarah's age we have, allegorically, the period of duration of the Old Covenant.
- 1856 Isaac (40) marries Rebekah.
- 1846 Shem (Melchizedek?) d. (600). Abraham (150) marries Keturah?
- 1836 Jacob b. (Isaac 60).
- 1821 Abraham d. (Isaac 75. Jacob 15).
- 1817 Eber d. (464), outlives Abraham by four years.
- 1812? The famine of Gen. 26: 1. The cause of sale of the birthright.?
- 1796 Esau (40) marries Hittite wives.
- 1773 Ishmael d. (137. Jacob 63).
- 1759 Jacob (77) gets the Blessing and flees to Padan-aram.
- 1758 His "servitude" begins.
- 1752 His marriages.
- 1751 Reuben b.
- 1750 Simeon b.

- 1749 Levi and Dan b.
- 1748 Judah and Naphtali b,
- 1747 Gad b.
- 1746 Asher and Issachar b.
- 1745 Zebulun and Dinah (twins?) and Joseph b.
- 1742 Jacob's bargain about the cattle.
- 1739 Jacob flees from Padan-aram.
- 1738 Jacob meets Esau.
- 1737 Jacob at Succoth.
- 1736 Jacob comes to Shechem.
- 1732 Dinah raped. Another attempt to destroy the "Seed", by raising the country against the "tribe".
- 1726 Jacob (110) joins his father Isaac (170) at Hebron (after a separation of thirty-three years).
- 1717 Joseph (28) in Egypt. Interprets butler's dream.
- 1716 Isaac d. (180. Jacob 120. Joseph 29).
- 1715 Joseph (30) interprets Pharaoh's dream.
- 1707 First year of the famine.
- 1706 Second year of the famine. Jacob (130) goes down into Egypt. The 215 years of the sojourning in Egypt begin. (Half of the 430 years from Gen.12: 4.)
- 1705 Third year of the famine.
- 1704 Fourth year of the famine.
- 1703 Fifth year of the famine.
- 1702 Sixth year of the famine.
- 1701 Seventh year of the famine.
- 1689 Jacob d. (147), after seventeen years in Egypt. (Joseph 56. Benjamin 39.)
- 1635 Joseph d. (110).
- 1612 Levi d. (137).
- 1635} Gap of sixty-four years from d. of Joseph to b. of Moses.
- 1571} Gap of sixty-four years from d. of Joseph to b. of Moses.

- 1571 Moses b.
- 1544 Joshua b. (Moses 27).
- 1529 Caleb b.
- 1491 The Exodus. 430 years from Gen.12: 4, & 400 years from Gen.21:10.
- 1490 The Tabernacle set up. This year the people should have entered the Land.
- 1452 Miriam, Aaron, and Moses d.
- 1451 Entry into the Land.
- 1444 The "Wars of the Lord" end (Josh. 14. 15). Caleb 85. Joshua hands over the leadership to Eleazar.
- 1444} First Sabbatic year.
- 1443} First Sabbatic year.
- 1434 Joshua d. (110).

The Charts and Chronology of the Companion Bible by E. W. Bullinger, 1910:

The charts of Appendix 50 are presented in their order:

(From Levend Water site: © Levend Water. All rights reserved.)

- I. a.-g. From the creation to the Flood, 4004-2348.
- II. From the Flood to Abraham, 2348-1996.
- III. a.-c. From Abraham to the Exodus, 1996-1491.
- IV. a.-b. From the Exodus to the Kingdom, 1491-1000.
- V. a.-e. From the Kingdom to the Captivities, 1000-426.
- VI. From Ezra-Nehemiah to the destruction of Jerusalem.
- VII.
- 1. Details of the Exodus Week in 1491 B.C.
- 2. General Plan of the Forty years.
- 3a. Details of the First two years 1491-1490.



3b. Details of the First two years 1491-1490.

4. Details of the Fortieth & Forty-first years.

5. Details of the Ezra-Nehemiah Period.

6. Details of the Prophets and Kings.

6.7.8.9.10. The Prophets and Kings.

11. The "LO-AMMI" Periods.

VIII. SUMMARY OF PRINCIPAL EVENTS.

2.

(From Synopsis of the Bible Old Testament by J. N. Darby. French & English. 1857-1862.1882.)

Genesis: Introduction: Genesis has a character of its own; and, as the beginning of the Holy Book, presents to us all the great elementary principles which find their development in the history of the relationships of God with man, which is recorded in the following books. The germ of each of these principles will be found here, unless we except the law. There was however a law given to Adam in his innocence; and Hagar, we know, prefigures at least Sinai. There is scarce anything afterwards accomplished of which the expression is not found in this book in one form or another. There is found also in it, though the sad history of man's fall be there, a freshness in the relationship of men with God, which is scarce met with afterwards in men accustomed to abuse it and to live in a society full of itself. But whether it be the creation, man and his fall, sin, the power of Satan, the promises, the call of God, His judgment of the world, redemption, the covenants, the separation of the people of God, their condition of strangers on the earth, the resurrection, the establishment of Israel in the land of Canaan, the blessing of the nations, the seed of promise, the exaltation of a rejected Lord to the throne of the world, all are found here in fact or in figure — in figure, now that we have the key, even the church itself.

Chapter 1: Creation with man as head: God's work and God's rest. God's revelation given as to man's relationship with Him. God as Creator of the material universe. Out of chaos and darkness the earth prepared and furnished. Light and order out of darkness and confusion. The prepared creation, proof of God's life-giving power. Man formed a living soul in immediate connection with God. Man's creation distinct from all else. God's rest.

Chapter 2: Man's relationship with God: the special manner of his creation. In chapter 2 we have man's relationship with God, and his own portion as such. Hence the LORD \* God is introduced: not merely God as a creator, but God in relationship with those He has created. Hence, we have the special manner of man's creation. \* That is Jehovah Elohim, a personal name as well as Godhead. It was important too that Israel should know that their God was the original Creator of all. Still it is only used when special ways and connection with man are introduced. The distinction of Jehovistic and Elohist documents is the merest child's play, and flows from entire ignorance of the ways and mind of God. There is always a

reason for one or the other. Elohim is simply God; Jehovah is the acting governing person in time though self-existing, who abides ever the same and having to do with others, who is, and was, and is to come. The Garden of Eden. The two trees: man's responsibility in obedience and a sovereign source of life. Man in contrast with every other creature. Man by his derivation of life in immediate relationship with God. Adam's relationship with God, his wife, and the inferior creation. Adam's blessing secured by dependence on and intercourse with God. The position of the first and innocent Adam.

Chapter 3-4: Man's fall: disobedience and failure. \* He made fig leaves to cover his nakedness as to human shame, but when God came in he was as naked as ever. 'I heard thy voice in the garden, and I was afraid, and went and hid myself, for I was naked.' The fig leaves were man's covering. God clothed them with skins which were had through death. Man trusts Satan rather than God. Contrasts between the first Adam and the Second. Death, and life through an accomplished work. The way of the tree of life was henceforth inaccessible to man \*, according to nature, as the creature of God. There is no return to the paradise of man in innocence. Adam, already in sin and far from God, is the parent of a race in the same condition as himself \*\*. \*The cherubim I believe always to represent judicial government and power. \*\* Whatever Eve's own condition as believing promise, what she says at the birth of Cain was the expression of the thought that the fulfilment of promise was in nature, which could not be. Sin was there and death, and the judgment of the hope of promise connected with nature come in. "I have gotten a man from Jehovah" was faith in promise, but expectation of the accomplishment of promise in nature. And Cain had to go out from the presence of Jehovah.

Chapter 4: The separation of the families of God and of the enemy: Cain and Abel. Sin and its present consequences. Cain is cursed from the earth in this very position, and a fugitive and a vagabond; but he will be as happy there as he can, and frustrate God's judgment as far as he can, and settle himself in comfort in the earth as his, where God had made him a vagabond \*; and that is the world. Here it is first pictured in its true character. \* Nod is "vagabond." God had made him Nod; and he settles himself, calls "the land after his own name," or at least his son's name, as an inheritance, and embellishes his city with arts and the delights of music—a remarkable picture.

Man's state and sin apart from God. Lamech. Summary of chapters 2, 3, 4: Seth, the heir of God's counsel. We have also the man of grace (Abel, type of Christ and of them that are His) rejected, and left without heritage here below; man, his enemy, judged and abandoned to himself; and another (Seth) the object of the counsels of God, who becomes heir of the world on the part of God. We must remember however that they are only figures of these things, and that in the antitype the Man who is heir of all is the same as He who has been put to death.

Chapter 5-50: The family of God on the earth: Enoch and Noah. The result of apostasy: man's ruin ending in judgment; The way of salvation through the judgment. The History of the New Earth; Government in the hand of man; A beginning on new principles. The history of the world after the Deluge; The history of our present world in its great principles, and original sources; The world set out by families; Japheth; Ham; Shem; Man seeking a centre for himself; God's history beginning in Shem; Universal idolatry; A new system: Abraham called and chosen by grace; Abraham the father of the faithful, the head of the accepted race of God on the earth; God introduces us into His own thoughts. A new order of events; The call to separate; The world and its prince, and Abram the root of the tree of promise; A new principle to rule; Abram called out by the manifestation of the glory of God; A second revelation of the Lord for communion and worship; Abram's lack of faith. Abram and Lot; Abram's own proper portion and the result of Lot's choice; The manifestation of Melchisedec; The final triumph of the Lord and the family of faith over the world; The victory of faith. Detailed instruction as to the earthly seed and the land given; Earthly hopes and God's purposes: unconditional promise as to Israel and the

land; The inheritance assured to Abraham's seed by unconditional covenant; Summary of man's state and God's ways with him in it. The covenant of the law in Hagar; Order of chapters 12 to 16; Sarah's fleshly attempt to secure the promise, and its failure. God's new revelation of Himself by name; unfolding of God's purposes with the world; Circumcision, expressive of death, and free sovereign promise of the Seed; God gives names to Abram, Sarai and Isaac. The Seed of promise, the Heir of the world, and the present object of hope; Abraham's visitors; the rebuke of unbelief; Communion and intercession; the patience and perfectness of judgment with God. Judgment; Lot delivered by providential power, but passes through the tribulation. Chapters 20 & 21; Unbelief working: God's preservation of Sarah; The heir of promise born and the heir of the bondwoman cast out; Abraham's title in the world. Chapters 22 to 24 (The heir of the promise is sacrificed & raised again in figure, and the promise is confirmed to the seed. \*This distinct confirmation to (not in) the seed, is what the apostle refers to as the one seed, that is Christ. The general promises as to Israel were of a seed as the stars of heaven for number. This is the confirmation to the one seed, when risen, of the promise given in chapter 12.). The election of God sets apart His earthly people, shown in Jacob; Summary of chapters 22-25: The sacrifice and resurrection of Christ shown in Isaac; The promise of the blessing of the families of the earth confined to one Seed, Isaac; Sarah disappears to make way for Rebecca, the church in figure; The work of the Holy Ghost; Abraham's finished course; Isaac heir of all; Esau and Jacob: their character and spring of conduct. God's new revelation to Isaac; Isaac's personal walk as to faith; Esau's ways and thoughts governed by present enjoyment. Jacob as heir of the promises he values, but uses evil means to secure (Jacob's history now begins. \*In general, Abraham is the root of all promise and the picture of the life of faith: Isaac, of the heavenly man, who receives the church; and Jacob, of Israel, heir of the promises according to the flesh.). Jacob's wanderings, a picture of Israel watched over but an outcast. Jacob's two wives —the Gentiles (Rachel) and Israel (Leah); The deceiver deceived, but preserved according to God's promise; The dealings of God with a soul who does not walk with Him. The apostate world in power; the heirs of promise as pilgrims on the earth (The apostate world establishes itself in power, while the heirs of promise are still poor pilgrims up on the earth. This last is a distinct point of revelation.). Repentance and humiliation bring blessing through the once-rejected One; Joseph revealed to his brethren in glory and grace; God's children and the world; Israel blessed in grace in connection with a risen Saviour (One cannot fail to see in the history of Joseph one of the most remarkable types of the Lord Jesus, and that, in many details of the ways of God in regard to the Jews and Gentiles. \* This is the subject of Romans 11: 28-33. In verse 31 read "even so have these not now believed in your mercy that they also might be objects of mercy." They had forfeited the promises, and take them now on no higher ground than a Gentile; that is, pure mercy.). Joseph as heir in Canaan; The pledge of Israel's re-establishment in the land; God's patience with evil; The difference between the prophetic blessings of Jacob and Moses; The moral character and failure of Israel, and the purposes of God; Salvation will come with the true Joseph; Deliverance and blessing through Christ as once separated and now the heavenly glorified Man (....but salvation from Jehovah Elohim. Thereon deliverance and blessing for Israel; and finally (what we have already seen as the double character of Christ —separated from His brethren\*, and then glorified) Joseph and Benjamin present Him to us as the heavenly glorified Man to whom all is entrusted, and the all-conquering Lord on the earth. \*Joseph is so characterized in Deuteronomy also.); Israel's past and future history in Jacob's prophetic blessing; The fear of God shown in Joseph the true basis of power and blessing.

(We will return to Darby's Synopsis from time to time in our reflections.)

3.

(From the earlier Bible Reflections. I was tempted to add additional examples from the ANE Texts but decided against it. What is here given adequately gives us details enough of the age of the patriarchs and the life and times of the Bible characters from Noah to Abraham to Moses. mjm.)

(I will depend on the Ancient Near East, edited by J.B. Pritchard; vol. 1, an Anthology of Texts and Pictures, relating to the Old Testament, © 1950, 1953 and 1954 by Princeton University Press in two volumes; abridged in 1958, and 6th reprint in 1973, which I am consulting. I also compare with Rogers' works on Babylonia and Clay's books on Babel as they relate to the Old Testament Pentateuch; and of course the others as Jastrow, Sayce, Delitzsch, Budge, Lutz, Smith, and many others, as well as the newer works and institutions and societies.)

The age from Noah to Abraham, as we reflected on in Genesis, developed in the nations along with many other things, ways of managing people in various social context in various cultural idiosyncrasies, one after this or that manner. Certain nations developed into kingdoms and empires, and certain customs and traditions became more universal in the progression of civilization; these were considered in Genesis in the dispensation of the Sons of Noah concerning the Gentiles or the Nations. In the time of Abraham the spread of the Mesopotamian power and culture spread to Canaan, reaching the Egyptian Empire, reemerging again, spreading north into Canaan between the Great Sea and Jordan River, as it had southward following the Nile River into Africa or the Land of Cush. Compared to much later times, thousands of years later, these kingdoms and empires were simple and primitive. Abraham encountered local or regional pharaohs and kings, from Ur of the Chaldees or Babylonians, to Hebron of the Canaanites to Egypt. We read of his encounter with Amraphel King of Shinar, of King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim or Nations; these were confederated in alliance against the kingdoms of Canaan and south Dead Sea, after these Canaan kingdoms rebelled and refused their rule or subjugation as tributary to the Mesopotamians. We see by this the interactions and national progress of this period and locale of the ancient world concerning which the Bible takes notice. Therefore it is fitting to cite or garnish from some of the remains that are now in our possessions which compares and relates with the Sacred Text; since it was only several hundred years ago, from the Renaissance and Reformation to the Modern Age of Reason and Criticism, that these Biblical generations and stories were denied and treated as fiction.

Pre-Hammurabic Codes and Laws: The Sumerian and Acadian literature in the translated cuneiform texts have given us a long lists of legal codes indicative of human behavior and interactions. The religious associations in polytheism and idolatry permeated all the ancient laws from Noah to Abraham but was slowly disconnecting from a theistic or polytheistic moral basis, and gradually moving towards a philosophical morals and ethics of human living. The legal precepts came about as man had need or desire to govern or be governed by known and established authoritative laws and rules. So the words of the gods and idols gave way to that of the kings and lords of the nations.

Such we find in abundance of texts. But we may give an example of laws and legal codes and rules in Mesopotamia in the Laws of Eshnunna translated by Goetze in Pritchard's work, vol. 1, the Legal Texts; excavated near Baghdad, Iraq, and found in the Pre-Hammurabi layers: it lists standards for crop prices;

rate of monetary exchanges; wages for hired help or vehicles and vessels; of wagons and boats; fines for loss of properties; penalty for commercial crimes; relations between employers and employees; relations and rules for slaves and masters; marriages and dowries or bridal-fees or deposits or pledges; loans and credits, payments and interests; debts and compensations; female slaves and woman's status; homes and lands; rape and fornication; adultery and death-penalty; contracts and deeds; captivity and freedom; children and family; thefts and restitution; crime and punishment; injuries or wrongs and retaliation and vengeance; poverty and wealth; receiving and keeping of stolen goods; Eshnunna's rights and authority; temple-slaves and prostitutes; deaths by river and water and impalement; of oxen and donkeys and dogs; of polygamy and spousal neglect; and other such things. In all the Laws of Eshnunna come to some 100, about a third of the Laws of Hammurabi, and about 1/6th of Moses.)

((From: Light on the Old Testament from Babel; by Albert Tobias Clay, Ph.D., 1866-1925. Philadelphia, Sunday School Times Company; (Assistant Professor of Semitic Philology and Archaeology; and Assistant Curator of the Babylonian Section, Department of Archaeology, University of Pennsylvania.)

### Introductory Remarks

Why is there such an intelligent interest displayed in these days in Oriental excavations? Why are such immense funds expended, and such sacrificing efforts put forth, in digging up the ruin-hills of the past to find perchance the remains of a wall, an inscribed object, or a potsherd? Why does archaeology, or the study of the material remains of ancient times, possess a charm for so many? And why do people delight in having opened up vistas of the past through the discoveries of what is left of bygone civilizations?

A desire to have more knowledge concerning biblical matters has been responsible, in most instances, for the work of opening up the mounds which cover the remains of ancient activities. It was felt that the Babylonians, Assyrians, Egyptians, and other nations, having thrived in the days of Israel, and having come into close relation with the Hebrews, should have left that which would throw light upon the Old Testament. Broader questions, such as the interdependence of national ideas and customs, were scarcely thought of. The question uppermost in importance was whether points of contact could be found, and the Bible verified; and every scholar who has worked upon material from which there was a possibility that such revelations might come forth, has longingly searched for the desired data. And when we glance over the trophies gained by sacrifice, industry, patience, and skill, we must exclaim: What a change has been wrought within a few decades by the explorer, the excavator, the archeologist, and the philologist!

Not many years ago little was known of extra-biblical history of the age prior to the days of Greece and Rome. The conception of these times was largely based upon the Old Testament and the uncertain myths and legends which have been preserved by the Greeks and Romans. These furnished all the knowledge which we possessed of the early history of man. But now we have original sources. The resurrection of ancient cities, and the decipherment and interpretation of that which has been unearthed, has enabled us not only to reconstruct ancient history, as well as the background for the Old Testament, but to illustrate, elucidate, substantiate, and corroborate many of the narratives of the early Scriptures. This, in truth, is one of the greatest achievements of the last century.

The right interpretation of the Old Testament, of course, is the greatest service rendered by the monuments, but the average Bible student has regarded the confirmation of the Scriptures as being,

perhaps, of greater importance. Corroborative evidence of a contemporaneous character has been in the highest degree welcome, especially because of the declarations made by the skeptic or by the destructive critic. Immense results in this line have been achieved. Episodes which have been affirmed to belong wholly to the realm of fiction, or which have been regarded as mythical or legendary in character, are now proved to be historical, beyond doubt. Many theories, even those put forth by careful and conservative students have been modified, and many supposed inconsistencies have been satisfactorily explained. Some theories growing out of alleged results achieved by certain scholars, being no longer tenable because of their ephemeral character, have completely disappeared. In short, while some scholars have endeavored to show portions of the Old Testament wholly fictitious, many of their theories, by the help of archeology and philology, can now be shown to be wholly fallacious. On the other hand, there has been much grasping after verifications by some which, in many cases, have turned out to be illusory; and as a result, their supposed confirmations, having been popularized and widely circulated, have done more harm than good.

There is scarcely a period of Old Testament history that has not received some light through these researches. It is as though additional chronicles of the kings of Israel and Judah have been found. The bare outlines of ancient history preserved in the Old Testament are clothed in such a way as to offer pictures realistic in the extreme. Episodes, passages, words, receive new meanings. Acquaintance with the religious institutions of the nations with whom Israel came in contact has offered a better understanding of Israel's religion; and incidentally many questions, as, for example, their besetting sin—prone to idolatry—receive new light. In short, the study of the life and customs of these foreign peoples shows certain influences that were felt in Israel; and with this increased knowledge we naturally gain a more intelligent understanding of the Old Testament.

While these researches have caused many difficulties to vanish, the fact must not be lost sight of that they have given rise to new problems. While, also, much contemporary evidence has been produced which corroborates the historical character of portions of the Old Testament, certain discoveries have given a totally different conception of other portions, forcing us to lay aside a number of antiquated views, and to reconstruct our ideas on many important questions. Old interpretations which have been copied or revised by a succession of commentators, and have been handed down from century to century, disappear; and that which approaches nearer to the truth becomes known. This increased light is, of course, heartily welcomed by the biblical student, and is regarded as being of inestimable value, as it makes possible a better understanding of the Scriptures.

Perhaps the most fascinating feature of the results gained through these studies is the retrospective glances afforded into the early doings of man. While we are disappointed in not being able to reach still nearer the primitive beginnings, our knowledge of the history of man has been projected backward several thousand years and is attended by many surprises. We find that cultured peoples antedated Israel by millenniums; and that instead of Abraham's descendants belonging to the dawn of history, they lived in the late pre-Christian period. Instead of Israel being an all-powerful nation of antiquity, we find that, with the exception of the time in the days of David and Solomon when the borders of the nation were temporarily extended, it scarcely can be classed with such world-conquering powers as Babylonia, Assyria, Egypt, Persia, and other nations. Yet, while Israel politically is not to be compared with some of her illustrious neighbors, intellectually and spiritually the nation is found to stand in a unique position.

Another important result is the new historical geography which has been reconstructed, with its thousands of additional data. Hundreds of important points have been located definitely, whose provenience previously could only be surmised, or for which no reasonable position could be assigned. As a result, the number of places and rivers in the Old Testament concerning which nothing is known at

the present time is comparatively small. By our knowledge of the nations surrounding Israel, its historical setting is worked out in a remarkable way. The improved perspective for many of the episodes gives them a totally different aspect. Peoples of whom we have had little or no knowledge are again introduced into the galaxy of nations. We become familiar with their language, their religious institutions, their local habitations, their conquests, and even their every-day life. Personalities loom up among their leaders which appear to be equal in greatness with those familiar to us in modern history.

One of the most important results obtained is the knowledge that Israel enjoyed—in common with other peoples—certain social, political, and religious institutions, as well as rites and customs. This knowledge, at first thought, is disturbing to some, especially when told that that which has been regarded as peculiarly Hebraic in character had its origin in antiquity. To cite a single example, circumcision was practiced long before the patriarchs. Professor W. Max Muller has recently ascertained that the Egyptians circumcised at least 2500 B. C

After some reflection, this truth, instead of causing apprehension, enables us to understand how it was possible for the leaders of Israel to influence the people. It is impossible to imagine how unheard-of rites and ceremonies could have been introduced in Israel, even though one divinely sent advocated their practice. With some, also, it cannot be inferred that the leaders directly borrowed these rites and customs from their contemporaries, especially in view of the injunction they received: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes" (Lev. 18:3). The people were required to shun the practices of these peoples; but what shall be said concerning such customs, manners, and traditions that for centuries during the patriarchal period had gradually crept into the Hebrew life and remained with it? By making use of customs with which they were acquainted, and giving them a significance that conveyed the truth which the leaders desired Israel to have, the success attending their practice is comprehensible. This becomes clearer when we take into consideration the intellectual status of the people, and the fact that, as far as we know, there were no efforts put forth to elevate them prior to the leadership of Moses.

Chapters: The Great Antiquity Of Man; The Babylonian Creation Story; The Babylonian Deluge Story; The Tower Of Babel and The Babylonian Temple; The Fourteenth Chapter of Genesis; Babylonian Life in The Days Of Abraham; Code Of Hammurabi; Moses and Hammurabi; The Name Jahweh In Cuneiform Literature; The Amarna Letters; Babylonian Temple Records of The Second Millennium Before Christ; The Assyrian Historical Inscriptions; The Neo-Babylonian Historical Inscriptions; Babylonian Life in The Days Of Ezra and Nehemiah; With a List of (many) Illustrations.).

((Clay concludes Chapter VII as follows, and then writes Chapters 8 and 9 of which we are concerned.))

From Ur, Abram with his father proceeded to Harran, which was about 560 miles to the northwest of the city. It is situated along the banks of the Belias, a tributary of the Euphrates. The name Harran means "road" (hharranu) in Assyrian, doubtless having derived its name from being on the high-road between Syria and the Mesopotamia valley. Harran was affiliated with Ur, in so far that the tutelary deities of both cities were the same. If Terah, whom we imagine was a devotee of the god Sin, from the passage in Joshua (24:2), and because his house had been in Ur, it is not at all improbable that, feeling at home in Harran after leaving Ur, he refused to proceed further. This suggestion has been offered as a reason why Abram tarried with Terah in that city before he completed his journey to Canaan. In the

past it has been customary to draw freely from what is known as the contract literature to portray the every-day life that pulsed in the streets of ancient Babylonian cities. The discovery of the Code of Hammurabi, however, gives us in a systematic form much important information concerning the family, state, and other subjects that enables us to get even a clearer idea than heretofore of life in the age of Abraham.

#### Chapter VIII: Code of Hammurabi (Hhammurapi):

At the close of the year 1901 and the beginning of 1902, M. de Morgan, the French archeologist, who had been excavating for the past years, for his government, at the acropolis of Susa, (or "Shushan the palace," as it is referred to in the book of Esther), discovered the now famous Code of Hammurabi. It is the longest cuneiform inscription known, and perhaps the most important monument of antiquity thus far discovered in the history of excavations. It was found in three large fragments, which were readily joined together. It is cut out of a block of diorite, and stands seven feet, four inches high. At the base it is about twenty-two inches wide, and at the top just above the bas-relief it is about sixteen inches. On the uppermost part of this enormous block of stone, Hammurabi had himself depicted in bas-relief, standing before the sun-god, Shamash, who is seated on a throne. The god wears a swathed head-gear, which is adorned with horns and a flounced garment. In his hand are a staff or scepter and a ring, emblematic perhaps of authority and eternity. Rays emanate from behind his shoulder. In reverent obedience, Hammurabi stands before the god with his right hand near his face, perhaps to emphasize the fact that he is listening. His left hand is resting against his body at the waist, an attitude quite similar to his position in a relief upon a brick in the British Museum. He wears upon his head a cap with fillet, well known from the early Sumerian heads of statues found at Telloh and Nippur (see page ...). He is clothed in a long tunic, which lies in folds; it is hemmed in at the waist. Like the gods, he wears what we know as the artificially-plaited Assyrian beard. Beneath the bas-relief are sixteen parallel columns running belt-wise, beneath which five additional lines had been erased, and the stone polished. On the reverse there are twenty-eight parallel columns, containing in all about four thousand lines of a closely-written cuneiform inscription. It is possible that some king may have desired to alter certain laws; but more probable that the invader, who had carried away the stele, desired to inscribe upon it an account of its recovery from the Babylonians. It is quite probable that the stone discovered is one of many copies set up in different centers of Hammurabi's great empire. A fragment of another stele, containing a portion of the epilogue, was also found by de Morgan at Susa. The closing lines of the complete stele seem to show that it had been set up in Ebarra, the temple of Shamash, in Sippara. Another expression in the inscription seems to indicate that a similar stele stood near the statue of the god Marduk in his temple Esagila in Babylon. This, doubtless, was the original, as Babylon was the capital, and the others which were deposited in the different cities were copies.

Several fragments of tablets, now in the British Museum, which had been written for Ashurbanipal (668-626 B.C.), and which were called "The judgment of the righteousness which Hammurabi the great king set up," indicate that his scribes had copied somewhere these laws. In Babylonia also a series was known by: Ninu-ilum-sirum, "when the lofty Anu," which are the opening words of the code. Fragments of these having been published by Professor Peiser before the discovery of the stele, Professor Delitzsch inferred the existence of the code, and even styled it the "Code of Hammurabi." By the assistance of these copies, attempts have been made to restore some of the erased portions of the code. This stele was carried to Elam by some conqueror of Babylonia. In the vicinity of the place of discovery another stele, which recorded a victory by Naram-Sin, was found. A part of its inscription was also erased, and recut by Sutruk-Nankhundi (about 1200 B.C), who says that he secured this stele at Sippara, and



dedicated it to his god Shushinak at Susa. De Morgan also found a large number of Babylonian boundary-stones belonging to the Cassite period. These facts point to an invasion by the Elamites at the close of the Cassite dynasty, and make it probable that Sutruk-Nankhundi had also carried away the stele of Hammurabi. The inscription is divided into a prologue, code, and an epilogue. In the prologue, Hammurabi gives his titles, mentions the gods he worshiped, enumerates the cities over which he ruled, and in general magnifies himself by referring to the beneficent deeds which he conferred upon his people and country. Including the number of laws erased, which are estimated at about thirty-five, the code has about two hundred and eighty-two paragraphs of laws.

Contrary to the conclusions arrived at by other scholars; Professor Lyon of Harvard has shown that Hammurabi has arranged his laws in a definite and logical system. He says: "In the skillful arrangement of its material, the code has never been excelled, and it has probably never been approached." ("The Structure of the Hammurabi Code, *Journal of the American Oriental Society*, Vol. XXV, p. 254.") On some subjects but one law is given, while upon others as many as thirty. The following brief outline will afford an idea of the subject-matter treated: Witchcraft, witnesses, judges; concerning offenses involving the purity of justice, as tampering with witnesses, jury, or judge; crimes of various sorts, as theft, receiving stolen goods, kidnapping, fugitive slaves, burglary; duties of public officers in their administration; laws relating to landlords, tenants, creditors, debtors; canal and water rights, licenses, messengers, herdsmen, gardeners, slander, family relationship, marriage, divorce, desertion, breach of promise, adultery, unchastity, concubinage; rights of women, purchase money of brides, inheritance, adoption, responsibility for all kinds of assaults; fees of surgeons, branding of slaves, fees and responsibilities of builders and boatmen, hiring of boats; agricultural life, the purchase and punishment of slaves who repudiate their master, etc.

In the epilogue, Hammurabi recounts his noble deeds, and credits himself with faithfulness in administration and loyalty to the interest of the people. He charges that every ruler shall observe the laws and commandments after him. He pronounces a blessing upon those who will faithfully administer the laws; and in long-drawn-out curses, he calls upon the gods of Babylonia to destroy those who neglect and annul them, or who alter the inscription.

There is no definite information as regards the origin of the code, but many things point to the fact that earlier collections of laws were utilized by the codifier. The legal phraseology employed, the existence of the early Sumerian family laws, the fact that some of the same laws were quoted in the contract tablets of an earlier period, all point to the existence of a code or codes prior to Hammurabi. The fact should be taken into consideration that the greatest confusion must have existed in Babylonia prior to the conquest of Hammurabi because of the many petty independent states. Also Elam, having dominated a portion of the land for a long period with Rim-Sin (Arioch), the king's son, stationed at Larsa, must have influenced greatly the courts of justice and their decisions in that section of the country. The codification of laws under such conditions, or the promulgation of old but accepted judicial decisions, —sentences of judgment, as Hammurabi himself regarded them, —was surely a task of no mean proportions. The study of the code reveals the same peculiar mixtures of laws suitable for different states of society as is found in the Old Testament. In short, the code doubtless amalgamated the diverse elements of the small states, which had been handed down by the former inhabitants of the valley, the Sumerian as well as the Semitic. In the establishment of his mighty empire, which held together for centuries, this unification of laws, dispensed in regular courts of justice, doubtless was one of the most important factors in overcoming the great confusion that must have existed.

The code recognizes three grades in society: First, the *amelu*, ((Here I must add a note from T.J. Meek in Pritchard's *Texts of the ANE*, on this often used word, which appears to be used as in the Scripture's use

of adam or man: "awelum seems to be used in at least [three] senses: (1) sometimes to indicate a man of the highest class, a noble; (2) sometimes a free man of any class, high or low; and (3) occasionally a man of any class, from king to slave. I follow the ambiguity of the original and use the rather general "seignior" as employed in Italian and Spanish, to indicate any free man of standing." [I add that in reading and understanding the word identifies and defines a man in general, apart from the social relations or rank or class; our sir or mister, as the Seignor or senior, senior, only waters down the idea of a class once called lord and master.]) And which included the aristocrat, the gentleman, the free citizen, the professional man, the officer, (and) the tradesman. Secondly, the mushkenu, who was, as the term implies, the poor man, or pleb, the man of a lower rank; the freedman who had been a slave was also included. His temple offerings could be less. His fines were lower, but at the same time, in case of injury, the damages he received were also less than those of the gentry. Thirdly, the ardu, or the slave. There seem to have been a great many slaves in Babylonia at that time. Besides recognizing these three grades, the code legislated also for certain classes of men and women, professions, trades, and occupations.

It has been the custom with most peoples in a large part of the ancient as well as the modern Orient, including the Hebrews, to base a betrothal upon an agreement of the man or his parents to pay a sum of money to the father of the girl. In Babylonia this was called *terfaatu*, "bride money." This, together with the gift of the husband and her dowry, formed the marriage-portion which was given to the bride. It would hardly be right to call the money which was paid the price of the bride, as the transaction was primarily for prudential purposes. It gave her protection against ill treatment and infidelity on the part of her husband, as well as divorce. She perhaps could not get this protection in a better way. For while her husband may have made use of her money: if she returned to her father's house, she took it with her, unless she was the offending party. This made the position of woman higher than it would have been otherwise. If she died childless, her dowry was returned to her family. If she had children, the marriage portion was divided among them. In case the father of the girl rejected her suitor, double the amount of his *terfaatu* was returned. If the suitor broke his engagement, the girl's father retained the *terfaatu*. If he had been slandered by a rival, the latter could not marry the woman. It seems that the betrothal took place when the parties were young; and the engagements were usually made by the parents. If the father died before all the sons were married, prior to the distribution of the estate, the *terfaatu* for those not having wives was first deducted.

In the marriage contracts, which were necessary to make the marriage legal, it is not unusual to find conditions,—such as the bride being required to wait upon her mother-in-law, or even upon another wife; or certain conditions relative to the disposition of property given by her father; or in case the man broke his agreement and took a second wife, that she could secure a divorce.

Concubinage was indulged in, especially where the first wife was childless, and she had not given her husband a slave-maid, in order that he might have children. The concubine could not place herself on equality with the wife, although she was a free woman, and lived in the same house. If she became insolent she could be reduced to slavery, but could not be sold if she had borne children. After the man's death, she had the usufruct [legal-usage] of house and garden to raise her children. When they came into possession of their inheritance, she received a child's portion, after which she could again marry. If the man recognized the concubine's children as his own, at his death his estate was equally shared by the children of both, with preference, however, of choice to the wife's children. If he had not recognized them as his own, they received nothing, but gained their freedom.

The wife received, at her husband's death, her marriage portion and anything deeded to her by her husband during life. If he had not made her a gift, she received a son's share. At her death, what she

possessed was divided among her children. After her husband's death, the children could not force her to leave her home; but, if she desired to marry again, she could take along her marriage portion. At her death, this was shared by the children from both marriages. A widow with young children could only marry with the consent of the judge. An inventory was made of the former husband's property, which was then entrusted to the couple for the children. Not a utensil could be sold. The buyer of an article lost it, and the price paid for it.

According to the Sumerian laws, which are frequently found quoted in the contracts of this age, a man could divorce his wife by paying her one half-mina. These laws doubtless belonged to an earlier age. The code provided that if a man divorced a wife, whether a concubine or votary, if she had borne him children, her marriage-portion was to be given to her, besides the necessities of life, to bring up her children. After they were grown up, they were compelled to give the mother a son's share. She was then free to marry again. In case she had not borne children, she received back her dowry including the bride-price. In case there was no bride-price, she received one mina of silver if the man belonged to the gentry; but if a commoner, one-third of a mina. A woman who had lived properly could divorce her husband who had been faithless, in which case she returned to her father's house with her dowry. In the case of a worthless woman, the code provides for her divorce without any provision. The husband could marry again, and degrade her as a slave. If she had been unfaithful, she could be drowned. Disease offered no grounds for divorce. The man, however, could marry a second wife, but was compelled to maintain, in his home, his invalid wife as long as she lived. If she preferred to return to her father's house, her dowry was returned to her.

The code legislated concerning desertion. If a man was taken captive in war, having provided for his wife's maintenance during his absence, and she entered another man's house, she was condemned to death as an adulteress. If he had not provided for her, and she had borne the other man children, on the return of her husband she was compelled to return to him, but the children remained with their father. If the desertion was voluntary, and he had not provided for his wife, on his return he could not reclaim her.

The father, while he had no control over the life and death of his child, could treat him as a chattel, and pledge for a debt. In four years the child became free. For disobedience, in the old Sumerian law, a father could brand a son and sell him as a slave; or, according to the code, his hands could be cut off. If the father desired to favor one of his children, this could only be done while he was living, and by contract. After the father's death, the law of inheritance fixed the child's share. To cut off a child from sonship, it was necessary to make charges of wrong-doing before a judge. Only after the second offense, and for a serious misdemeanor, could he be disinherited. If an adopted child of a votary or palace favorite repudiated his foster parents, his tongue should be cut out; and if he ran away, his eyes were to be put out, for his ingratitude.

A number of the laws refer to the adoption of children. A great many adoption contracts belonging to this time are known. If a child that had been adopted discovered its parents, and desired to return to them, this could be done, provided a handicraft had not been taught, nor he had been considered a son, or had not been adopted by one belonging to the court. If a man desired to disinherit a foster-child, he could do so by paying it one third of a child's share. A great many contracts show that children were adopted by aged people that they might care for them in their old age.

A great many laws in the code bear upon slavery; considered in connection with the many contracts and documents dealing with slaves, these give very satisfactory knowledge concerning this class of social beings. The slave was treated like a piece of property. He could be sold or pledged. If he received injury

at the hands of another, compensation for the same was paid to the owner. For insolence he could be branded, or tattooed; but his master could not put him to death. If agreeable to his master, he could engage in business and acquire wealth. With this he could buy his freedom. He could marry, and live in a house of his own, by his master's consent. If he married a slave girl, the law permitted the owner to regard his children and property as his own. If he married a free woman, the master had no claim upon the children or property. At the slave's death, the property was divided between the wife and himself. Her children were free. A slave could become a concubine. At the death of her master, she gained her freedom. The law of adoption enabled him to adopt their children, when they could become his heirs. In case he had no other children, these would have first choice in the distribution of his property. As Sarah gave Hagar to Abraham, the Babylonian wife could give a slave girl to her husband for wife. The woman, however, retained the right to punish her in case of insolence. If she had not borne children, she could sell her as a slave. If she had borne children, the wife could not send her away, but could put a slave mark upon her, and reckon her with the slaves. The story of Hagar was in strict accord with Babylonian custom, except the sending of her away.

Provision was made also with reference to disease when a slave was sold. In case the buyer detected any weakness or disease within a month after the purchase, the owner could be compelled to redeem the slave. In the case of a runaway slave, the captor was compelled to return him to his master, when he received two shekels. The death penalty was the punishment for the captor who retained or harbored the slave. A great many of the slaves were the captives of military expeditions, and, for a certain period, certain obligations were due the state on the part of those who received them. Freeman could also be enslaved to settle unsatisfied obligations.

The code makes us familiar with a class of votaries. They were, however, altogether different from the prostitutes dedicated to the goddess Ishtar at Erech. Some seem to have been women of means, and were highly respected. Their vow included virginity. They lived in a convent, or bride-chamber. On taking the vow, they usually received a dowry, as the bride of the god. It was possible for them to leave the convent and marry, but they must remain virgins. If her husband insisted upon having children, she was required to give him a maid, in which case he could not take a concubine. If she refused, he could take one; but she could not rank on the same equality with the votary. In case the concubine bore children, and placed herself on equality with the votary, the latter could brand her, and reckon her as a slave. If she had not borne children, she could be sold for insolence. If the votary broke her vow, and bore children, she had no legal right to their possession. They could be adopted by others.

Votaries seemed to have engaged in business relations with others. They were, however, not permitted, on pain of death by burning, to keep a beer shop or even enter one. At a father's death, the votary was entitled to one-third of a son's share. Her estate could be managed by her brothers, but in case dissatisfaction arose she could appoint a steward to look after her affairs. In the event of her death, her property reverted to her brothers. If the father had made a deed of gift, she could dispose of it as she desired. There was a class of votaries dedicated to the god Marduk, at Babylon, who enjoyed the privilege of disposing of their property at death as they saw fit. It seems the wine shops were usually kept by women, for whom the code had especial legislation. The measure for drink was to be the same as for corn. In case she overcharged her customers, they could throw her into the water. If she did not inform the authorities in case she overheard treasonable conspiracy in her shop, the penalty was death.

For surgery and the practice of medicine, there was special legislation. If the physician cured a broken limb, or healed a diseased bowel, his fee from the gentry was fixed at five shekels; from the commoner, three; and from the master of the slave treated, two. As in later periods, magic and medicine were doubtless intimately connected with each other. Decoctions of various kinds were employed in

connection with the repertory of incantations and exorcism. Whether the aid of one who possessed priestly functions to conduct this part was necessary, is not known. In order to discourage the surgeon from making rash operations, and overcharging his patients, severe penalties were fixed in case of unsuccessful operations; and for successful ones the fees were regulated. For an operation upon the upper class, the surgeon received ten shekels; the lower class, five; and a slave, two. If the patient died, the surgeon's hands were cut off. In the case of a slave, he had to replace him with one of equal value. If the eye of a slave was lost, the owner received half the price of the slave. The veterinary surgeon was already recognized as being in a distinct class. If his operations were successful, his fee was one-sixth of a shekel. If the animal died, he was compelled to pay one-sixth of the value.

Similar legislation was enacted for builders. For a completed house, he was paid at the rate of two shekels per sar of house. The punishment for his bad workmanship, in case the house fell down, was the death penalty if the owner was killed. If a son of the owner was killed, one of his own sons was put to death. A slave had to be replaced by another and the loss of goods he had to make good. Further, he was compelled to rebuild the house at his own expense. The boat-builder was paid at the rate of two shekels, per gur in the boat. His work was guaranteed for one year. In case it did not prove trustworthy, and the boat suffered injury, he was compelled to repair it, or replace it. If a man hired a boat, and it was lost or injured, he had to make good the loss. If the owner hired a boatman, his wages were fixed at six gur per year. If the boat suffered injury through his carelessness, he made good the loss. If the ship grounded, and he refloated it, he had to pay the owner one-half its price. If a boat was sunk at anchor by another, the owner made an affidavit regarding his loss, which was refunded by the one who had done the damage.

The office of judge seems to have occupied a position relatively the same as in these days. His pronounced decision, however, was to be irrevocable. In case he altered it, he was to pay twelvefold the penalty of the judgment, and be publicly expelled from his seat. Thereafter he could not even sit with the judges at a trial. A defendant in a serious case was granted six months if necessary to produce his witnesses. Tampering with witnesses was penalized heavily. If the witnesses testified falsely, and the judgment involved the death penalty, he was killed. The oath figured prominently in the code, and in the contracts that have been deciphered. Considerable importance in this age was attached to it in the purgation of charges, and claims for injury. It seems to have been administered at particular places, e.g., at the Shasharti of Shamash in Sippara, or before the sculptured dragon on the door of the temple of Marduk at Babylon. The gods invoked in the oath were the patron deities of the city; at Sippara, for example, Shamash, Ai, and Marduk were invoked; at Nippur, Bel, Ninib, and Nusku. In many of the documents, the name of the king was invoked with the gods. It usually follows the names of the gods. The decision was generally drawn up by the scribe, who gave the names of the witnesses and the judge. These documents usually contain the seal impressions of some of the witnesses and the judge. If the decision in a criminal case was unfavorable to the prosecutor, and it involved the death penalty, he himself was killed. For a false accusation of slander, he was branded, and generally he was required to pay the penalty that would have been exacted from the accused if he had been successful in gaining the suit.

The death penalty seems to have been inflicted for a great many offenses; at least the code requires it as the punishment. But whether the judges generally inflicted the extreme penalty, cannot be ascertained. Considering that the judges had legislative power, the code could not be regarded as much more severe than some codes of the Christian era. It was inflicted for witchcraft, bearing false witness in a capital trial, housebreaking, highway robbery, adultery, neglect of duties on the part of certain officers, criminal negligence on the part of a builder, permitting conspiracy in a beer shop, for theft at a fire, for desertion on the part of a woman, for kidnapping a child, and harboring a runaway slave. In

many cases the kind of death is not stated; but in others it is. Drowning is mentioned for a woman caught in adultery, unless her husband appeals to the king in her behalf; impalement for a woman who had her husband killed for the sake of another; burning for incest with his mother or stepmother after the father's death.

Corporal mutilation or punishment was freely indulged in. The *lex talionis*, eye for eye, tooth for tooth, the cutting off the hand for striking a father, or for unlawful surgery; the branding of the slave on the forehead of an individual for slandering a votary, are mentioned in the code. On the death of a child, the wet-nurse's breasts were cut off if it was learned that she had suckled another child at the same time. For grossly assaulting a superior, scourging was the penalty. Sixty lashes with an ox-hide whip were publicly administered. If the offender was a slave, he had his ear cut off. For an assault upon an equal the penalty was one mina of silver; if upon a plebeian, one half-mina. If a man struck a free woman who was pregnant, resulting in a miscarriage, he was compelled to pay ten shekels; if he assaulted a daughter of a plebeian, five shekels; and if a man's maid, two. If the woman died, and she was a free woman, his own daughter was killed; but if a plebeian, one half-mina of silver; and if a maid, one-third. If the slave brander removed the marks of a slave without the owner's consent, his hands were cut off. If a man had deceived the brander concerning the slave, he was put to death; the brander, on swearing that he did not do it knowingly, was permitted to go free.

A man could give his wife, son, daughter, or slave to work off a debt; but in the fourth year, he or she could gain freedom. A creditor could sell a slave he held as a pledge, providing, if it was a female, that she had not borne children for her master; in which case it devolved upon him to redeem her. If while in service a free-born hostage died from ill treatment, the creditor's son was put to death. If a man contracted a debt before marriage, the creditor could not take his wife for it. The same applied to the woman's debts before marriage. After their marriage, together they were responsible for debts contracted.

In the code the duties of those having the use of government lands is clearly defined. There are a great many laws relating to farming, the hire of laborers, oxen, cows, wagons, and the regulation of hire and wages, the grazing of flocks, the renting and cultivation of fields, and of damages through carelessness.

The every-day life of the Babylonian in Abraham's day can be understood in no better way at the present time, than by a careful study of the Hammurabi Code as well as the legal documents of that period. (For the text, transliteration, translation in English, glossary and sign list of the Hammurabi Code, see Professor R. F. Harper's excellent publication, *The Code of Hammurabi*.) To the biblical student the study of the code is especially interesting as it throws light upon customs among the patriarchs, for example on Abraham seeking a wife for his son (Gen. 24:4), the possession of Machpelah Cave being placed on a legal basis (Gen. 23:14-20), or Rachel giving her handmaid Bilhah to Jacob for wife (Gen. 30:1-4) as well as the story of Hagar (Gen. 16:1, 2).

'In his "Babylonian and Assyrian Laws, Contracts and Letters," the Rev. C. H. W. John of Cambridge discusses at length the contracts and letters of this period which have been published by Strassmaier, Meissner, Pinches, King and others, as well as give a complete translation of the Code of Hammurabi. Recently two volumes by Drs. Frederick and Ranke on the Contract literature of this age appeared. The latter is in the series, *Babylonian Expedition of the University of Pennsylvania*, Vol. VI., and Part 1. It will be followed by Part 2, by Dr. Arno Poebel. An immense literature on the code has sprung into existence since its discovery. It was first translated and published by Father Scheil. Translations by Doctors

Winckler, Johns, Pinches, and R. F. Harper followed. As there remains much that is obscure in the code, for years to come it will form the basis of studies on the part of scholars.

## Chapter IX: Moses and Hammurabi

Some scholars have indulged in extravagant statements with reference to the possibility of a code of laws having been promulgated as early as Moses. Such questions will no longer be raised, but another, now uppermost in the minds of some scholars, is, whether the Mosaic code is dependent upon the Hammurabi. It seems reasonable to assume that the Israelitish Code is based on precedent, the same as the Babylonian, but exactly what indebtedness there is due to the Babylonian, if any, or to general Semitic law, will be a question long debated by investigators. Inasmuch, however, as Abraham's ancestral home was in Babylonia, and as Hammurabi was suzerain over Amurru (which included Palestine), it would be quite natural to suppose that the latter established his laws in that land as well as in Babylonia; in which case, later Palestinian laws would probably show such influence. But nothing is known at the present which proves that this was done.

Laws in the two codes have been pointed out as being strictly parallel. Others treat of the same subjects, having penalties which are quite similar. Besides, the study of one code throws light upon the other. In consideration of these facts it is natural and reasonable to suppose that Israel's code owes some indebtedness to the Babylonian. If such should eventually be proved to be true it would in no wise detract from the Israelitish code. But contrary to what has been declared, this does not seem to be the case. The spirit underlying the Oriental *lex talionis*, which has existed in that region for millenniums, and prevails even at the present day, is in both codes. Also certain laws arising from common customs, peculiar to that entire district, might be pointed out. But beyond these the similarities can reasonably be explained as coincidences which are due to the existence of similar conditions. For the sake of comparison, some of those which are strikingly similar or are parallel in the Hammurabi and Mosaic laws follow: [7, 8, 14, 21, 57, 117, 125, 127, 155, 157, 195-200, 206, 209, 245, 250, and 251.]

There are other laws among the two hundred and eighty-two (282) of the Babylonian code which are paralleled by laws of the Mosaic period, but these appear to be the most striking and noteworthy. [Exod. 22:1; Exod. 21:16; Exodus 22:2-4; Exod. 22:5; Exod. 21:7; Exod. 22:12; Lev. 20:10; Leviticus 20:12; Lev. 20:11; Exodus 21:15; Exodus 21:24, 25; Leviticus 24:20; Deuteronomy 19:21; Matthew 5:38, etc.; Exod. 21: 26, 27; Exodus 21:18; Exodus 21:12, 13; Exodus 21:22-25; Exodus 21: 28; Exodus 21:29; Exodus 21:32; etc.] I may here express that Clay's summary and synopsis of the Hammurabic Code leaves little to be desired by my hand; I have carefully compared his treatment of the Stone Monument as fair and clear. It may be added these words however: The Hammurabic code is more advance and developed from earlier codes though it covers most of the older rules and precepts. In Pritchard's *Texts of the Laws* reflect or compares with those in Moses' Books: In Deuteronomy chapters 5, 19, 22, 24, 21, 15, 27. Exodus chapters: 23, 20, 22, 21. Leviticus chapters: 19, 18, 20, 24. Numbers chapters: 5. References could be given in Genesis and in Ruth, as well as in other passages.]

Not a few scholars, in discussing the question of the dependence of the Israelitic (Mosaic) code upon the Babylonian, seem to think that the Hebrew code is indebted to the older. Some see similarity in the phraseology, besides in the thought embodied in the code. Others maintain that the origin of both is to be found in Arabia, either because they hold that the original home of the Semites is to be found in that land, or because of the influence of Jethro the Kenite father-in-law of Moses (see Exodus 18:14-27); and the fact that it is probable that the kings of the Hammurabi dynasty were Arabian.

If the laws which have been pointed out as being similar are carefully considered from a commonsense point of view in connection with the entire code, the only conclusion that can be reached is that the similarity of those laws must be ascribed to similar conditions which would give rise to them no matter how far the one people was removed from the influence of the other, except as indicated before, those laws which were influenced by the barbarous law of retaliation or Oriental law in general. To give a single illustration: when an African or a North American Indian owns a vicious animal and knows its habits, and does not restrain it from doing violence, the only penalty thought of is that he shall be accounted responsible for any damages done. Where slavery exists, or where one may become enslaved for a debt, similar laws may be expected. The same is true of the laws of chastity and of the family, or the relations of one member of a family to another. Such to a great extent are not confined to civilized peoples. Moreover, similar customs will give rise to similar laws, as human nature is the same everywhere. The phraseological and philological arguments that have been advanced seem to have less in them. Also, we have no evidence from the Old Testament that Jethro taught Moses a single precept. His advice as regards the administering of law cannot be construed as such. That Arabia is the original seat of the Semites, or that it is the home of the kings of the first dynasty of Babylon, are theories held by some, for which there is no proof. In short, dependence upon the Babylonian code, or even a common origin for both, cannot be proved at the present, and from the light at hand it does not seem plausible.

Between the Mosaic and the Hammurabi codes there is an exceedingly wide gulf. If for no other reason, the responsibility of the individual for his own deeds, whereby the son is not punished for his father's deeds, or the father for those of the son's, gives superiority to the Hebrew code. There are some humanitarian considerations in the Babylonian, as for instance the provisions for an invalid wife, or an enraged father who wishes to disinherit a son; but if the codes, even from this point of view, were compared, it will be found that the Mosaic is not wanting. The Hebrew also in almost every respect religiously and ethically is far superior to the Babylonian. The gods are prominently mentioned in the prologue and epilogue of the latter but play no role in the code itself. Pure and simple external conformity to the law is all that is required. Inasmuch as Hammurabi is known to have been religiously inclined, it may be unfair to judge the code from this point of view; as it deals with civil law, and he may have intentionally omitted the religious element. There is not, however, even a semblance of a law in the Babylonian against covetousness and selfishness.

The fundamental principle of the Israelitish command: "Be ye holy, for I am holy," on the other hand has an inward emphasis which makes its impress upon all actions. "Thou shalt love thy neighbor as thyself," as well as purification and devotion to God, is the keynote of the Mosaic law. It was God's commandment that the Israelite was required to obey. Cursed was he that fulfilled not the words of the law to do them. This especially was the spirit of the prophets. This is totally foreign to the Babylonian code.))

4.

(From Bible Reflections. mjm.)

We have completed the Book of Genesis that Great Thump of the Divine Hand of the Old Testament revelation. Before we rethink and reconsider the whole book, we may notice some more points on the Patriarchal Age, and especially of Jacob-Israel. The customs of the nations continued to develop and to



change during that age and more so among the civilized or more advanced peoples. From Mesopotamia to Canaan to Egypt and Arabia the Bible pictures glimpses and windows into the life and times of patriarchs as God moved with them. The ancient ways of those nations show the ways and practices that evolved into more fixed customs and the culture encompassing them. God shows Himself as El Shaddai though it is Jehovah and Elohim ever with His people in all their travels as pilgrims. The promises begun in Abraham and enlarged in Isaac become magnified in Israel. God both as Allah and Allah forms His people into great companies and nations, and He led them about as a Stranger with them in the creation of His own hands. He appears to them at different times in person but more often in dreams or visions as He deemed best. Man is always on His heart and our condition ever before His eyes among all peoples. Ishmael of Abraham and Esau of Isaac would form another branch of the Semitic Hebrews, and the mixture of Canaan and Egypt permeated to various degrees. The root of the divine tree in human history was spreading deep and far, always manifesting God's wondrous hidden mystery of creation and His judgment and salvation. The glory of His Person, filled with grace and truth, righteousness and mercy, and peace and holiness, being infinite and ever present, unfolding His ways and thoughts as He watches and relates in countless ways. In this age He is indeed the God of the Gentiles, and He is known everywhere in different degrees of truth and virtue. He keeps covenant and His steadfast word never fails but will always against all odds be made true to the nursing and deliverance of His children. Nor is the Serpent ignored as a harmless creature, but his ways of evil and wickedness exposed at every turn and in every generation.

It may be further observed concerning the human history from Jacob to Joseph the development of several details. As we have seen that Genesis begins with Mesopotamia, first the south in Eden near and east of the Garden, then moves north in Padan-aram on too Syria then moves south again to Canaan and Egypt and Arabia. Egypt had become a world power and one of the greatest nations, so that an empire was formed with various dynasties and domains. God moves with history for it is also His-story in many ways. We see Joseph posed as a crucial influence of the Egyptian custom and economy. We have a great treasury of ancient Egypt, before and after Abraham, and we understand a great deal of their culture and civilization in all the departments of living. There is great enmity between Egyptians and Hebrews, as well as Canaanites and other nations, Egypt was proud of its place and privileges over others. They have an advanced priestly system intertwined with the government. Slavery was essential to the monarchy of its king and all his subordinates. God takes little effort to dwell on the ancient cultures saves as they were connected to the patriarchs. But He does give us in Job what the ways and thoughts of the ancient Hebrews and Arabs, and by careful attention to its words both by Job and his three friends, and Elihu, and by the Lord Himself, we are instructed on human experiences and culture and ideas about mankind, and human nature, about the world, and many things concerning God. Political ideas grew out of the religious beliefs based down from generation to generation, laws developed like those of Hammurabi, divine worship was a mysterious form of idolatry, and sexual vices abounded. The doctrines of death and the after-life took great root in the Egyptians and their neighbors. These then will further develop and undergo more changes and enlarge through the human race, and God will in turn have plenty to say.

(I may now add to the above remarks these reflections on Genesis:

1.-Though Moses is not mentioned in Genesis we have discovered references to a later period of Genesis events and details that moves us forward to the Moses and the Exodus; expressions such as 'unto this day'. We see that the story and history end in Egypt with Israel awaiting deliverance, and Exodus opens with Israel's salvation by the leadership of Moses by the hand of God. The connection is clear and certain, Genesis is Moses I, and Exodus is Moses II.

2.-Genesis is the Book of Beginnings or Origins: of Creation, Generations, Sin, Death, Nations, Sacrifice, Covenants, Dispensations, Slavery, Marriage, Murder, Family, Revelation, Mystery, Antiquity, Kingdoms, Religion, Cities, Civilization, Prophecy, Birthrights, Theophany, Spiritual World, Natural World, Judgment, Salvation, Sex, Concubines, Prostitution, Incest, Vices, Homosexuality, Violence, Rape, Wars, Circumcision, Hospitality, Foot-washing, Veils, Clothes, Kidnapping, Altars, Offerings, Oblations, Worship, Songs, Music, Industry, Weapons, Arts, Crafts, Births, Funerals, Arranged Marriages, Dowry, Barter, Commerce, Treaties, Contracts, Sales, Trade, Shepherds, Farmers, Hunters, Angels, Messengers, Visitors, Giants, Heroes,00[= Patriarchs, Matriarchs, Tithes, Love, Hate, Alcohol, Drunks, Lies, Cheats, Thefts, Robbery, Ownership, Property Rights, Grace, Mercy, Charity, History, Writing, Speaking, Types, Figures, Signs, Symbols, Competing, Jealousy, Envy, Conspiracy, Priesthood, Policy, Hierarchy, Rules, Customs, Laws, Retaliation, Confederation, Alliance, Dreams, Interpretation, Deception, Pride, Arrogance, Poverty, Famine, Surplus, Futures, Investment, Deals, Bargains, Discounts, Wages, Heir, Negotiations, Crimes, Punishments, Torture, Offences, Defense, Adoption, Inheritance, Primogeniture, Criminals, Prisons, Prisoners, Faith, Hope, Promises, Trust, Travel, Blessing, Cursing, Embalming, Coffins, and thousands more.

3.-Genesis contains in its pages many seeds which will germinate and sprout as we have repeatedly pointed out in the reflections. Its seeds will grow into plants and trees, and as with this analogy and the application we give it, so too, hermeneutically the animal and human seeds, as sperms or semen (Latin-Greek for seed), conceived in the womb, the egg fertilized, the fetus forms and grows, an animal or a human is born. The Genesis Bible Seeds will likewise reach their end as designed or intended, and they will be distinct and recognized accordingly. When we reach the prophetic books of the Old Testament and then the New Testament these prophetic seeds will be plants and trees and animals and beasts. Genesis teaches in the usage of words and expressions a spiritual language, and with this comes spiritual understanding of divine mysteries to each as each has the capacity and the calling. The names of God, man, animals, places, and things are important insight to spiritual and psychological things, and psychology is a matter of the spirit, and not just of the soul. So in Genesis we have 'figures of speech' by which the style and structure of Scripture may be interpreted and understood. We have encountered many types, symbols, signs, and pictures which may not have been understood at first, but as we see in later chapters and books things become clear. Genesis chapter 1 compared with chapter 2 is a case in point; or the Fall of Man and Human Depravity as another example. Bible Grammar, Scripture Syntax, Biblical things, and Scriptural principles, and all such things will surface in each and in all as nature teaches, for even idiots make noises (as it has been said). As we learn in time that names, sayings, and terms will change as man changes. We will encounter words used as figuratively or literally, general or specific, universal or local, rhyme or reason, repeated or omitted, allegory or metaphor, substitution or illustration, proverb or parable, prophecy or history, inferences or references, types or antitypes, thesis or antithesis, correspondence or completion, fermentation or maturation, irony or sarcasm, interrogation or exclamation, quotes or declarations, idioms or peculiarities, personifications or virtualities (visions), dreams or facts, and so many other names too many to list.

## EXODUS: Chapters 1-40: Moses II:

We leave Genesis and we come to the 2<sup>nd</sup> Book of Moses, Moses Two, called Exodus from the great event of Israel's deliverance from Egypt. The Hebrews were in the habit of naming a book or scroll by its first words as we saw in Genesis= Bereshith= In the Beginning. Here we read "Now these are the names of the Sons of Israel, who came into Egypt", and the Hebrew (w'eleh sh'moth) became the name of this book, and shortened to Shemoth or Names, the Sepher Shemoth. By the time the Greek LXX translation was made it was common to refer to its theme of Exodus to identify the Second Book of Moses. As with Genesis the human author is not presented upfront, but the Book begins as a continuation of Genesis. It is a mistake to think that the 430 years of the Hebrews slavery, or Israel's bondage, occurs between Joseph and Moses. In Genesis 15 we read that the Lord foretold the seed of Abraham (Hebrews) would be pilgrims, aliens, enslaved and afflicted, and that in the 4th generation God would deliver them. The 4<sup>th</sup> generation is Moses, the 3<sup>rd</sup> is Joseph, and the 2<sup>nd</sup> is Jacob, and the 1<sup>st</sup> is Isaac, thus from Isaac to Moses. Those who have seen this have avoided the chronological error that many fell into. The generations of pilgrimage are in two parts of 215 years each, from Abram to Jacob-Israel, and from Entrance to Egypt to Israel's Exodus another 215. God is dealing with a people as one man, and the Hebrews are henceforth the Israelites. We have 40 chapters with two major divisions chapters 1-19 and 20-40; the first half before the law and the second part after the law. God continues to create and judge and save to make a land and a people and the book.

The Sons of Israel migrated to Egypt being 70 souls in 12 tribes while Joseph was then Lord of all Egypt during the years of famine. Pharaoh received them on account of God's favor towards Joseph and to Egypt. The Hebrews grew and multiplied into a mighty slave nation to the benefit of Egypt. The old enmity of the serpent's seed against the seed of the woman was ever at work, and soon the favored became despised and subjugated. The many years of slavery created in the King of Egypt fear and concern against Egypt's national interest. Egypt's pharaohs had built an empire as a mighty aggressive and expansive power so that many smaller nations and peoples hated and envied them. The powers to the east and those in the north were already encroaching on Egypt. Canaan became the bridge and doorway to Pharaoh's kingdom. The southern nations and tribes of Africa were like the Hebrews in bondage to Egypt and supplied his many needs and desires. The great river Nile was the vehicle in which Pharaoh's power was carried up and down the land. His power was always liable to insurrection and betrayal from within, and from without the emergent super-powers threatened with invasion and attacks. Human traffic and technology were being integrated in the civilizations being formed in the world. The truth of God and divine knowledge was in Egypt as elsewhere corrupted into the grossest idolatries. The world was filled with war increasing in numbers and violence in every new generation. As often happened in history the subservient population of slaves or servants, or foreigners and lower-classes, had to be watched by the ruling nation against their revolt or escape. Israel had become Egypt's slaves and lower class and posed a threat to national security, especially if they allied themselves to invaders seeking to overthrow Pharaoh's dynasty. God's interest for His people had become forgotten and distorted in the interest of Pharaoh and his administration. The stricter enslavement solution became policy to weaken the resolve and ability of the Hebrews against foreign alliance. The periodic change of weather and climate as in the great famines and droughts had to be offset by supply houses as in Joseph's day. Pharaoh's ambition and self-glory of immortalizing his name and fame on the

backs and lives of the Hebrews, and other slaves, was seen in his building constructions like the Pyramids, and in his throne or resort cities like Ramesses. Many other measures were conceived to continue the subjugated race or class in various degrees. Here Pharaoh resorts to population reduction by selective genocide by the murder of the newborn males as a form of national abortions in the interest of Egypt. The use of Egyptian midwives as an advanced developed civilized medical assistance in birthing, in order to lessen the many risks and dangers of childbearing, had become the common practice even for the Hebrews. Not only was midwifery a help to save life, but was an easy way to keep a census of the working class or potential warriors. And as it became the practice to murder the primogeniture of nobility, or contending ruling families, so now it could be used to control the increasing population of the working slave class. But as it is in every such evil the good and righteous will show defiance to such grotesque wickedness against life and nature, and they will align themselves to truth and love as they submit to God's will over human law and power, no matter how dressed or idolized. God notices this good thing in man or woman, He always in His own hidden ways will reward and bless them among every nation, people, family, and tribe in all places of the earth and through all generations. The Great River of the life and might of Egypt from which all Egypt and Pharaoh depended and worshipped was at last to be used to commit murder and genocide, and thus will become a main focus of God's judgment of a sinful wicked nation and its head.

In the midst of the darkest evil God comes in to save His people, and at a great distance His Holy Spirit must create the way and the preparation of a savior and deliverer. From the house and tribe of Levi a goodly child is born and spared from Pharaoh's abortion law, and by love and faith they hid him, nested in a little ark of reeds and placed him afloat by the River's bank, being watched by his little older sister. As Noah in the ark in the great Deluge, so too here a Hebrew Babe floats in the Nile. God always takes pleasure in the impossible things to show His providence and faithfulness. Pharaoh's daughter, against the abortion law of murder, finds compassion for the crying Hebrew baby. The baby's sister is sent for a Hebrew nurse and Pharaoh's daughter hires unknowingly the child's own mother to nurse and nurture him for her for a time. The Hebrew child returns to Pharaoh's daughter and becomes her son Moses, the Rescued One, the saved and delivered. And thus, Moses as Noah, was saved by water of judgment.

Moses was raised up in Pharaoh's palace and as one of his grandsons, schooled and disciplined as an Egyptian as was Joseph a century before. As a grown prince (now 40), he took notice of the Hebrew slaves as his kin and seeking to help them he stopped an Egyptian from beating a Hebrew by killing him, followed by mediating between two quarreling Hebrews who rejected him as a murderer and self-made prince and judge. When Pharaoh heard he sought Moses death, so in fear he escaped from Egypt to land of Midian some 200 miles east, beyond the Sinai Peninsula, near the Gulf of Aqaba. He rested by a well where the daughters of the Priest of Midian watered their flocks and he helped them. Reuel their father welcomed Moses the Egyptian prince and gave in marriage his daughter Zipporah, who birth his firstborn son Gershom (pilgrim and sojourner, foreigner and alien), and he became a shepherd of Midian. About 40 years passed (Hebrew idiom was "after many days", where days means years as we saw in many places in Genesis), a new Pharaoh on the throne, and Israel's bondage more severe. God heard and saw His people's affliction and He remembered the Patriarchal Covenant, and the prophetic promised day of deliverance after 400 years past, and He prepared to save His people from their bondage. While Moses was shepherding Jethro's flocks in the desert near Horeb, God's Mountain, the Lord's Angel appears as God in the flame of fire in the burning bush, which did not consume the bush to Moses surprise; as Moses approached the Burning Bush God stops him and orders him to take off his sandals for the ground here is holy. The God of the Hebrew Fathers, as Jehovah (YHWH), has come to deliver His people from Egypt, and save them from sorrows, and to lead them to the Promised Land (Canaan). Egypt's oppression of the children of Israel will now come to an end by means of a deliverer of

God. Moses is reluctant to accept the Divine Call, so God promises to be with him, and assures him the sign or proof of His Providence is that Israel shall worship God at Mount Horeb in Midia. Moses inquires of God's Name (Shem) for Israel's ears, to which the God of the Hebrews tells him to tell them that EHYEH (I Am Who I Am, that is, the Eternal) has sent him to them, Jehovah their God is His Eternal Name and Memorial, their God and Savior, the Covenant and Promise Keeper, to bring them to Canaan. God calls Israel and the Elders to come forth to the desert of God to sacrifice to Him, and though Pharaoh will refuse to release them God will by force free them. God will display signs and wonders, might and miracles, in judgment on Egypt. He will cause the Egyptians to treat Israel with favor and supply all their needs for the Exodus, thus to despoil the Egyptians.

Moses is sent with his rod, his shepherd's staff, which the Lord will display signs and tokens of miracles of a Serpent and Leprosy, by a mighty hand. Their refusal will be met with the water of the Nile becoming blood. Moses is reassured by the Lord's anger to have his brother Aaron as his orator and spokesman, his prophetic mouth, along with the Rod. Jethro blesses Moses return to Egypt and his people. The Lord visits Moses in Midian and bids him to return to Egypt and reminds him to perform the signs and wonders by his hand as he was instructed, although Pharaoh's heart will harden in stubborn refusal. Pharaoh is to be told that he must release Israel as God's Firstborn or the Lord will kill Pharaoh's firstborn son. Now while he was returning the Lord attempted to kill Moses because of his uncircumcised son, so Zipporah in anger circumcised his foreskin and denounced her bloody husband. The Lord bids Aaron to visit and reunite with Moses in Midia, at the Mount of God (Horeb). Moses and Aaron speak to the Elders of Israel and perform the signs in Israel's sight. The people believed and worshipped the Lord, and then Moses and Aaron request Pharaoh in the name of Israel's God to free them to go into the desert to hold a Feast. Pharaoh rejects Jehovah and refuses to release Israel. They petition Pharaoh in God's name to permit them to go 2 days into the desert to sacrifice to the Lord lest He in anger slay them. Pharaoh refuses and accuses them of insubordination, and so stiffens their labors with taskmasters and officers to lessen the supply of straw but demand the same quota of bricks. The people distraught and the officers whipped at the extreme demands of Pharaoh. The officers complain to Moses and Aaron that they have made Pharaoh to detest and distress them. Moses complains to the Lord of His ill-treatment and slowness. The Lord reveals that He as El Shaddai (God Almighty, God of Nurture and Provisions, the Nursing God of Sustenance) visited the Patriarchs of old but now as Jehovah (YHWH) has come to visit and deliver His people by force. And He established His covenant to give them the land of Canaan and pilgrimage. The Lord assures and comforts Israel of His deliverance by wondrous works and ponderous powers and executes judgment and effect salvation, to make them His People and Him to be their God, as He has promised and sworn. But the people were disheartened in anguish of spirit and cruel bondage. Moses responds to the Lord in reluctance, but the Lord insists Moses and Aaron proclaim to Israel and to Pharaoh freedom to leave Egypt.

The heads, sons, and families of Reuben are recorded; along with Simeonites and the Levites. The generations of Levites are named from Levi (died at 137) to his sons Gershon, Kohath (died at 133), and Merari; then his grandsons from these three. Kohath's son Amram (died at 137), Levi's great-grandson, married his aunt Jochebed, who birthed Aaron and Moses (Levi's great grandsons), along with other great-grandsons, like Korah. Aaron married Elisheba of Amminadab, Nahshon's sister, who bore him Nadab, Abihu, Eleazar, and Ithamar (these were Levi's great-great grandsons). Korah's 4 sons (one being Elkanah) were Levi's great-great-great grandsons). These Levitical families in their generations, brings us chronologically from Jacob or Israel in Egypt to the Exodus, some 200 years. It is clear that there are not 400 years to be fitted in the generations between Joseph and Moses. We see God entering human affairs with conditions contingent on Israel's relations to Egypt; God had begotten His firstborn and called him out of Egypt from the house of bondage. His purposes for all the world was being disclosed

as He formed new patterns and pictures to be revealed till the appointed time. What we learn of God's ways with man is often in increments of decades or centuries to bring about His promises, and He moves with His people to align them with His vision.

Moses as God to Pharaoh and Aaron as his Prophet are engaged to magnify the hearts hardness against the will of God. God must increase His judgment in severity to deliver His armies the Israelites. God is known by His judgments and deliverance. Moses is 80 and Aaron 83 and Miriam 6 or more, at the command of the Lord they are to answer Pharaoh with the sign or miracle of the Rod-Serpent, to which Pharaoh countered with his magicians making their rods turn into snakes, but God called and raised the stakes by devouring the snakes. Pharaoh's hardened heart continued as God made each hand costlier (that is, raised the stakes, not just call his bluff). The contest continued in the water of the Nile turned to blood as the first of ten plagues. All the outlets of the Nile into rivers, pools, and the like were polluted and filled with death. The nature or the properties of the water and blood is not God's concern, He wishes to picture the life of man as with Pharaoh and Egypt as death. The water is for life and the blood is life, but here not in creation but judgment before salvation. As with the Hands of God having Ten Fingers or Digits with the First Thumb establishing the type or picture, so the Water-Blood plague of Divine wrath explains the other digits to this. It is the waters of the Nile River as Egypt's fountain of life and source of living. Everything connected to the water must all be contaminated with the blood of death. This sign also the magicians were able to imitate to the satisfaction of the defiant heart. Yet the waters of the wells of the earth were not judged since they were not idolized by Egypt. A week passed in judgment. We do not know the interval between the plagues, nor the conditions existing in the execution of them by the rod and hand and voice of Moses and Aaron at God's behest. The 2<sup>nd</sup> plague of frogs swarming from the Nile and overwhelming the land people was like the 1<sup>st</sup> in that which pertains to life and death. This to the magicians by magic and enchantments replicated to the deception of stubbornness. But in time Pharaoh yielded to the Sovereign Hand and pleaded to stop the judgment; and Moses yields to his glory, and God did so. The 3<sup>rd</sup> plague of lice from the dust of the earth is like the 1<sup>st</sup> in that it pictures man's creation and curse. The magicians failed to duplicate this sign and could not but confessed that this judgment was God's Finger; yet Pharaoh's heart hardened. The 4<sup>th</sup> plague of swarms of flies was like the 1<sup>st</sup> and the others concerning human life and all that it produces in corruption. Pharaoh partially relents to permit them to sacrifice to the Lord in Egypt, but Moses insists on at least 3 days journey in the desert so not offend the Egyptians; to which he yields and promises to let them go out a little way. Moses prays, and God answered, and the flies were removed, but Pharaoh reneged and refused to release the people. The 5<sup>th</sup> plague completes the Hand of God, though a small finger, effects all Egypt's living, and as in the other plagues Israel was spared in the judgment. The plague of murrain or the disease of death which infected and killed Egypt's livestock in the open field, was to reduce Egypt to starvation in sacrifices and meals. This too could not change the heart of Pharaoh.

The 6<sup>th</sup> plague begins the Second Hand of God and works toward the second Thumb of the most severe and final judgment. The plague of ashes of the furnace polluting the air of the heavens brought boils and blains, blister and blotches, and such that appeared as leprosy in the skin. And even the magicians were plagued; yet Pharaoh remained obstinate, because on this hand God begins to harden his heart for destruction and final deliverance. The Lord as the God of the Hebrews declares Himself against Egypt but for His people, and will destroy Egypt with plagues and pestilence, revealing that Pharaoh was raised up to this end that God's power and name be known in all the earth. The 7<sup>th</sup> plague was the raining of hail stones from heaven, with thunder and fire, on all the animals outdoors and in the fields, destroying plants and crops (as flax in bloom and barley in the ear (abib). But Goshen was spared; and Pharaoh confessed his sin and wickedness and the Lord's righteous judgment, and petitions Moses to have God

stop the plague. The rains and hails and thunders ceased, but Pharaoh's heart hardened and his servants also. The Lord tells Moses He has determined to harden the hearts of Pharaoh and his servants for destruction, to display His signs and wonders to be told to the generations to come in all the earth. The 8<sup>th</sup> plague followed Pharaoh's refusal to humble himself before the Lord and release Israel, so God sent locusts over all Egypt, to cover the earth and strip the country of vegetation of every sort. At this Pharaoh's servants pleaded to him to release the Hebrews to stop the destruction. Moses and Aaron were told to go, but asked who will go out, and Moses all Hebrews will go and all that belongs to them to hold a feast to the Lord. Pharaoh permits the men to go out to serve the Lord, but the others must stay; and he drove them out of his presence. The locusts came, carried by an eastern wind, and covered all the earth that is all Egypt, and stripped the land bare. Pharaoh begs Moses to have the Lord remove the death of locusts. The Lord removed the locusts by a strong western wind that carried them to the Red Sea (Sea of Reeds, Yama Suph, Yam Suf, this is 1<sup>st</sup> occur.). But the Lord still hardened Pharaoh's stubborn heart. The 9<sup>th</sup> plague of a thick darkness over Egypt for three days, yet Goshen had light. Pharaoh tells Moses to go out with men and children, but the flocks must stay; but Moses demands animals for sacrifices and offerings, so all the cattle and flocks must also go. The Lord hardened Pharaoh's heart and he expels Moses from his presence never to return before or he will die. Moses said amen, he will not again see Pharaoh. And so we reach the 10<sup>th</sup> plague, the last sign of judgment.

The 10<sup>th</sup> plague was the death of the firstborns, and it answers to the first sign of the water and blood. This plague will force Pharaoh to force Israel out for good. Israel is told to borrow from the Egyptians silver and gold. The people are told that the Lord will go through Egypt and kill all the firstborn of Egypt of Pharaoh to his servants and his people and their cattle; but Goshen shall be spared. And Pharaoh's servants will beg Moses that Israel leave Egypt; and he left in anger. The Lord continues to harden Pharaoh, and revealed His intent to display His many wonders in Egypt; and it was so. The month of the Exodus is to be the 1<sup>st</sup>s of months called Abib (ears of barley or Barley Harvest, early spring March-April). The Congregation (Edad, Synagogue, Company) of Israel on the 10<sup>th</sup> of Abib was to take a male lamb, one year old and unblemished, from sheep or goats, for a household or households for all the souls to partake. It was to be kept till the 14<sup>th</sup> of Abib and killed by the assembly at eve, and the blood applied to the door-posts and window-frames of the house eating the Passover, roasted, not boiled, and with unleavened bread, and with bitter herbs. It must be roasted entirely, and any remains burnt up before morn. They must eat it in haste fully dressed and ready to depart for it is Jehovah's Passover. The Lord will kill all Egypt's firstborns of men and beast, and He will execute judgment against all the gods of Egypt; and He will see the sign of blood marks on the houses and pas-over them, sparing them from destruction. It shall be always celebrated in Canaan with 7 days of Unleavened Bread (he who eats leaven in this week shall be cut-off), and the 1<sup>st</sup> and 7<sup>th</sup> day must be a holy convocation, a Sabbath of rest for man and beast. The feast of Unleavened Bread is a memorial of deliverance to be observed perpetually as a changing ordinance. From the 14<sup>th</sup> to 21<sup>st</sup> of Abib shall no leaven or yeast to be found in any house in Israel. Moses and the Elders of Israel killed the Passover, and with a bunch of hyssop applied the blood to the houses. And in the future generations to tell their children that the Passover Feast is a Sacrifice of Jehovah's Passover, when He killed the Egyptians and spared Israel.

At midnight while all Israel was in their houses, the Lord killed the firstborns of Egypt of every rank, so that Pharaoh and his servants and the Egyptians awoke to death in every house. Pharaoh expelled and thrust out Israel to depart and go serve the Lord as demanded, and to leave him a blessing. The Egyptians hurried off the Hebrews assisting them in all they needed and wanted. While the dough was still unleavened they baked it, and they packed all their belongings. They despoiled the Egyptians, and they journeyed from the royal city Rameses unto Succoth, with some 600,000 (thousands is eleph (aleph) = cattle or oxen in Hebrew) men (geber) on foot, not counting children. Now Israel dwelt in

Egypt for 430 years to date of the Exodus and the Passover. The feast is a perpetual ordinance for Israel and only foreigners purchased with money and circumcised may partake, not even a visitor or Gentile pilgrim may eat, unless they first are circumcised. Every male Israelite is to be sanctified as belonging to the Lord. The feasts of unleavened bread and the Passover are to be a solemn commemoration of the Exodus, as a visual sign and ever conversation of the law of the Lord. The firstborn and firstlings will always be the Lord's in Israel, and they must be redeemed or the neck to be broken, for by might the Lord delivered them by killing all the firstborn of Egypt. This is to be a sign in the hand and frontlets between the eyes forever, since the Lord slew all the firstborn in exchange for Israel.

Israel departs Egypt and God led them by avoiding the way of the Philistines though it was nearer and a direct route lest they see war and return to Egypt, but instead they were led by the route of the wilderness near the Red Sea (Yam Suf), ready and armed. And they took the bones of Joseph with them as he made them swear. The total number of people of the Exodus is not stated, and the sense to be given to phrase the men (geber) on foot is uncertain, but on all accounts or calculations of 2-3 million souls is a safe guess; the sum of 5-6 million appear to be an exaggeration. The years of slavery by divine reparation or restitution is made at a very high cost by the severe and relentless justice of God Who does not overlook such cruel bondage. The last plague, the 10<sup>th</sup>, is connected to the Exodus and the Baptism in the Red Sea, as was the 1<sup>st</sup> plague connected to the Signs of the uplifted Serpent and the leprous hand, along with the slavery of Israel and the murder of the male children. The many rich types and figurative representations of God's ways with the world and man are beginning to be clearer and more detail. That the types are of Messiah or Christ is hard to ignore or deny and will shortly be enlarged and made more elaborate. The Rod of Moses is made of tree or wood; thus it is the Tree of the Garden, and the serpent or snake is the Devil judged; the leprous hand is sin judged and removed. But these things will unfold in their own time and way, such as the dead bones of Joseph in a coffin to be buried in Canaan.

Israel journeyed from Succoth and camped at Etham at the edge of the desert; the Lord led them by day in a pillar of cloud, and by night in a pillar of fire, hiding His Presence among His people to judge and to save. They are to turn-back (repent) and encamp (prostrate) facing Pi-hahiroth (Pi-ha-Chiroth) between Migdol (tower, watch-tower, fortress, outpost) and the Sea facing and across Baal-zephon, so that Pharaoh will say they are trapped in the desert by the sea, and Pharaoh's hard heart will pursue Israel and the Lord will get honor on him and his army, that the Egyptians know that He is the Lord. So, with 600 chariots and captains with horses and riders he pursued and caught up with Israel by the Sea. And Israel was terrified and complained against Moses that he brought them out to die and be buried in the desert, rather than let them remain slaves and die in Egypt. It must be admitted here that the exact locations of these places are all uncertain and filled with centuries of traditions and confusion. The Sea is either the Suez Canal or Gulf or the Gulf of Aqaba, and not some river of the Nile Delta, or any waters of Egyptian soil. The Westminster Historical Bible Atlas edited by Wright and Filson, with Albright's introduction, suggest by mere conjecture the upper Nile Delta near Tanis or Rameses, and Goshen and the Shur Wilderness or Desert south-east of it, but I think not. Those who find the ancient remains of the Asian or Canaanite pastoral shepherds like the Hyskos settled near and about Zagazig, with San el Hagar at the north, and down to Qantir or Pi-Rameses and Avaris, are more correct or factual. We know that Israel intended to go three days journey into the desert-wilderness, and that would allow some 50 miles give or take to distance themselves from Pharaoh's grip and presence, and sufficient lead to escape his power and pursuit. In a direct route this would allow them the time and distance to freedom. God intended something more and other for His people who must be prepared to meet great opposition and larger numbers than Pharaoh's forces. But more than this was the spiritual warfare and universal conflict that must be fought in the desert and portrayed or illustrated for them and us, both then and



thereafter. The route Israel took must also be a route that Pharaoh's chariots could take to overtake them, thus it is clear that route was a travelled trade route to cross the desert, even as it is to this date. Three days journey would take Israel to the top of the Red Sea or Gulf of Suez some 60 miles south; from the Gulf of Suez to the top of Aqaba some 130 miles across the wilderness-desert, 7-14 days trip. Night travel would be dictated by the moonlight available for a ½ month. I point out these things as we will encounter them shortly and afterwards. Baker's Compact Bible Atlas with gazetteer of 1979 shows a hypothetical trade route of a direct line from Goshen to the middle of Aqaba ( by Nuweiba, "Nuwayba'al Muzayyinah in Arabic which means 'Waters of Moses Open'), some 200 miles, then crossing through the Sea, Yam Suph (reed, weed, bulrush or papyrus; also traditionally red; much is conjectural for the ancients had little knowledge of these seas, Egyptians were familiar with the Gulf of Suez while the Canaanites and Midianites with the Gulf of Aqaba; these things in the past decades have changed greatly) or the other Red Sea called the Gulf of Aqaba, then up the coasts of Aqaba some 50 miles in Midian control. The Atlas shows the proposed sights as did the Historical Atlas, but in altered locations, and with question marks indicating the uncertainty that exist of the entire Exodus Route. Again, I notice these things to bring us to current consensus that remains, and evidences lead to Aqaba and not Suez as the Crossing site. Saint Catharine City and its famous Monastery in the Sinai Peninsula of ancient and modern Egypt is the traditional but conjectural site of the giving of the Ten Commandments in the desert. If we cross over the Aqaba on the eastern coasts we have Midian and other ancient non-Egyptian peoples and tribes, and a more conducive environment for several million migrants. Since the 17<sup>th</sup> - 18<sup>th</sup> centuries the traditional view has been held suspect, unsupported and creating confusion and questions rather than solutions; the past two centuries by explorations in land, sea, and sky have led away from the Sinai Peninsula ("The ancient Egyptians called it Mafkat, or "land of the green minerals (Turquoise)"."; also of copper and gold) to the Arabian trade routes of the ancient Midianites and Ishmaelites, as well as the modern Arabs.

Moses calmed the people and comforted their fear with promise of the salvation of the Lord (eth-yeshuath Yehowah, Yeshua or Joshua, that is Jesus), on the next day He will fight for Israel. The uplifted and outstretched rod will divide the sea and Israel will walk on dry ground. Pharaoh will pursue, and the Lord will get the honor over Pharaoh and his army. The Angel of God went to guard Israel at the back against any attack. So that all that night the Lord caused a strong east wind to dry the ground between the walls of sea. At day break the Egyptians pursued after them into the sea-bed, and the Lord saw them from the pillar of fire and cloud and drowned in the Sea, dismantling their chariot wheels in the midst, and the waters buried them all, men and horses and chariots. The Lord saved Israel and they saw the dead bodies along on the sea-shore. Israel was saved by fear and faith by the Lord and Moses His servant. This great Crossing was celebrated with the Song of Moses of Jehovah's triumph and salvation, as a Man of War He drowned Egyptian host in His wrath in the Red Sea. The miracle is poetically described in Jehovah's praise. The Egyptians, Palestine, Edom, Moab, and all Canaan will hear and tremble in great fear. The people of the Lord, saved and purchased, will be planted in Canaan, Jehovah's new dwelling-place and Adonai's new Sanctuary, for His everlasting kingdom. Miriam the prophetess and the women with timbrels and dances led in celebration and with refrain or chorus: Jehovah's victory and the horse and rider were drowned in the sea.

Moses led Israel onward from Yam Suf to the desert of Shur another three days journey or some 50 miles, and they found no water. They came to Marah (Bitter-waters) and Israel complained of thirst to the Lord against Moses. The Lord showed him a tree and he threw it into waters and it became sweet. Here the Lord made for Israel a statute and ordinance and tested them; warning them to always hear and obey the voice of God, to do right and keep His commandments, then He as the Healer will spare them from all the diseases of the Egyptians. They next came to Elim (Elimah) with 12 springs of water

and 70 palm-trees and they camped by the waters. From Elim they journeyed to desert of Sin (Midbar-Sin) between Elim and Sinai; which was on the 15<sup>th</sup> of the 2<sup>nd</sup> month, Zif, exactly one month or 4 weeks or some 28 days after the Passover. By this date we see Israel traveled in the desert from Passover and Exodus to Yam Suf Crossing to mount Horeb in Sinai, God's mountain, for one month and some 300 miles. From Goshen to the Arab's Jebel Musa of St. Catharine city and monastery is about 150 miles. Israel complained against Moses and Aaron longing for bread and meat. The Lord sent them bread from heaven to be gathered daily for 6 days, but not on the 7<sup>th</sup> day, for the 6<sup>th</sup> day shall have twice the supply. This was to test their resolve to walk in God's law or not, and to deal with their gripes and complaints. The Lord appeared in glory in cloud and spoke to Moses that Israel shall indeed eat flesh in the evening and bread in the morning as a proof of His sovereignty. At night the quails covered the camp, and at morning dew covered the ground. When the dew lifted small pellets as hoar-frost (silvery grey thin wafers with round pellets inside), and they said: What is it? (Manna?); this was the Lord's bread for them. The manna was to be gathered by need, an omer per head, a quart-gallon per person. If left overnight, it bred worms and smelled foul, it melted in the sun's heat. Twice as much was gathered to last through the Sabbath and it did not breed worms or become foul. But the Sabbath is holy, and Israel must stay in their tents and rest. Manna was white like coriander seed and tasted like honey wafers. Further a pot of an omer of it must be kept forever as a witness of the Lord's feeding them in the desert. They were to eat manna for 40 years till they entered Canaan. An omer as a dry measure was 1/10<sup>th</sup> of an Ephah; these weights and measures are related to simple standards of the body or its parts or its extension of relations, as in the cubit, shekel, or as with us the foot or feet. I pass-over any remark as some scholars who connect the evening quails and the morning dew and manna.

They moved from Midbar-Sin to Rephidim a dry waterless place, and the people complained against Moses for their thirst as they did for their hunger, so tempting or provoking god. Moses complains to God that Israel is ready to stone him, and the Lord tells him that He will stand before him on the Rock in Horeb, and he must strike Rock (as in a deathly blow) with the Rod and water will flow for the people, and he did so. The place of the Smitten Rock was called Massah (provoke by crying) and Meribah (Strife), a place of Israel's strife and testing the Lord, or unbelief. Here at Rephidim Amalek attacked Israel and Joshua is sent to fight against Amalek, but Moses will stand on the hill with the Rod of God with Aaron and Hur to support his hand along with a Stone to sit on, so that Israel prevails against Amalek. Joshua killed the Amalekites with the sword; and the Lord swore to always be at war with Amalek for all generations; and He told Moses to write (katav, first occurrence) in a book (sepher, second occurrence, first in Exodus, Gen.5:1 is the first) this as a memorial for Joshua for Amalek's destruction. Jethro, Moses' father-in-law in Midian near Rephidim and Horeb near the Mount of God, heard of God's favor to Moses and Israel and the Exodus, and he visits Moses along with Moses wife (who he had sent back because of the circumcision) Zipporah and his two sons Gershom (Alien) and Eliezer (God-my-Helper or Deliverer). Moses welcomes Jethro and relates all the wonders of the Exodus. Jethro blessed the Lord as Israel' Deliverer and the only true God of judgment; and he offered to God burnt offering and sacrifices. Aaron and the Elders also feasted with Jethro. Moses sat alone to judge the people from morn to eve and Jethro inquires why Moses did so, and Moses explains that the people inquire of God from him, and to judge between parties, and instruct them of God's statutes and laws. Jethro disapproves, and advises Moses, if God agrees, to be for God in serious (superior) cases, and those requiring special divine instructions. He suggests to Moses to share the judicial burden with able and truthful men, without bribery; in ranks of 10, and 50, and 100, and thousands to judge and rule in all general judicial cases and to reserve the great matters to him; Moses did as Jethro advised; but God did not comment. Jethro returns to his own land.

Now another month passed since the Exodus, some 60 days, and they came to the desert of Sinai after Rephidim and camped before the Mount of God. Moses goes up to God and the Lord reminds Israel that He judged the Egyptians and rescued Israel on Eagle's Wings to bring them to Himself. That if Israel obeys His voice and keeps His covenant they will be His special possessions from all peoples, for the earth is the Lord's. Israel shall be a kingdom of priests and a holy nation. Moses reported the words of the Lord to the elders, and they agreed to obey the Lord's words; he related this to the Lord. The Lord spoke to Moses that He will appear to Israel in a thick cloud that the people will hear the Lord speaking to Moses and to believe Moses forever. In response to Moses words of the people, the Lord commands Moses to ready the people for 3 days, that they sanctify themselves and wash their clothes. That a fence be set around the mount and that no one, not even an animal, cross it or touch it, or they will be put to death, by stone or arrow. At the long sounding of the trumpet the people are to come near the mount. Moses did so, forbidding even sexual contact for the 3 days. On the morning of the 3<sup>rd</sup> day there was thunders and lightning, a thick cloud on the mount, and a very loud trumpet sound, and the people trembled. Moses then brought the people from the camp to the foot of the Mount Sinai (Horeb), and the mount smoked because the Lord descended on it in Fire, and smoke ascended as a furnace smoke, and the mount quaked greatly. Moses reminded the people not to cross the bounds but to sanctify it. When the trumpet sound got very loud Moses spoke to God and He answered him by Voice. The Lord came down on top of Mount Sinai, and He called Moses, and then told him to return and further secure the premise lest the people cross it to gaze at Jehovah and many die. And let the Priests also sanctify themselves that the Lord does not harm them. But Moses insist that he did secure the borderline of the mount as commanded, but the Lord insist that He return and secure it, then he and Aaron to come up the mountain, but no priests to be with them lest they be harmed, so Moses went and did so.

And God spoke all the words of the Ten Commandments or the 10 Words, the Decalogue, in two parts or tablets, as the Lord God Who delivered them from Egyptian bondage: 1. No gods but God. 2. No images or likeness, graven or carved of wood or stone or metals, of anything in heaven or on earth or in the depths; not to worship or serve them, for God is a Jealous God, judging wickedness for many generations on his enemies, but merciful to those who love and obey Him. 3. No profanity of God's Name, for He will hold them guilty for using His Name in vain. 4. No work on the holy Sabbath, the 7<sup>th</sup> day, by man or beast. For God rested on the Sabbath from His creation and sanctified the Sabbath. 5. No disowner or disregard for parents that they may live long. Then the second set: 6<sup>th</sup>: No murder. The 7<sup>th</sup>: No adultery. The 8<sup>th</sup>: No stealing. The 9<sup>th</sup>: No lying or false-witness. The 10<sup>th</sup>: No Covetousness or desires or lusts or cravings or envy of what belongs to another or what does not belong to them, whether man or animal, or another thing. And the people seeing the thunders and lightening, hearing the trumpet sound, and the smoking mount they trembled and moved back, telling Moses to speak to them and they will obey. But let not God speak and we die. But Moses assures them that no need to fear since God is testing them to see if they will obey Him and sin not. Moses then drew near the thick darkness where God was, and the Lord tells him to tell Israel that they have seen and heard the Lord speaking to them from heaven; that they commit no form of idolatry of silver or gold. But they make to Him an altar of earth to sacrifice burnt-offerings of sheep and oxen in the place He records His Name to visit and bless them. The altar must be of natural stones that it may not be polluted and must not have steps to expose their nakedness.

A word must be said concerning the Ten Words and its connection to the Ten Plagues as well as to the rest of the Law. The Ten Commandments are Ten Words and Ten Laws which govern all the other 600 plus laws consisting of various types and categories of legal enactments or constitutional legislation in ancient Biblical Hebrew judiciary system. The 10 words were negative judgments against conditions

and behaviors against God and man. The first table against idolatry and whatever was not love to and for God, whether direct or indirect. The second table was against whatever was not love for others as neighbors and strangers. The first and last commandments of no idolatry and no coveting governed all the laws in one form or other. This in consequence of 10 plagues of judgment against the Egyptians and leading to the Feast of Unleavened Bread and the Passover, which was followed by Baptism of the Crossing in the sea, in order to create a new nation and people. God's words, the debarim, were His Word, the Debar, and His Speaking and this was the Torah, the Law and Teaching to Israel. This goes back to Genesis 1:3 and continues to the New Testament in the incarnate Word and Wisdom and Truth, and all things of God.

The Lord continues from Mount Sinai to give various ordinances and judgments as Hebrew servants or slaves; and of women servants or slaves; of accidental deaths or intentional murders; of cursing of parents; of fights and beatings; of injury to pregnant women and miscarriage and death; namely eye for eye and tooth for tooth, hand for hand, and foot for foot, and the like. Laws of accidents by a goring ox; of robbers; and many such laws and regulations and cases of penalty and punishment, of various kinds of sins and crimes, and many judgments related to people living together as a nation. In all these laws God reveals His thoughts and attitude towards man's condition that had developed over the centuries since the days of Noah. These laws would contrast or compare God's way against the ways of the Gentiles. In countless examples God shows Himself hating evil and loving good; and He judges sin but desires to save the repentant. His laws of persons and of things, of animals and properties, of places and of nations, would mold and form the nation of Israel and make the Law of Moses universal in influence as the centuries past. God gave dietary laws and those of public health, of medical conditions and contaminations, of civil and political laws, of ceremonial and religious ordinances, statutes and judgments. All these laws were to prepare them to enter Canaan, led by His Angel who will not tolerate transgression because the Lord's name is in him. The Lord will fight for Israel if they obey by His Angel. They are not to yield to idols of Canaan but destroy them utterly. They are to serve only the Lord Who will bless them in every way. He will terrorize their enemies, and His hornet will drive out those in the land; but not all at once lest beasts outnumber them. Their border will be from Yam Suf to the Great Sea of Palestine and from the desert to the Jordan River. They must mix with or tolerate the people of Canaan lest they become idolaters. He summons Moses with Aaron, Nadab, Abihu, and the 70 Elders of Israel to come closer but not near, only Moses to approach the Lord; so Moses related all this to the people and they assented to obey, and Moses wrote (katav, 2<sup>nd</sup> occurrence) all the words of the Lord; then he erected an altar of 12 stones or pillars, according to the 12 tribes of Israel. Moses sent young men to offer the burnt-offerings and sacrifice peace-offerings; and he took the blood in two basins, half he sprinkled the altar, and the Book of the Covenant, and read it to the people who said they would obey. And he took the blood and sprinkled the people with the blood of the covenant of the Lord concerning all these words. Moses and the others saw the God of Israel as it were paved work of sapphire stone as heaven for clearness. But he did not lay hands on the nobles, for they beheld God, and feasted. Then the Lord called Moses to come up to receive the Tables of Stone with the law and commandment written by Him for Israel. Moses and his minister Joshua went up into the Mount of God, but not the Elders nor Aaron and Hur. The cloud covered the mount, and the Lord's glory appeared like a devouring fire in top of the mount in sight of Israel, and he was in the mount for 40 days and nights.

We note the severe judgment of God against the 7 nations of the Promised Land: Canaanites, Hivites, Hittites, Amorites, Perizzites, Jebusites, and Amalekites. God did not take personal judgment on these nations during the many centuries of their apostasy and detestable ways. We could write several volumes of citations from the heathen practices of ancient times that have come to light by explorations of the spade and pick. God will in time reveal some of their vile and unnatural ways just as He did with

Sodom and Gomorrah and the Antediluvians of Noah's days. We need not shy away from the words or pictures presented of war between God and Israel against the nations and peoples of Canaan, even to local extermination. No persecution was to be made of those outside Canaan, or of Canaanites that fled the country. God did not bring down Divine judgment arbitrarily and capriciously, but humanely and strategically to establish a people who will hear and obey Him, and to follow His words in love and faith in righteousness and truth, with holiness and humility. And if Israel stray from the right path then He in turn would severely judge them with penalty and punishment to heal and restore them to Himself, that all the world, those near and those far away may know the way and will of God who will get honor and glory on His friends and foes. Those who insult intelligence by accusing God of cruel brutality and gross vindictiveness are those who excuse or ignore the infinite misery that many nations and rulers have produced and inflicted upon mankind from the Fall to the present world. The slaughter and casualties from the wars between Israel and Gentiles indeed ran into hundreds of thousands over a century of conflict from the invasion through the period of the judges to the establishing of the kingdom. This does not compare with the thousands of millions and now billions that occurred as man spread far and wide and making conquest as they advanced their power and cultures. Frequent genocides occurred as one people annihilated another or absorbed them as slaves and servants as a people or nation. From primitive savagery of uncivilized tribes to global imperial powers war has demanded a devilish price. God desires to eradicate evil with good but the time for the highest good to be manifest was in the distant future, and the would require the ultimate sacrifice of a God Who loves the world that has rejected Him and lost in sin.

The Lord now enlists His people to prepare Him a Place to dwell among them, the materials are to be offered willingly of all that they possess and took out of Egypt. Some 16 items are listed to make and construct the Sanctuary, a Holy Sacred Place (Miqdosh), and Dwelling Place (Shakan) or Tabernacle (Mishkan) for God according to the exact pattern and model shown, as well as its furniture. 1<sup>st</sup> the form of the golden Ark (Aron, a chest) of the Testimony (Eduth) or Covenant is described, where God will meet and commune. 2<sup>nd</sup> the golden Table of Showbread or Bread of Presentation or Presence (Shulchan Lechem Panim). 3<sup>rd</sup> is the golden Seven Branch Lampstand, 6 Branches of 3 pairs on either side of the middle stand or branch or tree, Candlestick and Candelabra (Menorath, Menorah) (in God's House 7 Lamps or Candles but in Jewish homes they have 9 for the 9 days of Chanukah, Hanukah in the Christmas season). The Tabernacle or Mishkan was a Tent of 10 curtains in two sections coupled together with 50 loops, and covered with skins; with boards, sockets, tendons, and bars; and having a veil between the two compartments, the holy place and the most holy place. Moses was shown the detail design of all the elements and the particulars of the Tabernacle, their placements and setup, their use and function, namely all things related to the Divine Sanctuary. The Tent would have a curtain or screen at the entrance, outside was a brazen Altar (Mizbeach) for sacrifices; there was a court of linen hangings around the Tabernacle; the Tent of Meeting had Aaron and sons to service it daily. The garments of Aaron were for glory and beauty, made in wisdom by skilled artisans, made with breastplate and ephod, and other garments for him and his sons. The ephod had shoulder pieces with two engraved stones of 12 names of the tribes, as a memorial before the Lord, having the Urim and Thummim (Lights and Perfections, Glory and Beauty) of judgment to be carried by Aaron for Israel. It must have a plate engraved with Holy to Jehovah (Qodesh lai-Yehowah) to be placed on the front of the mitre or hat or crown, to bear the iniquity of the holy things for Israel to the Lord. Aaron's sons must have coats and girdles and caps for glory and beauty; and thus, were his sons dressed to serve the Lord in His Holy Place, and in the Tent of Meeting. Many other things related to the priests' daily duties and functions are described as the sacrifices, the offerings of various types, all which were to be sanctified that the Lord their God, Who delivered them, might dwell among them.

Also, the golden Altar of Incense placed facing the Veil by the Ark of Testimony, before its Mercy-Seat where God appeared. The Altar of Incense is to be used only for holy incense, and once a year used for Atonement by Blood. Also, the people when numbered are to give a ransom for their soul to the Lord lest He plague them. The atonement ransom is to be half a sanctuary shekel, equal to 10 gerahs, by all those over 20. And the atonement money used to support the divine service. A brass Laver or Washing-Bowl for daily washings, placed between the Altar and the Tent, to be cleansed before entering the Tent, lest they die. The holy anointing oil is made of spices as a unique perfume compounded with skill, to anoint all things and persons; but if copied and used as common brings death. As with the anointing oil so with the incense, it is not to be common. The Lord equipped by inspiration and wisdom certain select craftsmen to oversee and produce all these things. Israel is reminded and warned concerning the sacred Sabbath for it is God's covenant with them forever. And God finished communing with Moses and gave him the Two Tables of Stone written by the Finger of God.

Israel became impatient with God and Moses, so they had Aaron make gods or idols to lead them on; and they gathered the golden rings and melted them and made a molten calf and said that this was the Gods or Idols or Charms that delivered them from Egypt. Aaron built an altar to this Sacred Bull and proclaimed a feast to Jehovah. They committed idolatry and feasted in their sin. The Lord told Moses to return to his people who have corrupted themselves in idolatry; they are a stubborn people; and He said His wrath will get hot to destroy them and make Moses a great nation in their stead. But Moses pleaded with Him for Israel not to burn against His people, but to repent of His intent lest the Egyptians say that He delivered them to destroy them, and what will come of His promises to the fathers. The Lord repented of His intended evil to Israel; and Moses descended with the Two Tables of Writings and Work of God, and Joshua met him and heard the noise and thought it was war, but Moses said it was celebration; and his anger burned at the sight of the idol and dance, and he threw the Tables and broke them beneath the mount. Moses melted the molten calf, burning and pulverizing it and strewed in it on the water and made Israel drink it. He rebuked Aaron for the sin, but Aaron excused himself and blamed Israel for his part of the evil idolatry. Moses saw the free and loose people as derision to the enemies; he demanded those on the Lord's side to step aside from those who were not, and the Levites came to him; he then ordered them to gird their swords and to kill all the idolaters, and about 3,000 died. He consecrated them, and he rebuked their sin, and tried to propitiate or cover the great gold sin of idolatry, by returning to the Lord and confessing and pleading to forgive them or blot him out of His written book. But the Lord said He would only blot out of His book those who sinned against Him. Moses must return to lead the people to the land, with His Angel ahead of them, but God will one day visit their sin on them. So, He smote the idolaters of Aaron's calf.

Moses is told that he and his people to get out and away towards the land of promise, and the Angel shall go ahead to clear the land, but the Lord will not go with the stubborn people since He might destroy them along the way. The people mourned at this bad news without their ornaments, for He had told them to remove them from mount Horeb and onward. Moses had often set up the Tent of Meeting outside and beyond the camp, and in the morning, they watched at going to the Tent till he entered it; for the Pillar of Cloud then descended and rested at the door of the Tent, and the Lord spoke with Moses there, as a man speaks face to face with a friend, while the people worshipped at their tent door, then Moses returned to the camp. But Joshua, his younger-aid, remained in or at or near the Tent. Now Moses pleaded with Lord that though he was sent to deliver the people, he was not told who will go with him, yet the Lord knew him by name with favor and grace. He prays for proof of such favor by His ways shown him, and that the people belong to the Lord. The Lord's Presence (Face) shall lead and give rest, and he said that if His Presence lead them not then not take them hence, for how will God's favor be known by His chosen people. The Lord agreed to this also; Moses asked the Lord to show him

His glory. He said He will pass by him all His goodness and proclaim Jehovah's name, gracious and merciful; but His Face (Presence) may not be seen by man and live. Moses was to stand close by on the Rock, and while passing by in glory He will hide him in a Cleft of the Rock, and cover him with His Hand, and he will only see His Back-Side.

The Lord instructs Moses to chisel out two tables of stone as a copy of the first, and He will write the words as in the former broken tables. Moses was to present himself before the Lord in the Mount Sinai alone, and man or beast to be at a distance from the mount. Moses did so, takes the two stone tablets to the Lord, Who descended in cloud and stood with him, and He proclaimed the Lord's name as a God of mercy and grace, patient, kind and true, faithful forever, forgiving sinners, but harsh towards those who are guilty visiting iniquity on many generations; and Moses worshipped, petitioning the Lord (Adonai) to go with them though they are stiff-necked, and to forgive, and to inherit them. The Lord covenanted with Moses for Israel, and Israel must obey and never make a covenant with the nations of Canaan to play the harlot of idolatry and to intermarry with them to lead to more harlotry of idolatry. But Israel must keep the feast of unleavened bread as commanded; redeem the firstborn and firstling and appear before the Lord with something to give. Other laws are then given as the Sabbath, the Feasts of Leaven or Yeast, and other such things. Moses wrote these words as a covenant between God and Israel; and he was with the Lord for another 40 days as before, without water, and He wrote on the tables the words of the covenant the 10 Commandments (Debarim = Words). When Moses came down from Sinai with the Tables of Testimony his face was shining because He spoke with Him, and Israel was afraid to come near him. Moses bid them come to him and he related all; but when he finished speaking he veiled his face, then he unveiled himself to speak to the Lord; for the skin of Moses' face shined bright.

Moses rehearsed the laws to be obeyed and then requested a free-will offering of heart and spirit, of mind and strength, to the Lord to build the Tabernacle. All the materials to be donated and all the articles to be constructed, all that must be worked and crafted as the Divine Pattern revealed. Israel freely stripped themselves of all their Egyptian ornaments and jewelry and money, along with cloth and fabrics and wood, and all that was needed. Overseen by gifted and inspired men and women, young and old, led by select master craftsmen (Bezalel and Oholiab). Israel gave so much Moses had to restrain them from further donations. The Tabernacle was made and all that pertained to it, exactly as the Divine Design shown to Moses in the mount. The sum or total of all of things for the Tabernacle of the Testimony inventoried by Moses command for the Levitical service, by the hand of Ithamar, the son of the Priest Aaron; along with those who helped according to the materials needed. All the gold used for the Sanctuary was 29 talents, and 730 sanctuary-shekels; the silver was 100 talents, and 1,775 sanctuary-shekels; for the men 20 years and older, a beka (1/2 shekel) for each, came to 603,550 sanctuary-1/2-shekels. The Sanctuary sockets came to 100 talents of silver, 1 talent per socket; the 1,775 silver shekels were used for hooks and coating the capitals, and for fillets. The brass was 70 talents, and 2,400 shekels, for the sockets, the brazen altar, its grating and vessels; sockets and pins for the court. And all the other items as fabrics and threads, and such which are not inventoried were available and used. So too the priestly garments of Aaron or the High Priest, and for the Aaronic Priests, and for the Levitical Priests, were made according to the Divine Design. Thus, was completed all the work of the Tabernacle of the Tent of Meeting.

Israel brought the tabernacle to Moses, the tent and all its furniture and furnishings and utensils and appliances, along with the priestly garments and attire. And Moses saw it was all made according to the pattern shown in the mount. The Lord commands them to erect the Tabernacle of the Tent of Meeting on the 1<sup>st</sup> day of the 1<sup>st</sup> month. First must be placed in order the Ark of Testimony, second the Veil to screen it, third the Table, fourth the Lampstand, fifth the golden Altar of Incense, sixth the

Curtain at the Door of Tabernacle, seventh the Altar of burnt-offering, eighth the Laver, ninth the Court, and tenth Anointing Oil to anoint all things and persons. Moses did all as he was commanded to do. In the 1<sup>st</sup> month of the 2<sup>nd</sup> year on the 1<sup>st</sup> day was the Tabernacle setup with all his belongings and articles and in order and arrangement. Moses finished the work. Then the Cloud covered the Tent of Meeting, and the Glory of the Lord filled the Tabernacle, so Moses could not enter. When the Cloud went up the sons of Israel moved onward in their journey; but when the Cloud rested they journeyed not. For Jehovah's Cloud was over the Tabernacle by day and His Fire by night in the sight of all the House of Israel in all their journeys.

We are at the end of our reflections of Exodus, and we again encounter another 10 sequences to portray one picture, just as in the 10 Plagues and the 10 Commandments so here we conclude the Book with Ten Parts of the Tabernacle. The First and the Last are the governing items, the Ark of Testimony and the Anointing Oil. The Tabernacle was a Sanctuary or a Holy Place for God to be manifest; it was a Tabernacle or Dwelling, thus the House and Home of God. But it was also a Tent of Meeting or Living with God at home in His tent in His visitation of His people. The types and pictures are extensions and progressions of those in Genesis. The world of the Hebrews and Israelites is far more developed in many levels, both in nature and divine things. Conflicts between peoples are far more terrible as the larger powers increase and advance. God however is manifesting His presence and glory, His grace and goodness, and all things that pertain to His image and likeness. Man's dominion of the earth and all in it was everywhere apparent, and evidence of his creativity and superiority over mere brutes everywhere found. The ways of God though very obscure was not effaced from earth or man but was becoming difficult to understand or appreciated. We will not yet resort to Job to explain these things. In Exodus God intends to form His people by His Book to be a witness to the world and draw man to Himself. We do harm to our mind and spirit by imposing too many things into Scripture, as well as not understanding the things as they unfold.

The types in the Plagues lead to the Feasts and Exodus, thus a nation is delivered out of a nation, and that new nation must be stripped of life and living, must be changed internally as well as externally. The Baptism separated them from the old and rebirth them unto the new, with many new things to be added. The Tabernacle had two compartments the Holy and the Holiest, and outside was the common place, the divine service was from man to God outside the Tent, but within it was God to man, but God was ever separate in His Holiest of All, for man could not share yet in these things. Each element and article in the smallest detail to largest magnification, speak of God dwelling and indwelling man. The Jews saw some of these things as it is seen in Israel, but those things of Messiah have been much distorted in rejection of Jesus Christ. Again, all things belong to God as is seen in the Word, and that word is in the book, and the book is Scripture; thus, all things spiritual is governed by the word, first by sacred tradition as existed in different ways with the patriarchs, but much more as it is written in scripture. Therefore, the Bible is His chosen media to educate and transform man, whether Hebrew or Heathen. The stories in Genesis and the record in Exodus all are for man's birth and growth, although hidden and shrouded behind nature and clouds, within darkness and light. The analogy and the allegory have been passed on and down to us who believe God and follow His word unto righteousness and love and life. The Law was no exception but confirmed these things having the spiritual elements embedded in them, and each part answers to another to form a whole. It was never intended for all symbols to be understood by any generation in time past, but incrementally the grand design and intricate work would increasingly be comprehended. Therefore, in the New Testament so much of the Old Testament is explained and comprehended for it is then completed and complimented. The Symbols are very numerous, and the rules are obscure and coded so that many things will not be



grasped at first sight but in life and time God's Spirit brings us to know divine things. Man's condition will not permit the natural man to properly grasp or partake of the heavenly things in Scripture for we have been alienated from God, and as we return to Him spiritual things come alive in the right way. Many have seen and written on the typology of the Bible and the rich pictures in Exodus, filled with innumerable examples of fine interpretations; but of course, many silly and meaningless exegesis. What is good for me and for all is the basic over-ruling theme and background, the function and operation of the divine system as programmed by God and not man. As we have seen by now in these two books of Moses, the usage and grammar, the sense and symbols, first occurrences that govern the occurrences afterwards, and many such things can be easily discovered by diligent study with or without divine assistance. It is to faith and love, to obedience and righteousness, and these like things that allow the true and pure to take a hold of us as we take a hold on them. Finally we add that any things of God, of heaven, are spiritual and are all reflected by the natural, as nature, showing forth His glory; or by earth and all its animals and creatures and features in infinite variety of good and evil; and by man who is the image and likeness of God for whom God has occupied Himself these many thousands of years to birth and bring many sons to glory in a world better than this, and a time more infinite than now, beyond our comprehension and our quest, be they ever so high and deep—for God is the Beginning and End of all.

#### LEVITICUS: Chapters 1-27: Moses III:

We come to the 3<sup>rd</sup> Book of Moses called Leviticus after its general focus of the Levitical Priesthood. It is clear from the opening words that it is connected to and continues from the Book of Exodus. Exodus concluded with the erection of the Tabernacle and the Tent of Meeting filled with God's Presence, and the Levitical Priests ready to serve and minister to the Lord for the people of Israel. One year had passed from the Exodus to the completion of the Tabernacle, and now in the second year the Levitical Priesthood will be ordered, and the people prepared to enter Canaan. In the Law God revealed His transcendent sovereignty and absolute holiness against all ungodliness and depravity in man, and especially in His people. Sins must be covered or atoned, man's condition exposed and mitigated by truth and righteousness without impugning God or annihilating man. He saved Israel from misery and must meet them in their weakness and frailty by the provisions substitutionary sacrifices and offerings in a national worship of God. God begins to reveal the need of the Savior and the Sacrifice, as we have already encountered several times in Genesis and in Exodus. Leviticus has 27 chapters, with two discernible parts, chapters 1-16, and chapters 17-27. Part One covers the Sacrifices for Sins and their Laws relating to the Sanctuary and Aaronic Priesthood and concludes with the Day of Atonement. Part Two covers the Laws of Sanctification of People and Priest in relations to the House of Israel and ends in Vows.

The Lord called Moses and spoke to him from the Tent of Meeting or Congregation to tell Israel that in offering Oblations or Offerings (qorban, offerings or sacrificial-gifts) and Sacrifices these rules and details must be observed: Animal Offerings of herd and sheep may be a Burnt-offering as a spotless male, offered at the entrance of the Tent of Gathering to be accepted or approved; his hands on the head of the Burnt-offering to make his atonement. The Bullock to be killed before the Lord and the

Aaronic Priests shall present and apply the blood on the Altar; then the animal butchered and the pieces put on the fire and wood, first the head and fat, then inwards and legs washed and completely burnt up. This is an Offering of Fire and Sweet Savor to the Lord. And as with the Burnt-offering of Bulls, so with the Sheep or Goats, slaughtered at the north-side of the Altar, and offered as a Burnt-offering. Likewise Burnt-offering of Birds or Fowls of Doves and Pigeons, its neck wrung off cooked or burnt on the Altar, but the blood drained at the side, and its crop or throat-pouch with its filth cast away at the east side with the ashes; the wings to be torn off but the bird not divided but it is consumed by Fire. There are rules for the Meal or Grain Offerings, in kind and preparation and cooking as a memorial a Fire Offering and Sweet Aroma to the Lord. The rest of the Grain-offerings not consumed by fire belong to the Aaronic Priests as most holy. So too with the baked meal-offerings of unleavened cakes or wafers, and the like, part of it is a memorial offering and the rest belong to the Aaronic priests. But no grain-offering is to be offered with leaven or honey. There are also rules for Offerings of First-fruits, and they are not a Sweet Aroma on the Altar, but they must be always seasoned with salt. So too with the Grain-offerings of First-fruits, grain in the ear parched with fire and bruised grain of the fresh ear, with oil and incense; and part offered as memorial. The Sacrifice of Peace-offerings, though similar, has different rules and details compared to the Burnt-offerings and the Grain-offerings. The cooking of these Sacrifices is the Food of the Fire Offerings to the Lord as a sweet savor with all the fat; for the fat or blood must never be eaten.

Israel must observe these rules also: A Sin unknown or unintentional by people, or sin of the anointed priest that brings guilt on the people, a young bullock must be offered as a Sin-offering; and sacrificed according to these rules, as with the Sacrifice of Peace-offerings burnt on the Altar, so the skin, flesh, head, legs, inwards, and dung, the entire bullock to be carried outside the Camp to the clean place where the Ashes are poured out, and it shall be burnt on wood with fire. So too if the entire Congregation of Israel err, unknown to the Assembly, but are guilty of violation of the Lord's commands, when the sin becomes known they are to offer a Sin-offering of a young bullock, and the Elders are to lay their hands on it, and it must be killed before the Lord, and the anointed priest to apply the blood 7 times before the Lord and Veil. As with the bullock of the Sin-offering, so here also, it is to make atonement for forgiveness for the Assembly. Likewise, a Ruler who sins unintentionally or unknowingly, when known, he must offer for his guilt as did the assembly. Even the common people in unknown sins must offer for their sin and guilt when it becomes known. In like manner sins and trespass unintentional must offer for the sin and the trespass a Sin or Trespass Oblation. And restitution with penalty must be paid for violations against the holy things; a ram for trespass atonement.

Then follows the laws of burnt-offering, of meal-offering, of sin-offering, of trespass-offering, of consecration, and sacrifice of peace-offerings; all of which the Lord commanded Moses in Mount Sinai for Israel to offer their oblations to the Lord in the wilderness. The Burnt-offering is to lay on the hearth on the Altar all night and morn, the fire always burning; the priest clothed wearing his linen shorts, to take the ashes remaining from the consumption and put them beside the Altar; then he must change his clothes and carry the ashes outside the camp to a clean area. The fire on the altar shall be kept burning by the fat of the peace-offerings. And so other rules and regulations are prescribed concerning these laws of sacrifices. And as with the description given earlier, so too now these laws cover a wide variety of things which are related to the divine service. The symbolism is in each and every part, with different degrees of applications and types of the larger Divine Service. The substitutionary relation between the soul and sin, the animal and offering, the ransom and redemption and all the particulars are to be understood as looking back to the Fall and looking forward to Messiah. The work of the Holy Spirit is comprehensive and complex in the work of judgment and salvation. Thus, the need for priesthood is manifest that could be a basis of the Law; on one hand to vindicate a holy God (Divine satisfaction and

reconciliation by atonement or covering), and on the other hand meet the sinner's need (forgiveness and restitution by payment or purchase)

The Aaronic Priests with the garments, anointing oil, bullock of the sin-offering, two rams, basket of unleavened bread, are to assemble with Moses and Israel at the door of the Tent before the Lord. Aaron and his sons are to wash, dressed in girdle, robe, and Ephod and its band; with breastplate and the Urim and Thummim, and with the mitre or holy crown with its golden plate. Moses anointed with the anointing oil the Tabernacle and all in it, and sanctified them, and he applied the oil 7 times to the altar, anointing and sanctifying it and its vessels, and the laver and its base; he did all this exactly as the Lord instructed. The Aaronic priests put their hands on the head of the bullock for sin-offering, and it was killed, and its blood applied to the horns of the altar with his finger to purify it; the blood was poured out at base of the altar to sanctify make atonement. The fat of the inwards, caul of the liver, the two kidneys and their fat, was burned or cooked on the altar. The bullock and its skin, flesh, and excrement were burnt with fire outside the camp. In like manner was offered the ram of burnt-offering, with some changes. Likewise the ram of consecration with its peculiarities, as the blood applied to the priests' thumbs and great toes, and the unleavened cake, a cake of oiled bread, and a wafer placed on the fat and the right thigh, then all these items carried as a wave-offering waived before the Lord, then was burnt with the burnt-offering, as a consecration for a sweet smell as a fire offering to the Lord. So too was done with the breast of the ram of consecration as a wave-offering as Moses' portion. The oil and blood sprinkled on priests and garments, and then the flesh was boiled at Tent's door, and was eaten with the bread from the basket of consecration. Nothing was to remain but consumed by fire. The priests are restricted for the 7 days of their consecration to stay at the Tent's door to do service to make atonement. After the 7 days of the Priests' Consecration, the Elders of Israel must offer a sin-offering and a burnt-offering, also sacrifice of peace-offerings and grain-offerings, on behalf of the people, at the Tent's entrance, so that the glory of the Lord might appear. Then priests offered the offerings according to the ceremonial rules. The people saw His glory and shouted and worshipped.

Nadab and Abihu, Aaron's sons, took their censers with fire and offered strange fire to the Lord which was not commanded, so the Lord's fire devoured them. Moses told Aaron that this was done because the Lord must be sanctified by all those appearing before Him and be glorified before the people. Moses had other Levites remove the bodies from the Sanctuary outside the camp; and he ordered that the Aaronic priests must not grieve for the dead rebels lest they die, but the house of Israel may mourn the burning death which the Lord kindled. The priests must stay during the week of their consecration by the oil of anointing. Aaronic priests are to abstain from all alcohol for they are holy and clean and are to teach Israel the Lord's statutes. Further rules are given the Aaronic priests as the eating of the grain-offerings, the wave-breast offering, and heave-thigh offering, all to be eaten in a clean place and shared by their family members. Now Aaron's other sons, Eleazar and Ithamar, did not eat of the goat of the sin-offering, and Moses was angry at them for not bearing the iniquity of the congregation to make atonement, but Aaron replied that after offering the sin and burnt offering after the death of his sons would it please the Lord to also eat of these offerings, and Moses agreed.

Next follows the ceremonial and dietary laws concerning the clean and unclean animals that may or may not be eaten by Israel; and of fishes; and of birds; and, of insects and reptiles. The unclean animals and creatures in death contaminate or defile and they must wash and remain unclean till evening. And whatever objects it contacts of any unclean carcass, and the article must be washed and remain unclean till eve. Earthen containers contaminated by contact with an unclean carcass must be broke; and all its contents is unclean. Exceptions are fountains and wells of flowing waters. And there are other such restrictions and applications. All these laws are given to sanctify them to be holy for the Lord their God is holy. They must not defile themselves with the unclean. This is the Law of Clean or Unclean Creatures.

Women who give birth to sons are unclean for 7 days, and the child circumcised on the 8<sup>th</sup> day, then she shall continue in her blood purification for another 33 days, during which she must not touch the holy things, or come in the Sanctuary. If a woman bears a daughter, she is unclean for two weeks and then continues for another 66 days. After the days of her purification she must bring a lamb a year old as a burnt-offering and young pigeon and a dove as a sin-offering to the tent, and the priest offers it to make atonement for her, and she will be cleansed from the fountain of her blood. This is the Law of Child-bearing Purification.

Then follows the Law of the Plague of Leprosy in garments of wool or linen, warp or woof (twist or weave), of skin or leather, to pronounce it clean or unclean. The details and symptoms of the plague and disease of Leprosy is given at great length, the early appearance as rising, scab, bright spot then the priest must examine it carefully and determine if really is an infectious leprosy, and if so he is unclean, and if not, he is clean. If it cannot be readily determined as contagion leprosy then he is to be quarantined for 7 days, then if it has not spread, another 7 days of quarantine, and then reexamined, and if it still has not spread, but diminish, then he is clean, for it is not contagion leprosy. If it later reappears and spread, he is an unclean leper. There are many kinds of leprosy, different stages of the disease, and different symptoms. The priest must examine carefully and isolate it that it does not spread. Old leprosy is declared always unclean. If the leprosy breaks out all over the body and turns white the leper is clean and not contagious; but if any raw flesh appears, he must be pronounced unclean leper, and if the raw flesh disappears again the priest must reexamine him and declare him again clean. So too are the rules for scall like leprosy; along with leprosy-like conditions or infections of the scalp or skin; or baldness appearances; or head infections. A leper's clothes must be torn and his hair loose and he must cover his upper lip and announce 'Unclean!' 'Unclean!' And he must live alone outside the camp. In like manner a plague in the leper's clothes or articles must be examined, quarantined, and declared clean or unclean. Clothes with a fretting leprosy must be destroyed by fire. So is the doctrine of leprosy in ceremonial holiness in declaring what and when it is unclean or clean.

(We are searching Scripture in our survey and reflections; we pass over many things which we encounter in these chapters and books (as the Federal Headship of Aaron for his House and for the Nation as the High Priest, just as Adam, Noah, Abraham, and Israel stood for the entire People; this hermeneutically, is a principle of the part for the whole, the one for many, and also the reverse); some things will be noticed in the last book of Moses' Torah, and other things will occur in later books, and of course the New Testament. The Jewish Tradition as found in Mishnah and Talmud is developed from these words of laws and rules, of regulations and instructions, and of many such things stated or inferred. We will have reason to reply and respond to these traditions as we move through the Old Testament and come to the New.)

Next is the Law of Issues or Bodily Flows and of Sexual Emissions, of Female Impurity and Menstrual Contact. The male uncleanness or impurity of bodily fluids, flows, issues, discharges, and emissions are always unclean, and all contact of persons or things constitute defilement, and such must be washed and bathed or be destroyed and remain unclean till evening. One week after his cleansing, on the 8<sup>th</sup> day, he must present a sacrifice or oblation before the Lord as a sin and burnt offering for his atonement. So too is female uncleanness and impurity of flesh and menstruation, and sexual and non-sexual contacts.

The Aaronic Priests are never to approach the Holy Place beyond the Veil before the Mercy-seat on the Ark, lest they die when the Lord appears in a Cloud on the Mercy-seat. He must present for himself and his house, two sacrifices for sin and burnt offering, be clothed with breeches and girded and with the mitre; dressed in his holy garments after bathing. Then two male-goats for Israel as a sin and burnt

offering; and present them before the Lord. Aaron to cast lots for the two goats, one for Jehovah and one for Az-azel (scape-goat, exiled-goat, banished-goat, that is to remove or send away); the Lord's goat is to be offered as sin-offering, but the goat of Azazel must be alive before the Lord for his atonement, and sent-away into the desert for Azazel. The bullock of sin-offering for atonement to be killed; and a censer full of fire coals, with fine ground sweet incense, and enter through the veil, put the incense on the fire so that the cloud of incense covers the mercy-seat on the Testimony, that he may not die. The blood of the sacrifice is to be applied by his finger to the mercy-seat on the east side and sprinkled 7 times before the mercy-seat. In like manner the goat of sin-offering for the people is to be offered. Thus, atonement is made for the Holy Place for Israel's uncleanness of transgressions and all their sins, for the Tent of Meeting which dwells amid their filth and defilements. None but the High Priest must enter within the Veil to make atonement; afterwards he must go out to the Altar before the Lord and atone for it and apply the blood of the two sacrifices on the horns of the Altar, then sprinkle the blood 7 days to cleanse and hallow. After this the live goat's head must be covered with both hands and to confess over it all Israel's iniquities, transgressions, and all their sins; then the goat is to be escorted out to the desert, to carry all their iniquities to a solitary place in the desert. The High Priest shall then remove the garments, and wash himself, and then offer the burnt-offering for himself and the people for atonement. The fat of the sin-offering to be burnt on the altar, the goat's escort must wash his clothes and bathe his flesh before returning to the camp. The remnant of the sacrifices, skin, flesh and dung, burnt with fire outside the camp, and the one doing it must wash and bathe before returning. This is a perpetual statute in the 7<sup>th</sup> month, 10<sup>th</sup> day, is the Day of Atonement (Yom Kippur) for souls to be afflicted, rest from work for all, to atone and cleanse for Israel's sins, to cleanse them before the Lord. This is a Sabbath of Solemn Rest, a High Sabbath forever. The anointed high priest consecrated in Aaron's place shall be dressed in holy garments to make atonement for the Holy Sanctuary and the Tent of Meeting (Congregation, Assembly, and Gathering), and for the Altar and priests and people. This is an everlasting statute once year as the Day of Atonement or Yom Kippur.

The Lord by Moses added other rules and laws concerning killing of animals by the people for sacrifices, its blood must be presented to the Lord at the Tent, or it will be imputed as blood guilt and he must be cut off from his people. All sacrifices must be offered by the priests at the Tent as prescribed. Israel must not sacrifice to he-goats as harlots of idolatry. The life of the flesh is its blood; the blood atones for the soul because it is life, thus no blood may be eaten or consumed, but it must be poured out and covered with dirt. What dies of itself, and then eaten, makes unclean; and he must wash and bathe and remain unclean till eve, or he is guilty. Israel must not be like the Egyptians or the Canaanites to practice their statutes, but must practice the Lord's statutes and ordinances, that a man may live in them. Abstain from uncovering the nakedness of all close relatives or next of kin, by blood or law. Abstain from marriage of both sisters while both are still living; and from sexual contact with a woman while impure by uncleanness; and from defilement of adultery; nor sacrifice a child to Molech; nor profane God's name; nor detestable defiling bestiality of confusion. These and the like are the practices and customs of the Canaanites by which the land and the people are disgustingly defiled, for which cause the Lord visits them to drive them out and destroy them, and the land vomits them. Rather they are to be holy for the Lord is holy; and to fear and honor their parents; to keep the Sabbaths; nor turn to or make idols. They must not eat of the sacrifices on the 3<sup>rd</sup> day and so profane the holy things; it must be eaten on the day offered. Leave some of their gleanings for the poor and traveler. Such and many like laws are given to Israel to observe, such as stealing, lying, false witness, gossip, hatred by silence, vengeance, love of country and neighbor; and also breeding, sowing, mixed clothing or fabrics, fornication, slaves, and the like; as shaving, body cuttings or piercings and tattoos ; of prostitution, and Sabbaths and the Sanctuary; of witchcraft or the occult which defiles; honor the aged, love the alien; of righteousness in weights and measures, and the like. These prohibitions and injunctions are again repeated by extensions

and specifications, to expose idolatry and immorality, as infanticide to Molech, fornication and adultery, witchcraft and demonic doctrines and practices. The relations of individuals and society, of kin and neighbors, of age and gender, and many things related to human living of a divine chosen nation related to the Lord their God.

The various laws and rules are given concerning the priests as those before of the people. The priests are restricted and limited in matters of marriage, defilement of the dead, appearance, conduct, status, service, morality, and the like; and the high priests are further restricted and limited by legal rules and regulations. The Aaronic Priests are to separate themselves from the Holy Things of Israel which are sanctified to the Lord; they must not profane the Lord's holy name. They must not approach or serve in uncleanness or they will be cut off; a leper may not partake of holy things; and like instructions as in the previous classes. Rules are given as to eating of holy things, the penalties of violations, and such matters, as the condition of the sacrifices offered, and the various classes of offerings. The set Feasts of the Lord are to be proclaimed to be Holy Convocations or Holy-Days or Sabbaths. First, the Passover on 1<sup>st</sup> month and 15<sup>th</sup> day; second, the Feast of No-Leaven or No-Yeast on 15<sup>th</sup>-21<sup>st</sup> of 1<sup>st</sup> month; third, the Feast of Harvest of First-fruits, reaping and bringing the sheaves; fourth, the Feast of the First-fruits 49 days or 7 weeks after the Feast of Harvest, celebrated with sacrifices, 7 lambs and leavened bread or yeast bread, with the one burnt-offering and meal and drink offerings, and one sin-offering, and two peace-offerings; a wave-offering, it is a special Holy Sabbath, a Holy Convocation (Miqra-Qodesh, qodesh or kodesh is holy, but miqra is a gathering or meeting or assembly, from qara to cry or call or read, whence qere Hebrew textual variants, whence also Arabic Quran.). The fifth feast is Yom Kippur or Day of Atonement in the 7<sup>th</sup> month and the 1<sup>st</sup> day to the 10<sup>th</sup> day, 1<sup>st</sup> day a Sabbath, the 9<sup>th</sup> and 10<sup>th</sup> day every soul must be afflicted and grieved, it is a Sabbath. The sixth feast is the Feast of Tabernacles or Booths (Succoth) in the 7<sup>th</sup> month from the 15<sup>th</sup> day to the 21<sup>st</sup> day, the 1<sup>st</sup> day and the 8<sup>th</sup> day a Sabbath, Israel must dwell in Booths during this week of the Feast, in memory of the Exodus. These are the Feast Days besides the weekly Sabbaths. These are the 7 holy set Feasts of Jehovah for Israel.

Then there are laws and rules for the lamps of the pure Lampstand to burn continually with pure refined olive oil; and those of the pure Table having 12 loaves or cakes of baked fine flour; and pure frankincense on the two rows of cakes or loaves. When an Israelite blasphemes the Name of the Lord God, (as in the case of the son of a Danite woman, Shelomith of Dibri), the blasphemer must be stoned to death, by those who heard him, along with all the assembly, outside the camp. Also, laws of murder, and of killing animals, are based on life for life, equal retaliation or retribution, and just compensation. There must also be a Sabbath for the Land, after 6 years of sowing and pruning and harvesting then the 7<sup>th</sup> year must be a holy Sabbath for the land to remain unploughed and unreaped; but all may partake of what grows of itself without human labor or cultivation. Also 7 Sabbaths of years must be counted, that is 7 times 7 or 49 years, then in the 7<sup>th</sup> month on the 10<sup>th</sup> day, even the Day of Atonement, it must be proclaimed with trumpets throughout the land of Israel, to hallow the 50<sup>th</sup> Year of Liberty for all, the Year of Jubilee, and all must return to their native tribe and family, and celebrate the Jubilee as a special Holy Sabbath, partaking of the natural production and increase of the land. All sales of persons and properties must be returned to its original owners at the fair price based on the Year of Jubilee. If Israel observe and obey all the words of the Lord in His statutes and ordinances they will be blest and dwell in safety, even the 6<sup>th</sup> and the 8<sup>th</sup> year will yield more. Redemption and restoration of persons and possessions must be allowed according to value and laws, but no Israelite must be kept in slavery beyond 6 years or when the Jubilee occurs. The Levites must be allowed to redeem all their possessions at any time they desire; but the field of their suburbs must not ever be sold. Also a poor brother of Israel must be treated kindly, even as the stranger and sojourner, fearing God, to allow the poor brother to

live and improve; he is not to be charged with interest, or increased price, or such things, but to remember that they were delivered out of Egypt and given Canaan; he must not become a slave but only a hired-servant; and then he and his family must be released in the Year of Jubilee, for they are the Lord's servants. No mistreatment to the poor brother by enslaving him; but the non-Israelite may be bought or sold as slaves, and a poor Israelite that is enslaved by a foreigner must be redeemed by his brethren or near kin or by himself, and must be freed by redemption in the Jubilee; his service is as a hired-servant not as a slave; the children of Israel are the Lord's delivered servants.

Israel must have no idols of any sort, and must keep the Sabbaths, and reverence the Sanctuary; must obey the Lord and He will bless with rain and increase the crops and make Israel to prosper; He will give peace and security; the beasts will cease as well as the sword. Israel will be stronger than their more numerous enemies. The Lord will be favorable to Israel and establish His covenant and make their food supply plenty. He will set up His Tabernacle and dwell as God with His people; who He saved and made upright to serve Him. But if Israel becomes rebellious and break His covenant then the Lord will turn against Israel as an enemy to vex and destroy them, to plague and enslave them; and if they repent not He will punish them 7 times more for their sins. He will break the pride of their power and harden the heavens; and with many such evils will visit them; He will reduce them to poverty and misery, to starvation and terror, to wars and captivity, to destroy all their idolatry and their cities, and scatter them to all the Gentiles, even to utter desolation. Even the surviving remnant will despair in dismay at their enemies for all Israel's sins and trespass against the Lord. And if they turn and confess for their trespass against Him and are humbled and accept the punishment for their wickedness, then the Lord will remember His covenant with the Patriarchs and the land, and will not reject or abhor them utterly, for He is their God. These are the statutes and ordinances and laws of His covenant with Israel at Sinai. When a vow is accomplished, the estimation must be made from those 20-60 years of age according to the sanctuary-shekel, 50 shekels for males, 30 shekels for females; and vows for children from 5-20 shall be estimated at 20 for boys, and 10 for girls. Vows for infants from one month to 5 years of age are estimated or valued at boys at 5 shekels, and for girls 3 shekels. Vows for those above 60 must be valued at 15 shekels for men, and 10 shekels for women. Those too poor to pay the standard price, must be revalued by the priest according to their ability to pay. Vows for animals, clean or unclean, good or bad, a clean sacrifice must be offered according to the vow, but an unclean animal must be valued by the priest and his estimation must stand. An animal sacrifice may be redeemed if 1/5<sup>th</sup> the value (20%) is added to the estimation. When an Israelite sanctify or consecrate his house by a vow, good or bad, the priest must value it and if redeemed its price valued with additional 20% added to it. In like manner vows of sanctification of fields and crops; but unredeemed fields of a vow must not be freed in jubilee but will be devoted as holy to the Lord and belong to the priest; but an exception is made for purchased fields for another's ownership, it shall return to the seller in the Jubilee. No firstling of clean animals shall ever be sanctified by a vow for it belongs to the Lord; but unclean firstlings may be ransomed according to estimation of the priest, and 20% added to the price. No devoted or banned (cherem= to ban, devote to destruction, to cut off, as in contraband) thing by vow, of man or beast or his own inherited field shall ever be sold or redeemed for they are most holy to the Lord; no man devoted or banned shall be ransomed but must be put to death. The Tithe (1/10) of the land and its produce is holy to the Lord, and if redeemed must pay 20% more; so too of animals and must not be redeemed.

The Book of Leviticus as Moses III, like the Book of Exodus, is filled with countless types and shadows, looking back to Genesis and looking forward to the rest of Scripture, and most significantly to the New Testament and Messiah. Its Divine Theme as before and ever after in the Word is Judgment and Salvation, the Fall of Man in Adam met with in many ways and words, laws and rules, statutes and

ordinances, but established by blood of sacrifices and oblations offered to Divine instructions and commands, and all which is related to the Sanctuary as God's Tabernacle and its Service or Ministry of the Priesthood. The lessons are valid realities but of temporary significance as will unfold in the progression of God moving in the world among His people. All the Sacrifices and Offerings though many are all one and the same, the body and blood one, the soul and life one, and thus portray One Sacrifice and the One Offering in the Divine Service. Many of these matters are therefore treated in the Book of Hebrews in the New Testament. The animals of herds and flocks, of fowls, of grain and crops are all for one thing a temporary reconciliation or atonement for sin and sinner to live in the presence of a holy and righteous God, that His virtues of grace and mercy, goodness and kindness, His forgiveness and friendship, peace and fellowship, and so much more as required in different relations and conditions or cases, flow freely and properly from the Creator to the Creature, from the Lord to Israel, and from God to the World.

We have already remarked before and above that there are many ongoing developments of significance and applications to spiritual things reflected by natural things, in different forms and degrees. The Offerings in whatever form and for whatever reason all lead to the same thing, namely back to God. The offerings as wholly burnt, sin, trespass, peace, grain, wave, heave, and all such, are for the same things; and the condition of man or woman, the old and the young, known and unknown, of Israel or Gentile, are also the same, whether sins or uncleanness, or impurities and diseases, all are one in nature and truth in regard to God. We are past the middle of the Torah with the 4<sup>th</sup> Book of Moses to complete the 1st divine finger of the Bible hands, and to advance to the 2nd. We have a picture of the daily ceremonial routine based on the people's living and giving in the wilderness, anticipating the settlement in the good land. But God must test and train them regarding warfare with the enemies of God, and to grow within them all that is of Him and for Him. As with Genesis and Exodus there are thousands of other details that we could consider but have no need in these reflections, to venture out, in seeking the Word as the Mirror to show God as He wishes to be seen and to show us as we are.

#### NUMBERS: Chapters 1-36: Moses IV:

The Fourth Book of Moses, Moses IV, consists of 36 chapters, and takes its name from the content of the book as given verse two, the number of the names; but the Hebrew uses the fourth word, *bedmidbar*, meaning "in the wilderness" or desert. The connection to Leviticus is obvious and intentional, as the continuation of the story in the scroll. The Book has two significant parts, part one from chapters 1 to 14, and part two, chapters 15 to 36. Part one is at Sinai, when the people were numbered, then moves to the Desert of Paran, where the spies were sent out and returned. Part two is at the Desert of Paran near Kadesh-Barnea after the rebellion and refusal to invade Canaan and continues through the next 38 years of wandering in the wilderness up to the 40<sup>th</sup> year after the Exodus, to the last month of Moses life.

The Lord spoke to Moses in the Desert of Sinai in the Tent of Meeting on 1<sup>st</sup> day of the 2nd year after the Exodus, for him and Aaron to number all the male Israelites by families and clans, from 20 years and above, those able to go to war, to enlist them by their hosts or divisions. Each Tribe to be represented by a leader or general, in this order: of Reuben; of Simeon; of Judah; of Issachar; of Zebulun; of Joseph's Ephraim; and of Manasseh; of Benjamin; of Dan; of Asher; of Gad; and of Naphtali. These twelve were



the Princes of the Tribes of Israel the heads of the thousands of Israel; Moses and the 12 princes with Israel in the Sinai Desert declared their lineages, on the 1<sup>st</sup> day of the 2<sup>nd</sup> month, from 20-60, as commanded they were numbered by generations, families, houses, and polls all that could go to war. Those numbered were: of Reuben were 46,500; of Simeon were 59,300; of Gad were 45,650; of Judah were 74,600; of Issachar were 54,400; of Zebulun 57,400; of Joseph's Ephraim were 40,500; of Joseph's Manasseh were 32,200; of Benjamin were 35,400; of Dan were 62,700; of Asher were 41,500; of Naphtali were 53,400. The total number of Israel's military was 603,550. Only the Tribe of Levi was forbidden to be numbered because the Lord appointed the Levites over the Tabernacle of Testimony and its furniture to minister to it and encamp around it and to take it down and to set it up; but the stranger who comes near shall be put to death. The children of Israel shall encamp by their own standards in their divisions, and the Levites must encamp around the Tabernacle that wrath come not on the community.

The tribes of Israel are to camp around the Tabernacle on four sides by the standards and ensigns or banners or flags, opposite or facing the Tent. On the East Judah's hosts and the tribal prince, with all the numbered men; in like manner next to him is Issachar; next Zebulun; in all on the East side of the Three Tribes is some 186,400; these are to march and camp first. On the South likewise is Reuben and with him is Simeon and Gad, in all 151,450; these to march or set out and camp 2<sup>nd</sup>. The Tent of Meeting with the camp of the Levites by their standard in between the 12 Tribes, 6 in front and 6 in back. On the West is standard of Ephraim's camp and host, as the others, along with Manasseh and Benjamin; in all these totaled 108,100; the third to set out or march and camp. On the North is Dan's standard and host, in like manner, along with Asher and Naphtali; in all these totaled 157,600. These 12 Tribes numbered in all 603,550; excluding the Levites; they set out and encamped by families and houses.

The generations of Moses and Aaron at the time the Lord spoke to Moses at Mount Sinai: Aaron sons were Nadab, Abihu, Eleazar, and Ithamar; these were anointed and consecrated to minister or serve in the priest's office or Aaronic Priesthood. Nadab and Abihu died as childless rebels for offering strange fire to the Lord in the Sinai Desert, leaving only Eleazar and Ithamar minister. The Lord tells Moses to bring and present the tribe of Levi to minister or serve Aaron by keeping his charge and for Israel at the Tent of Meeting in the service of the Tabernacle, to attend to all the furniture and service. The Aaronic priesthood is not to be approached by a stranger or unauthorized person, who must be put to death. The Levites are to be numbered from one month and older, from the names of the families and houses of Aaron three sons: Gershon, Kohath, and Merari. The Gershonites encamped westward behind the Tabernacle; with its tribal prince; and their charge and duties in the Tent of meeting was the Tabernacle and Tent, and its inner Covering, the Screen or Curtain for the door or entrance, and Hangings for the court, the outer Screen or Curtain, and its Cords or Ropes. The Kohathites in like manner, on the Tabernacle's south-side, were numbered, and their charge was the Sanctuary and its Ark, Table, Lampstand, Altars, Vessels, and inner Screen or Curtain. Eleazar is to be Prince of Princes of the all Levitical Priests, and supervisor of the Sanctuary attendants. The Merarites likewise, on Tabernacle's north-side were numbered and their charge was the Tabernacle's Boards, Bars, Pillars, Sockets, Instruments, and its Service, its Court-pillars, Sockets, Pins, and Cords or Ropes. The encampment on the Tabernacle's east-side before the Tent of Meeting as the sun rises was Moses and Aaron and his sons, to keep the charge of the Sanctuary for Israel; the stranger who approaches shall be put to death. The Levites that were numbered by Moses and Aaron by the Lord's command, males from one month and older, were 22,000. The Lord told Moses to number all males of Israel from one month and older by names; for the Levites are to be a substitute for all the firstborn of Israel, and the Levites' livestock for the firstlings of Israel. Moses numbered Israel and the male population from one month and older came to 22,273, that is 273 over. For these the redemption is to be 5 sanctuary-shekels a person (one

shekel = 20 gerahs); the redemption-money came to 1,365, which Moses gave to Aaron as the Lord commanded.

The Lord told Moses and Aaron to take the Kohathites from 30 – 50 for the service of the Tent of Meeting for the most holy things: before setting out the Aaronic priests take down the Veil of screen or curtain and cover the Ark of Testimony with it, and over the Veil a covering of Sealskin (Badger-skins), and over that a blue Cloth, and its Staves or Poles inserted. The Table of Showbread must also be covered with blue-cloth, and on the Table its dishes, spoons, bowls, and cups, these covered with a scarlet-cloth and over this a covering of sealskin or badger-skin, with its poles inserted. The Lampstand of the Light and its lamps, snuffers, snuff dishes, oil vessels, are to be covered with a blue-cloth, and then sealskin, and put on the frame. The Golden Altar is to be covered with blue, and then a covering of sealskin, with its poles inserted; the vessels of ministry in the Sanctuary are to be covered with blue-cloth, covered with sealskin, and placed on the frame. The Altar's ashes are removed, and the Altar to be covered with purple-cloth, with its vessels, fire pans, flesh-hooks, shovels, basins, and its vessels, and covered them with sealskin, and its poles inserted. After the Aaronic priests have covered the Sanctuary and its furniture then the Kohathites are to carry them, but must not touch them, or they may die; these are their burden (things to be carried and transported) in the Tent of Meeting. Eleazar ben-Aaron the priest is responsible for the oil for the light, sweet incense, continual meal-offering, anointing oil, the Tabernacle and its things, and the Sanctuary and its furniture. The Kohathites are not to be cut off from the Levites in their care of the most holy things in their service and burden; they must not ever look inside the Sanctuary, lest they die. The Gershonites were numbered from 30 to 50 to attend to and serve the work of the Tent of Meeting. Their Service and burdens is to carry the curtains of the Tabernacle and Tent of Meeting, its covering, covering of sealskins, screen or curtain for the door or entrance of the Tent, the court hangings, the screen or curtain for the door or entrance of the gate of the court, their cords and instruments, and whatever is needed in the service. The Merarites in like manner numbered to serve and care and carry the Tabernacle's boards and bars, its pillars and sockets, its court pillars and sockets, their pins and cords, with all the instruments and service, each instrument by appointment. Moses and Aaron the Princes of Israel numbered the Levites by families and houses, from 30 to 50, for the work of service to carry the burdens in the Tent of Meeting as commanded by the Lord; and the total was 8,580 Levites from Kohath, Gershon, and Merari.

The Lord told Moses to command Israel to isolate the lepers, those with discharges, and those unclean by the dead, male and female, outside the camp, so the camp, the Lord's dwelling) become not defiled. The guilty soul who sin or trespass against the Lord must confess and make restitution in full and add 1/5<sup>th</sup> to his victim or the other party; and for the injured party without some kin, the restitution must go to the Lord's priest, with the ram for his atonement. All heave-offerings of holy things of Israel must go to the priest, and anyone's hallowed things. A wife who trespass against her husband in secret adultery, being defiled but no witness against her, not being caught in the act; if the spirit of jealousy causes her husband to suspect her adultery, whether true or not, she must be brought to the priest with her offering of 1/10<sup>th</sup> ephah of barley meal, without oil or frankincense; it is a jealousy meal-offering, a memorial of remembrance. The priest shall take holy water in earthen container and dust from the floor of the Tabernacle mix in it, and before the Lord the woman's hair loosed, and give her the meal-offering of memorial and jealousy and give her the mixed water of bitterness which causes the curse. The priest must make her swear an oath that she has not committed adultery and uncleanness while married, and then she is to be free from the bitter water of the curse; but if she is guilty and defiled, may the Lord make her a curse and oath to her people, when her thigh is infected and her body swell, after the cursed water enters her stomach; and she must say 'amen', 'amen'. The priest must write these curses in a book, and then blot them out with the water of bitterness; then the woman must drink it bitter. The

priest must take the meal-offering of jealousy from the woman, and wave it to the Lord, and bring it to the altar; he shall take a handful of the meal-offering as a memorial, and burn it on the altar, then make her drink it. Afterwards if she is defiled and guilty of trespass the bitter water will cause her to be cursed, and if not, she will not be cursed but conceive seed. This is the law of jealousy of the spirit of jealousy, to free or convict the wife or husband of iniquity.

The law of the Nazirite, by the Lord's command to Moses for Israel, that when an Israelite, man or woman, makes a special vow of a Nazirite to separate to the Lord, they must abstain from wine or alcohol, from wine-vinegar or vinegar, from grape-juice or grapes or raisins. A Nazirite must abstain from partaking of anything that comes from the grapevine; a Nazirite must not cut the hair or beard, till the vow is fulfilled, he is holy in his separation; the locks of the hair of his head must grow long. A Nazirite must not come near a dead body to become unclean, not for any relative, because he is holy and separated to God. If he is accidentally defiled by the dead, he must shave his head on the 7<sup>th</sup> day of his cleansing and offer his sacrifices on the 8<sup>th</sup> day at the Tent, a sin and burnt offering for his atonement for sin of death. He may renew a vow of separation to the Lord but must not resume the days of his former vow voided by defilement. When a Nazirite vow is completed he must offer all his sacrifices to the Lord at the Tent; after the priest is done the Nazirite must shave, and take the hair and put it under the fire of peace-offerings; then the priest give him the boiled shoulder of the ram, a cake, and a wafer, and the priest must wave them as a wave-offering to the Lord; this is holy for the priest, and also the wave-breast and heave-thigh; then may the Nazirite drink wine.

The Lord said to Moses to tell Aaron and sons to bless Israel in this way: 'The Lord bless them, keep them, shine on them, and be gracious to them, lift is countenance on them, and give them peace'; thus, His Name is put on them to bless them. When Moses setup the completed constructed Tabernacle (a year from the Exodus) and anointed and sanctified it and all related to it, that the tribal princes of Israel of the militia offered their oblations to the Lord at the Tabernacle; 6 covered wagons or carts, one per two tribes, and 12 oxen, one per tribe were offered; for the service of the Tent for the Levites; to the Gershonites 2 wagons and 4 oxen; and to Merarites 4 carts and 8 oxen. The Kohathites were given none, because they shouldered the Sanctuary service. The princes offered on a set day the offering for the dedication of the Altar, for 12 days, 1<sup>st</sup> Judah, 2<sup>nd</sup> Issachar, 3<sup>rd</sup> Zebulun, 4<sup>th</sup> Reuben, 5<sup>th</sup> Simeon, 6<sup>th</sup> Gad, 7<sup>th</sup> Ephraim, 8<sup>th</sup> Manasseh, 9<sup>th</sup> Benjamin, 10<sup>th</sup> Dan, 11<sup>th</sup> Asher, and the 12<sup>th</sup> was Naphtali. The tribal Princes each offered the same offerings which was alike: 1 silver platter 130 sanctuary-shekels in weight, 1 silver bowl of 70 sanctuary-shekels, both filled with fine flour mixed with oil for a meal-offering; 1 golden spoon of 10 shekels, full of incense; for a burnt-offering one bullock, one ram, one he-lamb a year old; for a sin-offering one male goat; for the sacrifice of peace-offerings were 2 oxen, 5 rams, 5 he-goats, 5 he-lambs a year old. Each Prince offered the same kind and number of offerings each for his tribes' day for the Altar's dedication in its anointing: 12 silver platters of the same weight, 12 silver bowls of same weight, 12 golden spoons of same weight; the silver totaled 2400 sanctuary-shekels; the gold totaled 120 shekels; the bullocks, rams, he-lambs, their meal-offerings, and he-goats were 12 in all for burnt and sin offerings; for sacrifice of peace-offerings were in all 24 bullocks, 60 rams, 60 he-goats, 60 he-lambs. Now when Moses entered the Tent of Meeting to speak to God, he heard a Voice speaking to him from above the Mercy-seat or Atonement-cover, from between the two cherubs.

The Lord told Moses that Aaron must light the 7 lamps or candles of the Lampstand to give light in front of the Candlestick, which was made of beaten gold and its base and flowers exactly as the Lord showed Moses in the mount. The Levites are to be cleansed with water of expiation or purification, and all their flesh shaved, and their clothes washed, and they must bathed, and must offer the sacrifices of the sin-offering; they present them to the Lord at the entrance of the Tent with all Israel; and Israel must lay their hands on the Levites, and Aaron must offer them as a wave-offering in place of Israel to minister to

the Lord. The Levites must then lay their hands on the heads of the bullocks offered as sin and burnt offering to the Lord for atonement for the Levites as a wave-offering; they are made separate for the ministry of the Tent in substitution for Israel the Lord's Firstborn. The Levites are a gift to the Aaronic priests for the ministry of atonement of Israel to prevent plague and death when they approach the Lord's Sanctuary. The Levites must serve and wait on the work or ministry of the Tent from age 25 to 50; and from 50 years and older must cease from the work and service, but from 50 and older must minister with their brethren in the Tent and its charge.

The Lord spoke to Moses in the Wilderness or Desert of Sinai in the 1<sup>st</sup> month of the 2<sup>nd</sup> year after the Exodus. The Passover must be kept as prescribed in the 14<sup>th</sup> day of the 1<sup>st</sup> month, Abib, at night. If some are unclean by death contact, or on a journey, they must keep the Passover on the 14<sup>th</sup> day of the 2<sup>nd</sup> month at night with unleavened bread and bitter herbs, and nothing must remain till the morning. But if anyone is clean and at home and does not keep the Passover in its appointed season, he will bear his sin. This applies to even the stranger or foreigner in the land, for one statute applies to all. When the Tabernacle was erected the cloud covered the Tent of Testimony, and at night the cloud appeared as fire; but when the cloud lifted and moved on so too Israel journeyed and followed, and Israel encamped where it rested; by the Lord's command the journeyed and at His command they rested, according to the cloud, whether it rested on the Tabernacle many or few days, even if only for one day, so did they; whether two days, a month, or a year.

Two silver Trumpets or Horns of beaten work must be made for the calling and gathering of the congregation of Israel to assemble at the Tent of Meeting. If the Trumpets are blown only once, the leaders are to the gather; if the Trumpets are sounded for alarm the 1<sup>st</sup> time, the East camp must move; if sounded 2<sup>nd</sup> time the South camp must follow; an alarm must be trumpeted for their journeys. But for gathering the assembly they must trumpet without alarm; and the Aaronic priests are to sound the Trumpets as a permanent statute for all generations. There must be a sound of alarm for war with the Trumpets, and the Lord God will remember and save Israel from their enemies. There must be trumpet sounds for gladness and feasts, for the new months, for the different sacrifices and offerings, for such celebrations as a memorial to God. In the 2<sup>nd</sup> year in the 2<sup>nd</sup> month on the 20<sup>th</sup> day the cloud lifted off the Tabernacle of Testimony, and Israel left the Desert of Sinai and came to the Wilderness of Paran. The order of the journey of the hosts or army by standards and camps and princes was: Judah, Issachar, Zebulun, then the Tabernacle, after it is taken down, and the Gershonites and Merarites; after them Reuben, Simeon, Gad; then followed the Kohathites transporting the Sanctuary and those to setup the Tabernacle; after these were Ephraim, Manasseh, Benjamin; and last was Dan, Asher, and Naphtali. They journeyed and marched. Moses conversed with his father-in-law Hobab (Jethro) ben-Reuel the Midianite, inviting him to join Israel in their journey to Canaan, and he would be treated well; but he turned down the invitation to return to his land and people. Moses entreated him to accompany Israel in the desert as eyes for Israel, and they truly will treat him good. Israel departed from the Mountain of the Lord and went 3 days journey, with Ark of Covenant of the Lord leading the way to find a new resting place, the cloud leading above. When the Ark moved forward Moses bid the Lord to Rise and scatters His enemies and put to flight those who hate Him; when the Ark rested he bid the Lord to Return to the hundreds of thousands of Israel.

The people complained with evil, and the Lord heard it and burned in anger and He devoured to the edges of the camp; and they cried to Moses, and he prayed and then the fire abated; for which reason the place was called Taberah. The mixed crowd in Israel lusted exceedingly crying for flesh to eat like when they were in Egypt, when they ate freely, along with cucumbers, melons, leeks, onions, and garlic; for their soul was tired of the manna (it looked as coriander seed (zera-gad), as bdellium (here only and in Gen. 2; the bedolach is a resin or pearl, whitish or grayish; but mostly uncertain; its connection to the

dew, seeds, and quails is curious), and it was gathered and ground, or beaten or boiled, and made into oil tasting cakes; and it fell only at night. The people's complaints and tears angered the Lord and displeased Moses, who complained to the Lord of the burden of caring for such a people, as if as a mother to conceive and birth them, or a nursing-father to carry them as nursing-babes in the bosom to Canaan (here the Lord and Moses are pictured as Shaddai). Moses despaired how he could feed all these unbearable people with flesh and chooses rather to die now than to guide them. In response the Lord appointed 70 elders and officers of Israel to stand with Moses at the Tent, and He told him that He would take of the Spirit on Moses and put it on the Elders to share the burden of the people with him. But the people must sanctify themselves for the next day they will indeed eat flesh according to their cries and demands, not just a day or more, but an entire month till it comes out of their nostrils and they despise it, since they rejected and complained against the Lord. Moses replied that the footmen alone numbered over 600,000, how he could give them flesh to eat for a month, and even all the flocks and herds slain, or all the fishes of the sea would not be enough to satisfy them. The Lord replied to Moses that His Hand is not so short to fulfill His every word. So, when the Spirit rested on the 70 Elders gathered around the Tent they prophesied. Two of Elders (Eldad and Medad) remained in the camp and the Spirit rested on them and they prophesied; a young man ran and reported it to Moses, and Joshua ben-Nun, his minister, a chosen man, ask Moses to stop them, but Moses replied that it is jealousy for him, but wished that all the Lord's people were prophets and His Spirit rest on them. Moses and the Elders returned to the camp, and the Lord sent a wind that brought quails from the sea (here is a clue to Israel's location in Arabia), and they fell near the camp, about a day's journey on both sides of the camp all around, flying about 2 feet above the ground. The people gathered quails for a day and half, each 10 homers or more, and then distributed them throughout the camp. While they stuff themselves, even before they could chew it, the Lord's anger ignited and severely plagued them; and they called the place Kibroth-hat-taavah, for they buried those who lusted.

From Kibrothhattaavah they journeyed to Hazeroth and stayed; there Miriam and Aaron spoke against Moses for marrying a Cushite (Ethiopian, African of southern Egypt, black or dark, not a remarriage of Zipporah the Midianite) woman. They equated themselves with Moses in hearing the Lord, and the Lord heard it; now Moses was the meekest of men. The Lord demanded Moses and Aaron and Miriam to appear at the Tent, and He appeared in a pillar of cloud, and called to Aaron and Miriam, and told them that to a prophet among the people He will appear in a vision or dream, but to His servant Moses who is faithful in all His house, He will speak mouth to mouth clearly and not obscurely; he may see the Form of Jehovah; and He asked why they were not afraid to speak against His servant. The Lord's anger burned against them, and He departed, and the cloud lifted, and Miriam was leprous as snow-white. Aaron seeing her, begged Moses for forgiveness for their foolish sin, and to spare Miriam from a more severe case of the plague, as a miscarriage. Moses begged the Lord to heal her; but the Lord said that if she had spit on her father's face she should be shamed for 7 days, so she must be outside the camp for a week. The people remained in Hazeroth till Miriam returned.

From Hazeroth they came to Desert of Paran and encamped in the wilderness. The Lord instructed Moses to commission 12 spies who are tribal princes from the tribes of Israel to survey and spy out the land of Canaan. Two of the 12 were Caleb ben-Jephunneh of Judah, and Hoshea (who Moses renamed Joshua) ben-Nun of Ephraim; these 12 were sent out as spies. They were to enter Canaan by the South borders and into the Hill-Country, to get intelligence of the entire land and its people, their strength and number, the country's condition and landscape, its cities and forts, the camps, the crops, the trees, and such. The spies are to return bravely and with some fruit of the land. The time was the season of the first-ripe grapes (about summer, July). The spies surveyed from the Desert of Zin to Rehob to Hamath; from the South to Hebron, where the 3 sons of Anak lived (Hebron was built 7 years before Zoan of

Egypt); then they came to the valley of Eshcol (or wady or stream or pass of Grape-clusters) and they cut down clusters of grapes. They returned in 40 days and reported to Moses and Aaron and to Israel in the Desert of Paran to Kadesh. They said the good news is the land flows with milk and honey and fruit; but the bad news is the people are strong, the cities are great and fortified, and the Anakims live there; in the South dwell Amalek; and Hittite, Jebusite, and Amorite in the hill-country; the Canaanites are by the sea coasts and along the Jordan. Now Caleb hushed the people before Moses and encouraged them to invade and conquer quickly. But the 10 spies insisted that the occupants are too strong, giving an evil report that the land consumes its inhabitants, and have giants, even the Nephilim or Anakims; and that the spies appeared as grasshoppers compared to them. Israel cried in despair and complained against Moses and sighing for to have died in Egypt or the Desert; asking why the Lord delivered them to kill them in Canaan, desiring to return to Egypt by a new captain. Moses and Aaron prostrate before the assembly, and Joshua and Caleb tore their clothes and tried to persuade the company that the land is worth it, that if the Lord delights in them He will give them this rich land; but they must not rebel and be afraid for they will be their bread. The congregation wanted to stone them; then the Lord's glory appeared at the Tent to all Israel; and He asked Moses how long they will despise Him in unbelief of all His miracles; and offered to plague them and disinherit them, and to make of him a new greater and mightier nation in their place. But Moses pleaded that the Egyptians will hear the news and broadcast it to the Canaanites, for they all know the Lord dwells in Israel, and He is seen by Face, and His cloud and pillar leads them. If the Lord kills them, the nations which heard the news of His fame of the Exodus will reason that the Lord was not able to bring them to their new home in the land He promised, so He killed them in the desert. Moses prayed that the Lord's great power, with His slow anger, mercy, forgiving iniquity and transgression, punishing the guilty, visiting parents' wickedness on the children to the 4<sup>th</sup> generation; he begs pardon for the people as in forgiveness to them from Egypt to the present. The Lord replied that He has forgiven them as Moses prayed, but by His Life all the earth will be filled with His glory and these men of unbelief and rebellion and disobedience and ungrateful, who has tempted him by testing and provoking Him these 10 Times (Ex. 5; 14; 15; 16; 17; 32; Num. 11; 11; 12; 14)) disregarding His Voice; He swore by oath to them that that generation of those who despised the Lord will not enter Canaan, except for Caleb (and Joshua), because his spirit was different, and fully followed Him, for he and his seed will enter.

Now the Amalekite and Canaanite resided in the valley; He made them return to the desert near the way to the Red Sea (Yam Suph, Gulf of Aqaba). The Lord told Moses He is fed up tolerating these complaining stubborn people, tell them that as they have desired and demanded so it will be; their dead bodies will fall in the desert, everyone from the age of 20 and older who have complained will never enter Canaan, excluding Caleb and Joshua. But the children that they were worried about becoming a prey they will enter the land they rejected, but they will die in the wilderness, and their children must be wanderers and pilgrims in the desert for 40 years, a day for a year (40 days for 40 years) to bear their inequities and know my alienation. Thus, did He say and swore and so it must be. He spared the children but slew the parents; He favored the younger generation and destroyed the older one; and the spies that brought the evil report died by the plague of the Lord. Moses told all this to the people, and Israel mourned and decided to go up to the mountain top and determined to invade Canaan as previously ordered; but Moses rebuked them again of a new transgression against the Lord's command and told them to not go up because the Lord will not go with them.

Korah a Kohathite priest along with the Reubenites Dathan and Abiram and with a company of 250 Israelite famed princes who assembled against Moses and Aaron; accusing them of usurping the priesthood, since all Israel is a holy assembly of the Lord, then Moses fell face down, and told Korah and his company that the Lord will show and say who is holy and choose who may approach Him. The next

day all of them are to take censers filled with fire and incense before the Lord Who will decide who is holy, for the Levites were usurping by rebellion against their appointed service and ministry from the Lord to usurp the priesthood opposing Aaron. When Moses sent for Dathan and Abiram they refused to come, complaining that he has led them away from Canaan (milk and honey) to be killed in the desert, and has made himself the prince, and has not led them to the rich new land, but desire to put out their eyes. Moses enraged asked the Lord to reject their offering, for he has taxed or oppressed anyone. Moses told Korah and his crowd to take a position and Aaron another place everyone with 250 censers; they gathered at the Tent, and the Lord's glory appeared to all. The Lord told Moses and Aaron to separate their selves away from the congregation that He may instantly consume them; but they fell down and begged the God of the spirits of all flesh not to destroy all for one man's sin, and not be angry with all. The Lord told Moses that the congregation must remove from the tabernacle (tent and home) of Korah, Dathan, and Abiram, and their families. He and the elders told the people to depart from their tents, and touch nothing of theirs or they may be consumed; and they moved back and about. Moses declared that the Lord will confirm His commission to Israel by the rebels not dyeing a common death or visited as other men; but the Lord make a new thing by opening the ground swallow them all and all that belongs to them, going alive into hell or the grave (sheol); all will know these men despised the Lord. It was so done, they were swallowed alive by the earth, into sheol, and the earth closed again, and they perished from the assembly; and Israel ran away that they might not be swallowed up. But the fire of the Lord devoured the 250 men who offered the incense. The Lord ordered that Eleazar the priest take the 250 burnt censers and scatter the fire yonder because they are holy, censers of sinners against their souls; the censers must be beaten and made into a covering of the Altar, a memorial to Israel to prevent a non-Aaronic stranger from approaching to burn incense as did Korah and his crowd.

The next morning the congregation of Israel accused Moses and Aaron of killing the Lord's people; and while assembled thus they saw the Lord's glory appear in the cloud above the Tent. Moses and Aaron stood in front of the Tent, and the Lord told them to get away from the Congregation that He might quickly consume them; and they prostrated themselves. Moses told Aaron to quickly take his censer with fire and incense to the Congregation and make atonement for them to halt the Lord's wrath and plague. And he did so to stand between the living and the dead, and the plagued stopped; but the plague killed 14,700, excluding those of Korah's rebellion. The Lord told Moses that Israel must take 12 rods for the tribal princes and write their names on each and Aaron's name to be written on a rod for Levi; and all the rods placed inside the Tent of meeting before the Testimony where the Lord appeared. He will choose the rod and it will bud and the complainers of Israel will be silenced; and it was so; the Aaron's rod for the house of Levi budded and blossomed and produced ripe almonds; and the Lord commanded that Aaron's rod must be kept before the Testimony as a token or sign of the rebels, and that others may not murmur and die. Israel spoke to Moses afraid that they might die as undone, since those who approach the Lord's Tabernacle are dead and perish.

The Lord told Aaron that he and his sons and the Levites must bear the iniquity of the Sanctuary, and the Aaronic priests will bear the wickedness of their priesthood. The Levites are to help and minister to him, but only the Aaronic priests may be before the Tent of Testimony; to keep the charge of the Sanctuary and the Altar, that none may die. The Levites are to assist as a gift in the charges and service of the Tent to the Aaronic priesthood in all concerning the Altar and inside the Veil, their priesthood is a service gift; no stranger must approach, or he will die. Also, to Aaron and sons He gave the charge of His heave-offerings and the holy anointed things of Israel as their continual portion. All the fire sacrifices of the most holy things of the various oblations, every male must eat of it; also the heave and wave offerings of Israel all the priest's family may eat who are clean; also of the best first fruits of the crops; also of the first ripe fruits, and of the devoted things, and the firstborn of man and beast, and those

redeemed firstborn and firstlings. All the redeemed of Israel valued by the priests; but the firstlings of the animal sacrifices are a fire offering to the Lord and to be burnt up, but the waived breast and the right thigh may be eaten. The heave-offerings the priest's family may eat as a covenant of salt before the Lord forever. The tithe of Israel belongs to the Levites as an inheritance as payment for their service in the Tent, that Israel may not approach with sin and die. The Levites must do the service of the Tent to bear their inequities always for the tithe of Israel is theirs. And the Levites are to tithe of the tithe as a heave-offering to the Lord and must be given to Aaron the priest. All the gifts must be offered as a heave-offering and sanctify part of it and reckoned as increase produce; and eat it as reward for service without sin.

The Lord told Moses for Israel that the statute of the law of the spotless and unblemished and Red Heifer, never yoked, is that she is to be given to Eleazar the priest, and he must take her outside the camp and she must be slain in his presence, and he shall sprinkle her blood toward the front of the Tent 7 times, and the Red Heifer must be entirely burnt up. The priest must throw some cedar-wood, hyssop, and scarlet into the fire of the burning heifer; then he must wash clothes, bathe, and remain unclean till eve; the one who burnt her shall do likewise. Then a clean man shall collect the ashes of the heifer and store it outside the camp in a clean place and be kept for the Congregation as water for impurity as a sin-offering; and he who gathers the ashes shall do likewise. So too with one who touches a dead person's body and does not purify himself, he defiles the Lord's Tabernacle; he must die because the water for impurity was not applied to him, and he remains unclean still. The law of a dead man in a tent defiles everyone and everything in the tent for 7 days; so too the death contact in the field or elsewhere. The ashes of the burnt sin-offering by fresh water must be sprinkled on the unclean by death, on the 3<sup>rd</sup> and 7<sup>th</sup> day; and he who applies the water himself must be cleansed; and death to the who refuses to purify himself since he has defiled the Lord's Sanctuary.

Now Israel encamped in the Desert of Zin in the 1<sup>st</sup> month (of the 40<sup>th</sup> year) at Kadesh (we are now concluding Numbers, and its relations to Genesis and Deuteronomy, and are preparing for Moses V), and Miriam died and was buried. Again, the assembly complained and opposed Moses and Aaron wishing to die quickly as their brethren earlier rather than slowly by thirst to death; they criticized them for their deliverance to an evil place without seed, figs, grapes, pomegranates, or water. They left the assembly of complainers and prostrated before the Lord's glory; and He told Moses to take the Rod with the assembly, and to speak to the Rock to bring forth water for the people and animals. They gathered the assembly of rebels and denounced to them that they must produce water from the Rock; he struck the Rock twice (instead of once) and water flowed abundantly. But the Lord said to them that since they did sanctify the Lord in the eyes of Israel they will not enter Canaan with the people. These are the waters of Meribah of Israel's strife with the Lord and He was not sanctified. Moses sent messengers from Kadesh to the king of Edom, relating Israel's stay in Egypt, their mistreatment and travail, their deliverance and exodus, the Lord's Angel bringing them up to Edom's southern borders to the city Kadesh. Moses requested passage through Edom to Canaan, and he promised that Israel would only go along the King's Highway and will not touch or eat or drink anything. Edom refused, and Israel requested again, but Edom again refused, and came to oppose them with many people; Israel turned away; and journeyed from Kadesh to mount Hor at the border of Edom. The Lord spoke to Moses and Aaron, telling Aaron must die here before Israel enters Canaan because they rebelled against the Lord's word at the waters of Meribah; and he must bring Aaron and Eleazar to mount Hor; and must strip Aaron of his priestly garments and put them on his son Eleazar. Aaron died in mount Hor in the sight of Israel; Moses and Eleazar descends the mount, and all the congregation of the house of Israel grieved for Aaron 30 days.



Now the Canaanite king of Arad, who lived in the South hearing that Israel went by the way of Atharim, attacked and captured some of them; Israel vowed that if the Lord defeats them by Israel then their cities will be utterly destroyed. So, He did, and Israel destroyed the cities of the southern Canaanites near Hormah. They journeyed from mount Hor by the way of the Red Sea (Yam Suph, Aqaba) going around Edom; and the souls of the people was much discouraged on the way, and they complained against God and Moses for bringing them from Egypt to die in the wilderness, without bread and water, and they hated the light bread of manna. The Lord sent fiery serpents (seraphim serpents, poisonous snakes) to bite and kill many people. The people came to Moses repenting and confessing their sins, and begging Moses to pray that the Lord remove the snakes; and he did. The Lord told him to make a fiery serpent of brass and set it on a standard, and anyone bitten by a snake looking on it shall live; and it was so. Then Israel journeyed and encamped in Oboth, then again to Lyeabarim in the desert near Moab eastward to the sun-rising. Again, they traveled to the valley of Zered, then to Arnon's other side in the desert borders of the Amorites and Moab. Here is it said, in the Book of Jehovah's Wars (Sepher Milchamoth), Vaheb in Suphah (eth-Waheb beSuphah), and the Valleys of Arnon (Hannechalim Arnon, Arnon's Nachalim, Nachal, or Stream, Torrent, Vale, Wady, or Wady), and the Slope of the Valleys (Eshed Nachalim) towards Ar's dwelling, adjacent to Moab's border; thence to Beer, the Well, where the Lord told Moses to gather the people, and He gave them water, and Israel sang the 'Song of Spring Up O Well', the well princes dug, nobles delved, with scepter and staves. They left the desert went to Mattanah, then to Nahaliel, then to Bamoth, then to the valley in the field of Moab, to the top of Pisgah overlooking the desert.

Israel then out messengers to Sihon the king of the Amorites, just as they did earlier to the king of Moab, to be permitted to pass through his land into Canaan; but he also refused and mustered and attacked Israel at Jahaz. Israel defeated them by the sword and captured and occupied his land from Arnon to Jabbok at the strong and secure border of the Ammonites. Israel captured and occupied all the cities of the Amorites, Heshbon and all the surrounding towns. Now Heshbon was the city of Sihon the king of the Amorites who captured it by defeating the king of Moab and occupied all his land up to Arnon. Thus those who speak in proverbs say to invite them to come to Heshbon and build and establish the city of Sihon; for a fire from Heshbon and a flame from Sihon devoured Ar of Moab, and the lords of Arnon's high-places; woe to Moab and undone is Chemosh's people; his sons are fugitives, and his daughter's captives to Sihon king of the Amorites; they were shot, and Heshbon perished up to Dibon, and destroyed up to Nophah and to Medeba. Israel occupied the land of the Amorites. Moses sent spies or scouts to Jazer and captured it and drove out the Amorites; then they turned to the way Bashan and Og its king engaged at the battle of Edrei. The Lord told Moses not fear him or his people for He has given Israel their land, and they must be treated just as Sihon king of the Amorites at Heshbon; Israel utterly destroyed them and possessed their land.

Israel then moved and encamped in the plains of Moab across Jordan's Jericho; and Balak ben-Zippor the king of Moab aware of Israel's defeat of the Amorites, and that Moab was afraid and distressed by Israel's number and strength; that he told the elders of Midian that Israel will lick up all the nearby country as the ox eats the grass. He sent messengers to Balaam ben-Beor to Pethor by the River (Euphrates), to his people's land, saying that a people come from Egypt and cover the earth, and residing nearby; soliciting him to come and curse Israel that he might prevail and strike them to drive them out of the country. But God told Balaam he must not go nor curse for they are blessed. Balaam arose in the morn and told the princes of Balak to return home for the Lord refuses to permit him to go. They returned and reported to Balak, but he sent other more honorable princes to Balaam with an offer of great honor and reward, at any cost, that he may curse the people. Balaam told them not even Balak's house full of silver and gold could make him alter the word of the Lord God. But he bid them stay

the night to see what the Lord might say. God visited him at night and told him to go with the men who came to hire him, but he must only speak only what He speaks to him. He awoke and readied his donkey and went with them; but God's anger burned against him, and the Lord's angel stood to oppose him, as he rode along with his two servants. The donkey seeing the angel blocking the passage with a sword drawn, it turned away into the field; Balaam hit her to turn her back. The angel moved to a narrow path between the vineyards between walls, the donkey seeing the angel went into the wall crushing Balaam's foot; he struck her again. Again, the angel moved further to a narrower place without room to pass, the donkey seeing him she collapsed under him, and he struck her with his staff; but the Lord opened her mouth, and she asked him what wrong she has done to be struck these 3 times. He replied to her that she has mocked him, and if he had a sword he would kill her; she replied that he has ridden her all her life, and has never acted this way, and he agreed; but the Lord opened Balaam's eyes to see the angel standing with a drawn sword, so he bowed to the ground. The angel rebuked him for beating the donkey 3 times, and that he came as an adversary to him for his perverse course, that if the donkey had not halted and turned away he would have slain him and spared her. Balaam replied that he was unaware of the angel's opposition, and if he was displeased he would return home; and he told him to go with them and warned him to only speak what he would tell him; he went with the princes. Balak met him at the city of Moab at the furthest border of Arnon and asked why he delayed responding to his urgent plea and generous offer of reward. Balaam reminded Balak that he has no power but to speak God's expressed words; they both went to Kiriath-huzoth, there Balak sacrificed oxen and sheep and fed Balaam and the princes. Next day Balak took him to Baal's high places to see all the people. Balaam instructed Balak to construct 7 altars and prepare 7 bulls and 7 rams; he did so and offered the sacrifices. Balaam told Balak to wait by his burnt-offering while he would go see if the Lord might visit him, and he related the words and vision to Balak. God met Balaam and he told Him that he had prepared and offered two sacrifices each on 7 altars. Then the Lord put a word in Balaam's mouth, and to return to speak it to speak to them; he turned and found them all waiting by the burnt-offering.

Then Balaam related his parable and vision: Balak the king of Moab brought me from Aram, from the mountains of the East (Mesopotamia) to curse Jacob and defy Israel. But how can he curse one whom God has not cursed or defy whom the Lord has not defied; for from the top of the rocks and hills he sees them dwelling alone and not numbered with the nations. Jacob's dust cannot be counted, and the 4<sup>th</sup> of Israel cannot be numbered; and may Balaam's death and end be like righteous Israel. Balak protested that instead of cursing his enemies he has altogether blessed them; but Balaam insisted he can only speak what the Lord inspires. Again, Balak took him to a 2<sup>nd</sup> place to see only a small part of Israel and to curse them; to the field of Zophim to the top of Pisgah and sacrificed as before; likewise did Balaam as before, and so also the Lord. Balaam returned to Balak and the princes of Moab; and Balak asked what the Lord said, and Balaam related his 2<sup>nd</sup> parable and vision. Arise and listen Balak ben-Zippor, God is not a liar like man, does not repent as the son of man, He will do what He says and fulfill His words; he must bless because He blessed, and cannot reverse it. He sees no iniquity in Jacob and no perversity in Israel; the Lord his God is with him, the shout of a King among them God rescued them from Egypt, as with the strength of the wild-ox (thoaphoth, high-horns, strong-horns, and unicorn). Jacob is without enchantment and Israel without divination; they will say of Jacob and Israel: what has God done? The people rises as a lioness and a lion, he will not rest till he devours his prey and drink their blood. Balak protested that he neither curse nor bless them; but Balaam reminded him that he must only speak what the Lord has spoken. Again, Balak took Balaam to another place in hopes that God will permit him to curse Israel; but the 3<sup>rd</sup> time he took him to the top of Peor overlooking the desert; and as before made sacrifices on 7 altars. But Balaam seeing that the Lord determined to bless Israel turned his face towards the wilderness without enchantments but gazed upon Israel's tribes; and the Spirit of God came upon him. Balaam's 3<sup>rd</sup> parable and vision, with closed eyes, which speaks and hears the words of God; which

sees the vision of Shaddai, falling down with eyes open. Beautiful are Jacob's tents and Israel's tabernacles; as spacious valleys, as gardens by the river-side, as the Lord's planted lign-aloes; and as watered cedar-trees. Water flowing buckets, seed of many waters; his King higher than Agag, and his kingdom exalted. God delivered them from Egypt, with strength of a wild-ox; and he will consume the nations his adversaries, breaking their bones, and shooting them with arrows; as couched lion and lioness at rest. Blessed are those who bless them and cursed are those which curse them.

Balak very angry at Balaam clapped his hands saying he invited him to curse his enemies, but instead 3 times he has blest them; he told him to return home since the Lord has deprived him of honor. Balaam reminded him that he told the messengers his limitations to speak only what the Lord revealed, no matter what the bribe or rewards offered; Balaam before leaving offered his advertisement and prediction of the future actions of Israel against Moab. As before, he uttered his prophetic parable of God's words and Elyon's knowledge and Shaddai's vision in his trance: he saw in the distant future a Star of Jacob and a Sceptre of Israel striking all Moab and breaking all the sons of tumult; Edom-Seir, his enemies, will be conquered, Israel victorious; one from Jacob has dominion, and will destroy the city's remnant. Then looking toward Amalek he continued his parable and prophecy: Amalek the first and head of the nations or Gentiles shall finally come to destruction. So too his 3<sup>rd</sup> parable: the Kenite with their strong and secure homelands nested in the rock; Kain indeed will be devastated and captured by Asshur or Assyria. Again, he continued with his 4<sup>th</sup> and final parable: who will survive the acts of God? And the ships of Kittim's coast will afflict and invade and destroy Asshur. Balaam returned home and Balak departed.

But Israel settled in Shittim; and the people played the harlot there with the daughters of Moab, who had invited them to share and partake in their sacrifices to their gods or idols, and to worship their idol gods. Israel was joined or united with Baal-peor as a harlot; and the Lord's anger ignited against Israel. He told Moses to take the chiefs of the people and to hang them up before the sun to turn away the Lord's fierce anger from Israel. Moses told the judges to slay anyone who had joined and participated at Baal-peor. One of the princes had taken along a Midianite woman in sight of Moses and the congregation of Israel while they wept at the door of the tent of meeting. Phinehas ben-Eleazar ben-Aaron saw, and arose with a spear, and went after the Israelite into the pavilion or tent and speared them both together; and the plague ended, after 24,000 died. The Lord told Moses that Phinehas has mitigated His wrath on Israel by his zeal for the Lord's burning jealousy; he will have His covenant of peace, and to his seed, for an everlasting priesthood, for his zeal atoned for Israel. The slain Israelite was Zimri ben-Salu a prince of the Simeonites; the Midianite woman was Cozbi bath-Zur who was a chief or sheikh of Midian. The Lord told Moses to vex and smite the Midianites as they seduced and deceived Israel concerning Peor, and of Cozbi a daughter and sister of a Midianite prince.

After the plague of Peor the Lord told Moses that Eleazar the priest must number all Israel, a census of those 20 and older able to go to war in Israel of those delivered from Egypt. This they did in the plains (areboth, the Arebah) of Moab by the Jordan River near Jericho: of Reubenites, 4 families or clans numbered 43,730 (of these were Pallu's son Eliab and his 3 sons Nemuel, Dathan and Abiram; these last two were the same rebels of Korah's company, all of which died by the earth swallowing them and the fire devoured the 250 as a sign; but Korah's sons died not); and of Simeonites, 5 tribal-families numbered 22,200; of Gadites, 7 clans totaled 40,500; of Judah (Judahites, Judaens, Jews), (Judah's sons Er and Onan died in Canaan), 3 clans and clans of Perez' sons, numbered in all 76,500; of Issachar, 4 clans totaled 64,300; of Zebulun, 3 tribal-families, the sum was 60,500; of Joseph's Manasseh, 1 clan and 1 family of Machir's son, and of Gilead 6 families, and of Zelophehad's 5 daughters, all these totaled 52,700; of Joseph's Ephraim, 3 clans, plus of Eran I family, in all numbered 32,500; of Benjamin, 5 clans, and of Bela's sons 2 families, in all totaled 45,600; of Dan's son, 1 clan of 64,400; of Asher, 3 clans, plus

of Beriah 2 families, and Asher's daughter Serah, these all numbered 53,400; of Naphtali, 4 clans numbered 45,400. All Israel numbered in total sum 601,730; and the Lord told Moses that the land must be divided for inheritance by the number of their names; the more numerous get more land, and the smaller tribes get less land. But the land must be divided by lot to inherit. The Levites in 3 clans and 5 tribal-families; (now of Kohath was Amram, and his wife Jochebed was of Levi who was born in Egypt, and of these were Aaron and Moses, and their sister Miriam); and Aaron had 4 sons, two of them died in offering strange fire before the Lord; all these Levites numbered 23,000 of males 1 month and older. These were excluded in the census of Israel for they were not to be given a tribal inheritance in Israel. This census numbered by Moses and Eleazar was taken in the plains of Moab by Jordan at Jericho. Not a single man was in this census that was in the census made by Moses and Aaron in the desert of Sinai (38 years earlier), according to what the Lord had sworn concerning their dying in the wilderness, except for Caleb and Joshua.

Now the 5 daughters of Zelophehad ben-Hepher ben-Gilead ben-Machir ben-Manasseh ben-Joseph were Mahlah, Noah, Hoglah, Milcah, and Tirzah stood before Moses and Eleazar and the elders at the door of the Tent; and they argued that their father had died in the desert for his own sin but did not participate in the rebellion of Korah, without a male heir, his name must not be removed from his family inheritance, but his daughters should be allowed to inherit his portion. Moses inquired of the Lord Who replied that the daughters of Zelophehad were right and must inherit their father's possession. Further, when a man dies without a male heir then the tribal-inheritance must go to the female, and if no children must pass on to his brothers, or his father's brothers, or to the nearest of kin; this is a perpetual statute and ordinance in Israel.

Then the Lord told Moses to go up into this mountain of Abarim, to see at a distance the promised land of Israel, then he must die as Aaron had died, because they rebelled at the Lord's word in the desert of Zin in Israel's strife and of their not sanctifying Him at waters of Meribah of Kadesh in Zin's desert. And Moses requested that the Lord as God of the spirits of all flesh, to appoint a successor as a shepherd to lead Israel in going and coming. The Lord told him to call Joshua, in who is the Spirit, and lay hands on him before the priest Eleazar and the assembly, and to charge him, and to give him of his own honor that Israel might obey and follow him. And he shall stand before Eleazar who will inquire for him the Divine Judgment of Urim before the Lord, and at Joshua's word shall all Israel go out or come in; and it was done.

Then the Lord by Moses commanded the Israelites that His oblations and food offerings by fire as a sweet smell, must be offered appropriately and timely as originally given at Sinai. Whether fire offerings as continual burnt-offerings, or drink offerings or meal-offerings, or such; with animals or grains, on Sabbaths or holy days and seasons, or ordinary days or special occasions, must all be performed in strict and exact order of the Mosaic code of the Lord at Sinai. So too with all sacrifices and offerings as the sin-offering with all that pertains to it, that is offered for atonement or propitiation or satisfaction or reconciliation, all must conform to the original mandates and regulations, in manner and substance, in fasts or feasts, for individuals or the nation. The Mosaic legislation and Divine ordinances must not be altered or ignored for all generations in all or the least of its detail, including all amendments or additions divinely given. Whether in set feasts as the Passover, or in vows, free-will offerings, burnt-offerings, meal-offerings, drink-offerings, peace-offerings, and all such offerings, they are to be performed to the Lord as commanded. Men's vows to the Lord or soul sworn binding bond oaths must be kept as vowed; and so too unmarried women's vows, unless her father negates it; and so too a married woman's, unless her husband negates it; all must be by divine regulations. A widow's vow must be kept. These legal statutes governing relations and conditions of people are to be observed exactly.

The Lord by Moses ordered Israel to avenge and execute the Lord's vengeance on the Midianites; and then Moses will die. Each tribe must send to war 1,000 men, in all numbering 12,000. Eleazar the priest and the vessels of the Sanctuary, with alarm trumpet in hand, with them. They warred with Midian and slaughtered them, slaying all the adult males, and the five kings of Midian, and also Balaam ben-Beor they killed by sword. Israel captured the women and children of Midian, and their cattle and flocks, and all their goods they took as prey or spoil. They burnt up all their cities and encampments, and led captive all that belonged to the Midianites, and brought the captives and spoil to Moses and Eleazar at the camp in the plains of Moab by Jordan at Jericho. Moses was enraged at all the captains of war that they had spared the Midianite women, declaring that these women followed the counsel of Balaam to prostitute themselves in trespass against the Lord concerning Peor and the plague that followed. So Moses ordered them to kill every male child and all the non-virgin women; thus sparing only the female children and the Midianite virgins. Those who executed the orders and had killed the Midianite captives must remain outside the camp for 7 days to be purged from blood and death, on the 3<sup>rd</sup> and 7<sup>th</sup> day; also every garment or fabric, skins, wooden things, must all be purged by water and sacrifices. Eleazar the priest instructed the soldiers the Lord's statute by Moses concerning the metal objects of gold, silver, brass, iron, tin, and lead to be purged and cleansed by fire and water, and all other substance and objects must be water purged, such as clothes by washing. After the 7 days of exclusion from the camp they were cleansed and returned.

The Lord by Moses demanded a census of the sum and number of the prey or captives of both man and beast, to be taken by Moses, Eleazar, and the tribal princes. The prey or captives to be divided into two parts, one part of the soldiers, and the other part of the assembly; and a tribute levy to the Lord to be made. One soul of every 500 persons or humans, of oxen, of donkeys, and of flocks, and the number from this half must go to Eleazar as the Lord's heave-offering; and the other half one out of every 50 and the sum to be given to the Levites caring for the Lord's Tabernacle; and it was so done. The count of all the livestock prey, not counting the soldier's booty, totaled 675,000 sheep, and 72,000 oxen, and 61,000 donkeys, and 32,000 virgin women; and the half belonging to the soldiers' portion and booty numbered 337,500 in all. The Lord's tribute of sheep was 675; and of the 36,000 oxen His tribute was 72; of the 30,500 donkeys His tribute was 61; and of the 16,000 persons His tribute was 32. Moses gave the tribute of the Lord's heave-offering to Eleazar the priest as Moses was commanded. And the half belonging to the assembly, totals based on one out of every 50 of the assembly's half; the tribute sum went to the Levites serving the Tabernacle. Then the officers over the army, the captains of thousands, and captains of hundreds came and told Moses they have numbered all the soldiers to the last man and have brought the Lord's oblation from every soldier's booty of all the objects of gold jewels, of ankle-chains, and bracelets, signet-rings, ear-rings, and armlets or arm-bands, to make atonement for their souls before the Lord. Moses and Eleazar took the gold and jewels; and the gold of the heave-offering offered by the captains came to 16,750 shekels, from what the soldiers had personally taken for themselves as their booty. They took the soldiers' gold and brought it into the Tent of Meeting as a memorial before the Lord.

Now the Reubenites and Gadites had extensive cattle and saw the lands of Jazer and Gilead were good cattle pastures, they came to Moses and Eleazar and the princes or elders, and requested that from Ataroth to Beon, 9 lands, all the country the Lord smote for Israel, being good cattle land, to be given to them as a possession on the east side of the Jordan River. Moses first response was to question their motives that they wished to escape war and to desert their brethren while they settle in trans-Jordan. He rebuked them for discouraging the Israelites from crossing over into Canaan; and he reminded them what their fathers did 38 years earlier at Kadeshbarnea, when they returned from Eshcol and influenced Israel to refuse to invade Canaan. The Lord then enraged at Israel swore that not a single man of that

generation from 20 and older should see and enter the land promised to Abraham and Isaac and Jacob; excluding Caleb the Kenezite and Joshua, for they completely followed Him. In His burning anger He made Israel wander as nomads and Bedouins in the desert for 40 years (38 years extra) till all that evil and rebellious generation died off. So, Moses accused the two tribes of like conduct as sinful men fueling the Lord's fierce anger towards Israel, so that He will desert and destroy the people in the wilderness. The two tribes replied that they would make folds and enclosures for their livestock and build fenced cities for their families to protect them from the local inhabitants; but they as warriors would accompany Israel into Canaan till the conquest. They will return to Trans-Jordan only after the conquest of Canaan and Israel securely occupies the country as their inheritance. Moses then yielded or acquiesced to their desires, restating the conditions and terms of this new agreement in which they may remain guiltless to the Lord and to Israel. He warned them to be faithful to this contract or their sin will find them out. So, he granted their request and permitted them to do as they said; and he instructed Eleazar and Joshua to grant to them the Transjordan or the land of Gilead as their possession after Israel's conquest of Canaan. So, all Israel agreed to the covenant and the Reubenites, Gadites, and half tribe of Manasseh were given the kingdom of Sihon king of the Amorites, Og king of Bashan, its land and coasts and all their cities. The Gadites built 9 fenced cities and folds for their sheep. The Reubenites 6 cities, some names being changed, But Machir ben-Manasseh and his sons conquered Gilead and dispossessed the Amorites; so Moses granted to them to settle in Gilead as their inheritance. Manasseh's son Jair captured the small towns of Gilead and called it Havoth-Jair. So too Nobah captured Kenath and its villages and named it Nobah.

These are the Journeys of Israel's Hosts or Armies after the Exodus out of Egypt led by Moses and Aaron; and he wrote or recorded the directions of Israel's journey and goings. They departed from Rameses in the 1<sup>st</sup> month on the 15<sup>th</sup> day, on the morning after the Passover in greatness in sight of all the Egyptians, who buried all the firstborn which the Lord had killed and had executed judgments on their gods or idols. Israel left Rameses and camped in Succoth, then to Etham at the desert's border, then to Pihahiroth by Baalzephon and camped at Migdol; then they crossed the sea into the desert, and went 3 days journey (some 30 miles) into the desert of Etham and camped at Marah; thence to Elim with its 12 fountains and 70 palms and camped; thence camp by Yam Suph; thence camped in the desert of Sin; thence encamped in Dophkah[10], thence to Alush, then Rephidim a place without water, thence to the desert of Sinai; and thence to Kibrothhattavah, then to Hazeroth Rithmah, thence to Rimmonparez, then to Libnah; and thence to Rissah, then to Kehelathah, then to mount Shapher; thence to Haradah, then to Makheloth, then to Tahath, then to Tarah; and thence to Mithcah, then to Hashmonah, then to Moseroth; thence to Benejaakan, then to Horhagidgad, then to Jotbathah, then to Ebronah; thence to Eziongaber, then to the desert or wilderness of Zin or Kadesh. (About 30 locations of encampment.) And thence left to mount Hor at Edom's border; and Aaron by the Lord's command went up and died in mount Hor at 123 years of age in the 40<sup>th</sup> year, in the 1<sup>st</sup> of the 5<sup>th</sup> month, after the Exodus.

The Canaanite, king of Arad, who dwelt in the South or Negev of the land of Canaan, heard of Israelites' coming. They journeyed from Hor to Zalmonah and encamped; thence to Punon, then to Oboth and camped in Lye-abarim (Lym) in Moab's border; thence to Dibon-gad, then to Almon-diblathaim; thence to the mountains of Abarim facing Nebo; thence to the Arabah or Plains of Moab by Jordan at Jericho and encamped near the Jordan River from Beth-jeshimoth to Abel-shittim in the Arabah of Moab. These journeys and encampments, in all some 40 locations or sites, over 40 years, brought Israel at the door and crossing into Canaan. The Lord by Moses in the Arabah of Moab at Jericho by Jordan commanded Israel to pass over across the Jordan and drive out all the Canaanites in the land, and to destroy their figurines and statutes and monuments, and their molten images and high places,

their idols and idolatries. They must conquer Canaan and possess and occupy the land and country as He promised. They must inherit the land by lot and by number, to the more or to the less, by tribes and families as permanent inheritance. If they do not completely drive out all the remnants of Canaan then those who reside in the country will be eye splinters, side thorns, and will vex them; and the Lord will treat Israel as He dealt with the Canaanites.

The Lord by Moses commanded Israel to inherit the land of Canaan by designated borders and divisions or 4 quarters. South Quarter or Southern Border from the desert of Zin along the borders of Moab, and its Border from the Salt Sea (Yam Melach) eastward, turning southward at the ascent of Akabbim, passing along to Zin; going southward of Kadesh-barnea, to Hazar-addar, to Azmon; turning at Azmon to the brook of Egypt, thence to the Sea. The Western Border is the Great Sea (Mediterranean Sea). The Northern Border is from the Great Sea and marking or designating mount Hor, to the entrance of Hamath, to Zedad, to Ziphron, and to Hazar-enan. The Eastern Border is marked or designated from Hazar-enan to Shepham, down to Riblah east of Ain, down to the side of the Sea Chinnereth (Galilee) eastward; down to Jordan, going to the Salt Sea. This is the geographical description of the designated borders inherited by lot by the 9 1/2 tribes of Israel on the west of Jordan in Canaan or Palestine. For the 2 1/2 tribes inherited the country in Transjordan on the east of Jordan toward the sun-rising. The Lord by Moses designated the men by Eleazar and Joshua to divide and partition the land by lot for the tribal inheritance; one tribal-prince from each tribe by name; 12 in all.

The Lord by Moses continued His commands to Israel that they must give to the Levites from their inheritance cities to reside in, along with suburbs; for their cattle and substance, and all their animals and livestock. The suburbs must be measured from the wall of the city outward to 1,000 cubits all around (some 1800 – 2000 feet, or 1/3 mile); then measured on the four sides of the city, east and south, west and north, additional 2000 cubits (some 3000 feet or 2/3 mile), making a circle enclosing or surrounding the walled city. The Levites must be given 6 cities of refuge for the manslayer, causing unintentional or accidental death, to flee for refuge and asylum. An additional 42 cities must be given, all these 48 cities must have suburbs; these are to be taken from each tribe by numerical representation, of the more or of the less. He commanded Israel to appoint in Canaan the 6 Cities of Refuge for the accidental or unintentional deaths for temporary refuge till he is tried by the court of judgment. In Transjordan must be 3 cities, and in Canaan 3 cities for those causing deaths but are not murderers, that is those who kill intentionally, willfully, and by use of a weapon or object, or by ambush and hatred; such are murderers and may not be a refugee and protected from the blood avenger. The one who kills or murders by whatever means must be judged by the assembly's judicial courts; to save or put to death, to protect or to hand over, to restore or condemn. He must stay in the City of Refuge till the death of the High Priest who was anointed with holy oil; and if the manslayer leaves before this and encounters the blood avenger's kin and is slain by him, the blood avenger is not guilty. But after the death of the standing anointed High Priest he may return home without harm.

These things are permanent statutes and ordinances for all generations in the land. But a true guilty murderer shall be put to death at least by 2 or 3 witnesses; no ransom money or bribe for the killer or murderer to flee or free, convict or release; for such pollutes the land, for blood pollutes the land; and no expiation can be made for the land except by the blood of the one who shed it. The land must not be defiled for the Lord resides in Israel. The tribal-heads of the Gileadites of Machir ben-Manasseh of Joseph brought before Moses and the princes and the chiefs of Israel the case of the inheritance of Zelophehad's daughters. If they should marry outside the tribe of Manasseh then their husband's tribe will inherit their land, and in the Jubilee resort to their husband tribes. Moses by the Lord's command declared that the sons of Joseph are right in their concern; the daughters of Zelophehad must marry only within the tribe of Manasseh to prevent the loss of tribal inheritance into

another tribe. No tribal inheritance is to be lost by marriage into another tribe. So Zelophehad's daughters did as commanded; they married into the families of the tribe of Manasseh, retaining their father's inheritance. These concludes the commandments and ordinances which the Lord commanded Moses in the Arabah of Moab by Jordan at Jericho.

We have now completed the summary and digest of the Book of Numbers of Israel's 40 years in the wilderness or desert in transition from the Exodus of Egypt and slavery to Canaan, the Promised Land. Also, we have surveyed the three books of Exodus and Leviticus and Numbers as preparatory and preliminary to the Book of Deuteronomy as the Second Law. We have presented by way of reflections and interpretations that the Bible as the Divine Hands with its Thumbs and Fingers illustrate and symbolize the Books of the Bible are connected in such a way that 10 key Books along with the other interconnected Books unfold the written Word of God as witness by the prophetic Spirit to the Living Word Who is revealed from beginning to end. I have attempted in my reflections to adhere tenaciously to the Text in these 4 Books of Moses as the initial foundation of God's revelation and purpose, His design and intent, and His works and ways. We have seen and learnt from the Scriptures step by step, line upon line, by letters and words, by sentences and verses, and by chapters and books as many details as we could that will help us as we progress through the Scriptures. We have restrained ourselves from thinking that our understanding in these modern times in which we live and know, is the standard by which we read and understand the Bible. The Bible we have judged is its best interpreter as to the letter, and by the Spirit of God is alive and enlightens our minds and hearts, creating faith and obedience, giving hope and patience as we follow after God in faith and obedience.

The 4 Books of Moses are plainly presented as from one source; the Author must be God or it all falls apart, Scripture broken into countless pieces and hundreds of parts or documents. If this were true, God forbid this unbelief, the faith and ingenuity required to account for the thousands of details would be nothing short of divine. As we have seen and said at different times that the stories and the history, both in facts and experiences, are obviously based on oral and written traditions in regard to natural things as it is in mankind, as easily attested by thousands of witnesses of the recovered past, as resurrected witness to the veracity and relevancy of the Bible. But if we stop here we stop short of the entrance to the Good Land of Divine things revealed spiritually and inspirationally by God Who is the Witness to Himself and all His desires towards man. The God of the Bible requires absolute faith but in absolute truth and honesty, He is not capricious or manipulative with the facts or the details and requires nothing less than to follow His example in our hearing and searching of Scripture. And further we have not tried to engage the science of those Bible experts, or accomplished scholars, who have spent their lives in understanding the Book of Books, as if we could outdo them in their own domain. No, we have consulted them here and there, comparing what we read and discover against their comments and explanations and have not blinked at the problems or differences that exists; but have freely admitted ignorance in some things unexplainable or irreconcilable or apparent or real contradictions, as if the human did not clothe the divine.

We conclude Numbers with a few observations, reserving many things to the major reflections on Deuteronomy the Second Finger in which we must unite and intertwine the Mosaic System as the Divine Word. Numbers, as in all the other Books of the Bible, or in most books of the world, is understood always in three parts, the beginning and the end and what is between these. This is seen in man in the family, a father and a mother and the child springing from both; and many such examples may be adduced. Numbers opens by taken us back to Sinai a year after the Exodus, and at the time of the completion of the Tabernacle as God's Sanctuary in the Tent of Meeting, and with all that pertains to the



Divine Service and Liturgy of the Aaronic and Levitical Priesthood in work and ministry for the Lord and for Israel. The Book ends at the door to Canaan in Trans-Jordan of Moab which was conquered and captured and possessed by Israel and granted to the 2½ tribes as their inheritance. The military preparations are introduced by the essential numbering and the enlisting of Israel's militia; and it continues up to the time they were to commence the invasion of Canaan, of which they refused from fear and unbelief. The remainder of the time would be used to destroy unbelief and rebellion, fear and provocation; and would harden for war, training them to fight the Lord's battle against idolatry and wickedness. And as with the Tabernacle in structure and features, so also the Encampment of Israel portrayed God dwelling with His people from the whole and then the Levitical tribe, and in the innermost in His Sanctuary of the Holiest of all. The picture and types are like those in Exodus and Leviticus but now seen in the armies of Israel. The names and places of the people and the land paint a picture of conflict and crisis. But all this and more will be discovered and emerge in growth and life.

(From Edersheim's Bible History of the Old Testament 1876-1887, 1890, reprinted frequently to the present time, originally published in 7 volumes, by Alfred Edersheim, the author of Life and Times of Jesus the Messiah. His work covers the Pentateuch or Torah in 2 volumes; volume 1 covers Genesis in two parts, the World History and the Nations (5 Generations, Creation to Shem), and the Patriarchs' History (5 Generation, Terah to Jacob). In volume 2 surveys the Exodus and the Wilderness Wanderings. Deuteronomy is treated only sparingly, mainly as parallels to the other books, and carrying over into Joshua; in this he is deficient to present the fuller picture and the grand design.

From his Preface in Volume 1: "One of the most marked and hopeful sign of our time is the increasing attention given on all sides to the study of Holy Scripture. Those who believe and love the Bible, and have experienced its truth and power, can only rejoice at such an issue. They know that "the Word of God liveth and abideth forever," that "not one tittle" of it "shall fail;" and that it is "able to make wise unto salvation, through faith which is in Christ Jesus."

Accordingly, they have no reason to dread the results either of scientific investigation, or of searching inquiry into "those things which are most surely believed among us." For, the more the Bible is studied, the deeper will be our conviction that "the foundation of God standeth sure." It is to help, so far as we can, the reader of Holy Scripture — not to supersede his own reading of it — that the series, of which this is the first volume, has been undertaken. In writing it I have primarily had in view those who teach and those who learn, whether in the school or in the family. But my scope has also been wider. I have wished to furnish what may be useful for reading in the family, — what indeed may, in some measure, serve the place of a popular exposition of the sacred history. More than this, I hope it may likewise prove a book to put in the hands of young men, — not only to show them what the Bible really teaches, but to defend them against the insidious attacks arising from misrepresentation and misunderstanding of the sacred text. With this threefold object in view, I have endeavored to write in a form so popular and easily intelligible as to be of use to the Sunday-school teacher, the advanced scholar, and the Bible-class; progressing gradually, in the course of this and the next volume, from the simpler to the more detailed. At the same time, I have taken up the Scripture narrative successively, chapter by chapter, always marking the portions of the Bible explained, that so, in family or in private reading, the sacred text may be compared with the explanations furnished. Finally, without mentioning objections on the part of opponents, I have endeavored to meet those that have been raised, and that not by controversy, but rather by a more full and correct study of the sacred text itself in the Hebrew original. In so doing, I have freely availed myself not only of the results of the best criticism, German and English,

but also of the aid of such kindred studies as those of Biblical geography and antiquities, the Egyptian and the Assyrian monuments, etc.

But when all has been done, the feeling grows only stronger that there is another and a higher understanding of the Bible, without which all else is vain. Not merely to know the meaning of the narratives of Scripture, but to realize their spiritual application; to feel their eternal import; to experience them in ourselves, so to speak — this is the only profitable study of Scripture, to which all else can only serve as outward preparation. Where the result is “doctrine, reproof, correction, and instruction in righteousness,” the Teacher must be He, by whose “inspiration all Scripture is given.” “For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” But the end of all is Christ — not only “the end of the law for righteousness to everyone that believeth,” but also, He in whom “all the promises of God are Yea and Amen.” A. E.)

(From his Preface in Volume 2: “The period covered by the central books of the Pentateuch is, in many respects, the most important in Old Testament history, not only so far as regards Israel, but the Church at all times. Opening with centuries of silence and seeking Divine forgetfulness during the bondage of Egypt, the pride and power of Pharaoh are suddenly broken by a series of miracles, culminating in the deliverance of Israel and the destruction of Egypt’s host. In that Paschal night and under the blood-sprinkling, Israel as a nation is born of God, and the redeemed people are then led forth to be consecrated at the Mount by ordinances, laws, and judgments. Finally, we are shown the manner in which Jehovah deals with His people, both in judgment and in mercy, till at the last He safely brings them to the promised inheritance. In all this we see not only the history of the ancient people of God, but also a grand type of the redemption and the sanctification of the Church. There is yet another aspect of it, since this narrative exhibits the foundation of the Church in the Covenant of God, and also the principles of Jehovah’s government for all time. For, however great the difference in the development, the essence and character of the covenant of grace are ever the same. The Old and New Testaments are essentially one — not two covenants but one, gradually unfolding into full perfectness, “Jesus Christ Himself being the chief corner stone” of the foundation which is alike that of the apostles and prophets. (Ephesians 2:20)

There is yet a further consideration besides the intrinsic importance of this history. It has, especially of late, been so boldly misrepresented, and so frequently misunderstood, or else it is so often cursorily read — neither to understanding nor yet to profit — that it seemed desirable to submit it anew to special investigation, following the sacred narrative consecutively from Chapter to Chapter, and almost from Section to Section. In so doing, I have endeavored to make careful study of the original text, with the help of the best critical appliances. So far as I am conscious, I have not passed by any real difficulty, nor yet left unheeded any question that had a reasonable claim to be answered. If this implied a more detailed treatment, I hope it may also, with God’s blessing, render the volume more permanently useful. Further, it has been my aim, by the aid of kindred studies, to shed additional light upon the narrative, so as to render it vivid and pictorial, enabling readers to realize for themselves the circumstances under which an event took place.” A.E.)

## Illustrations & Maps Relevant to CBR Chapter I and the Word :

### 1. Simple marks to Complex figures: Geometric & Symbolic: Nature & Human:

1. . : dot, period, point, and mark; used in many Alphabets and Writings; etc.
2. - : line, a mark of a dot extended in a straight direction; used in Alphabets, etc.
3. ( ) : curve, curved line, extended simple lines into complex lines into forms, figures, etc.
4. [ ] : angles, simple straight lines into complex forms, figures, etc.
5. O : circle, simple curved line closed; etc.
6. Square, Triangle, Spiral, Circles (multi-circles), etc. complex extensions of simple lines & curves.
7. Shapes, Forms, Figures, Characters, Marks, etc. are complex derived from the simple.
8. Art, Pictures, Images, Charts, Maps, etc. are representations and illustrations of things, etc.

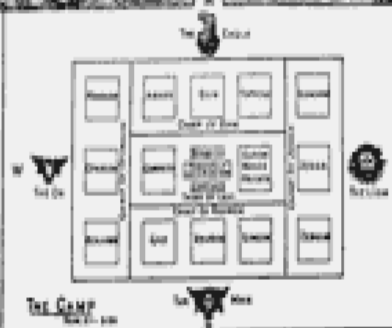
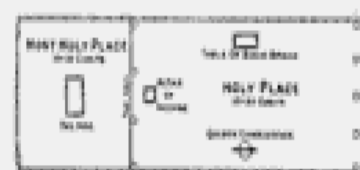
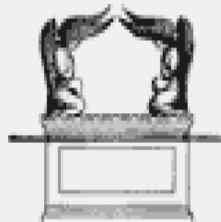
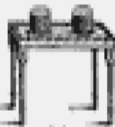
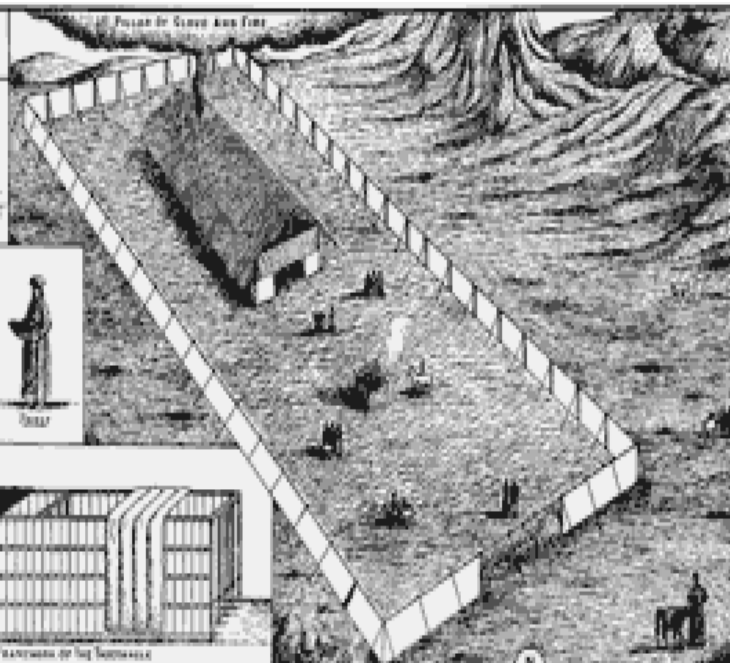
### 2. Hammurabi Code Stone Monument



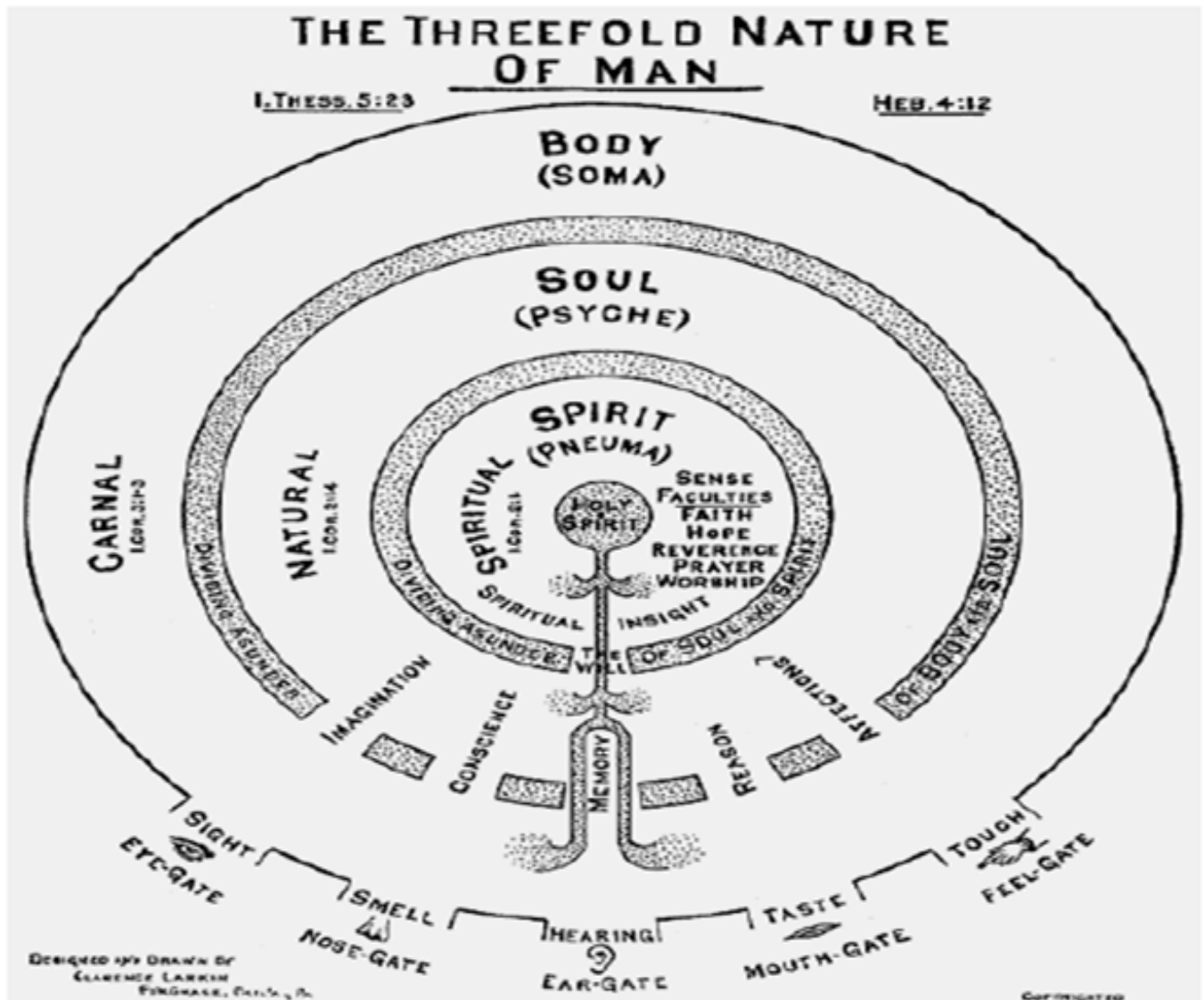
**The Code of Hammurabi.**

3. Larkin's Dispensational Truth, © 1918. God's Sanctuary: Tabernacle, Priesthood and Camps.

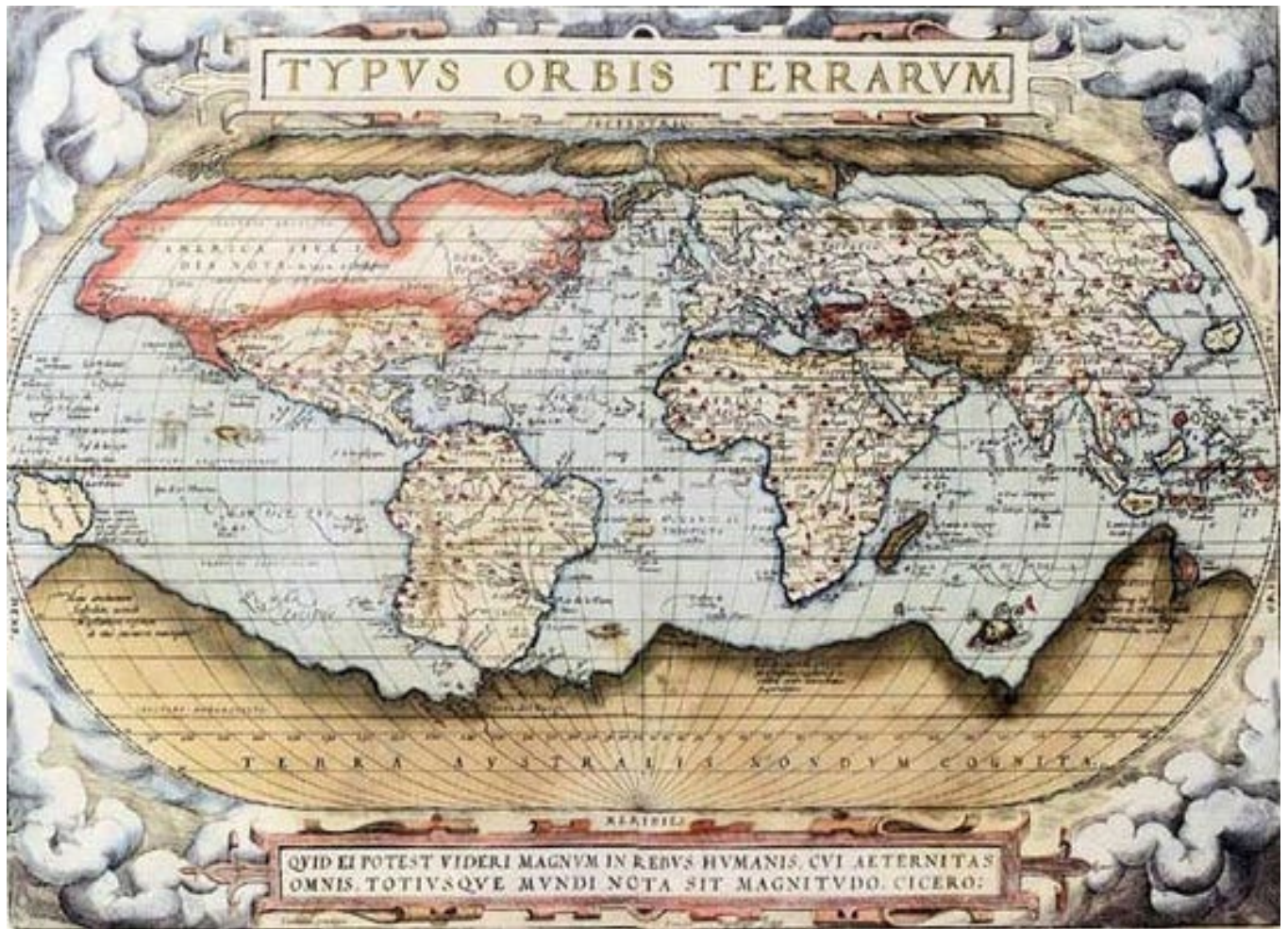
## THE TABERNACLE



3. Larkin's Dispensational Truth and Spiritual World, © 1918, 1920: Example of the Doctrine of the Tripartite (Trichotomy) Nature of Man. Compare with many others, Heard, Bullinger, Nee, etc. For Dichotomy: merge Soul & Spirit into one.



4. Ancient Latin Map of the Earth in Middle Ages: note distortions and ignorance of the World.

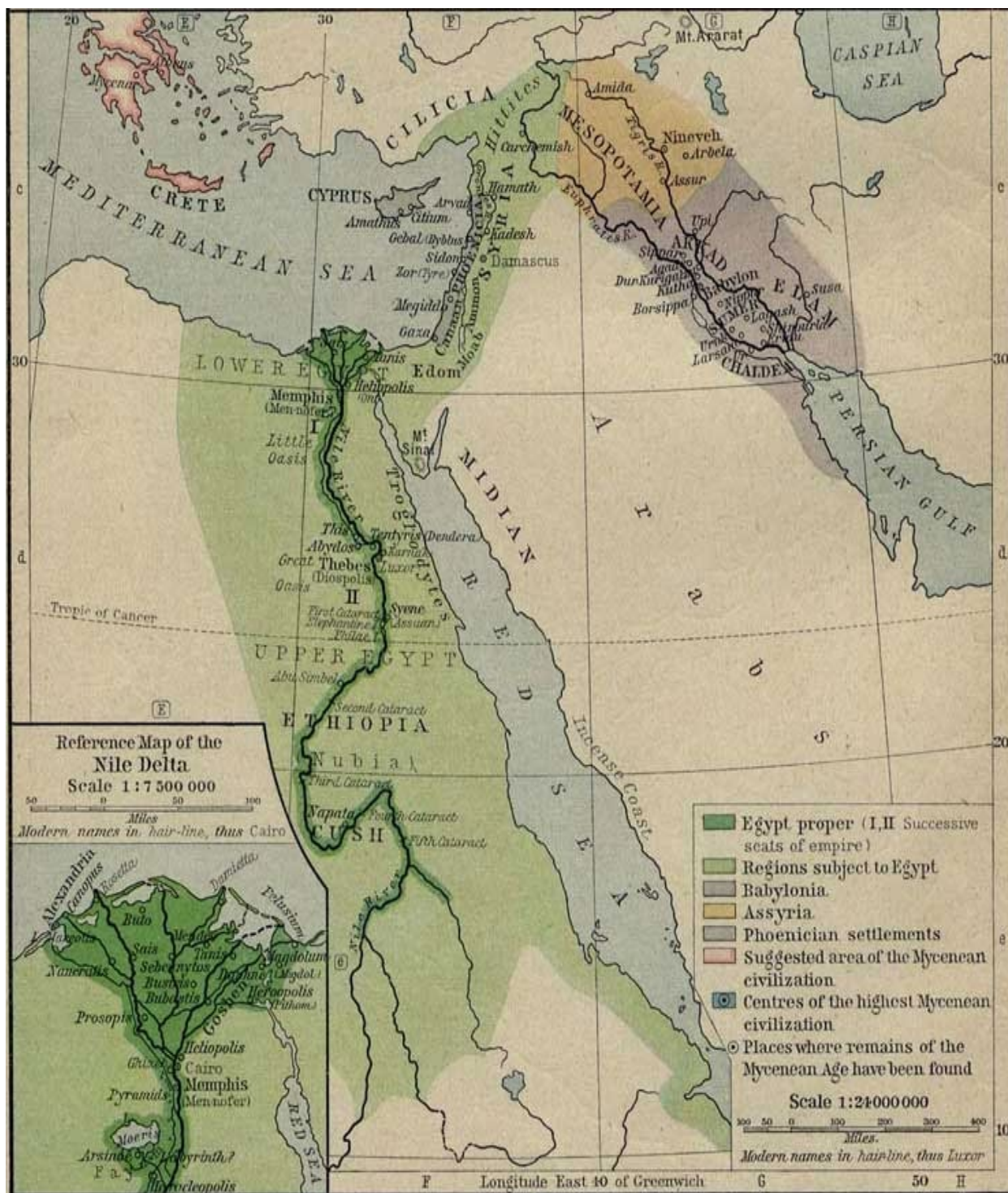


5. City and Temple (Ziggurat) of Ur; of Abraham's times; once unknown; and denied to once exist; now excavated along with much more, in 1930s. It relates from Nimrod to Abram.

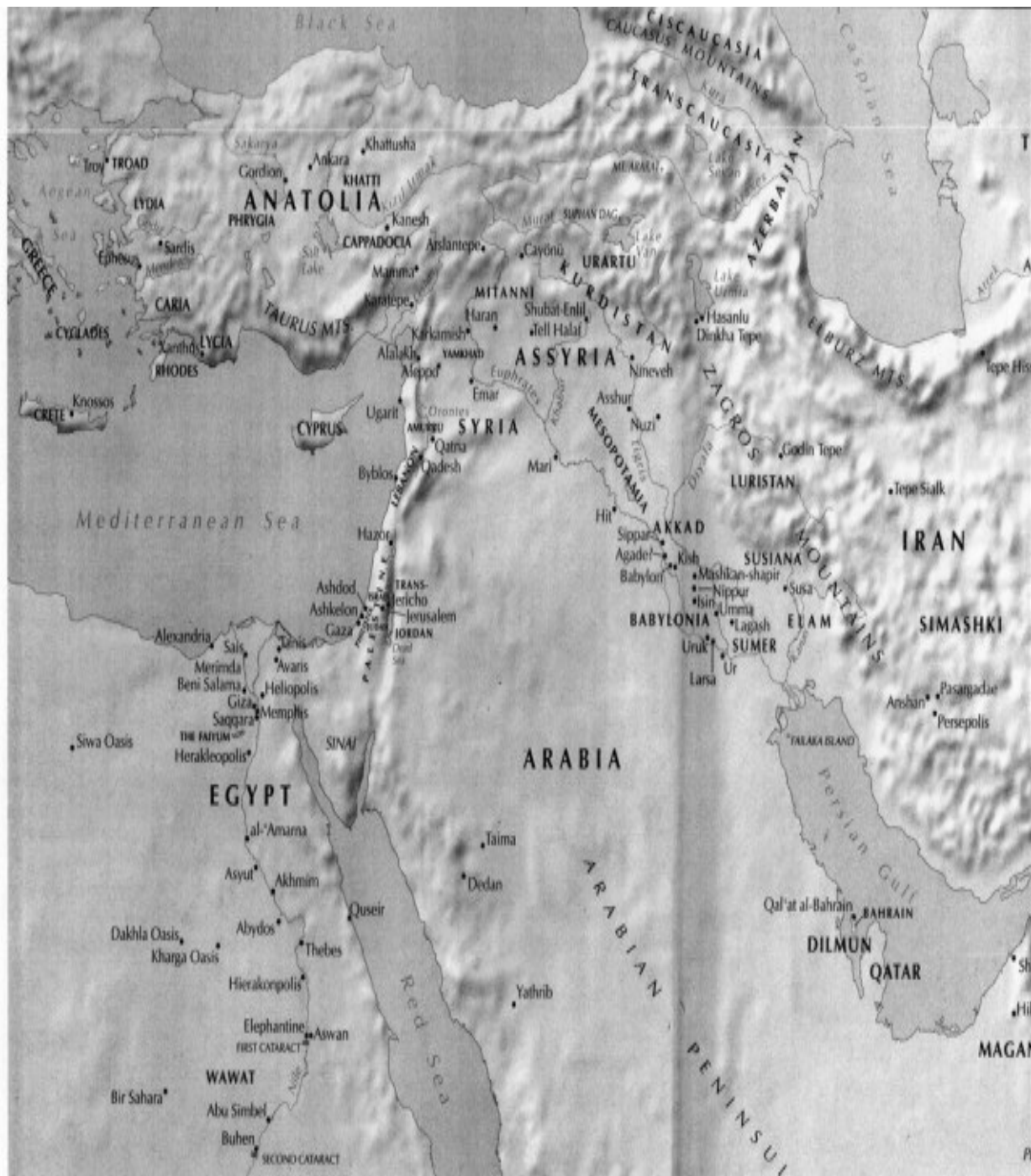


6. Older Map of Middle East of the Ancient Nations.

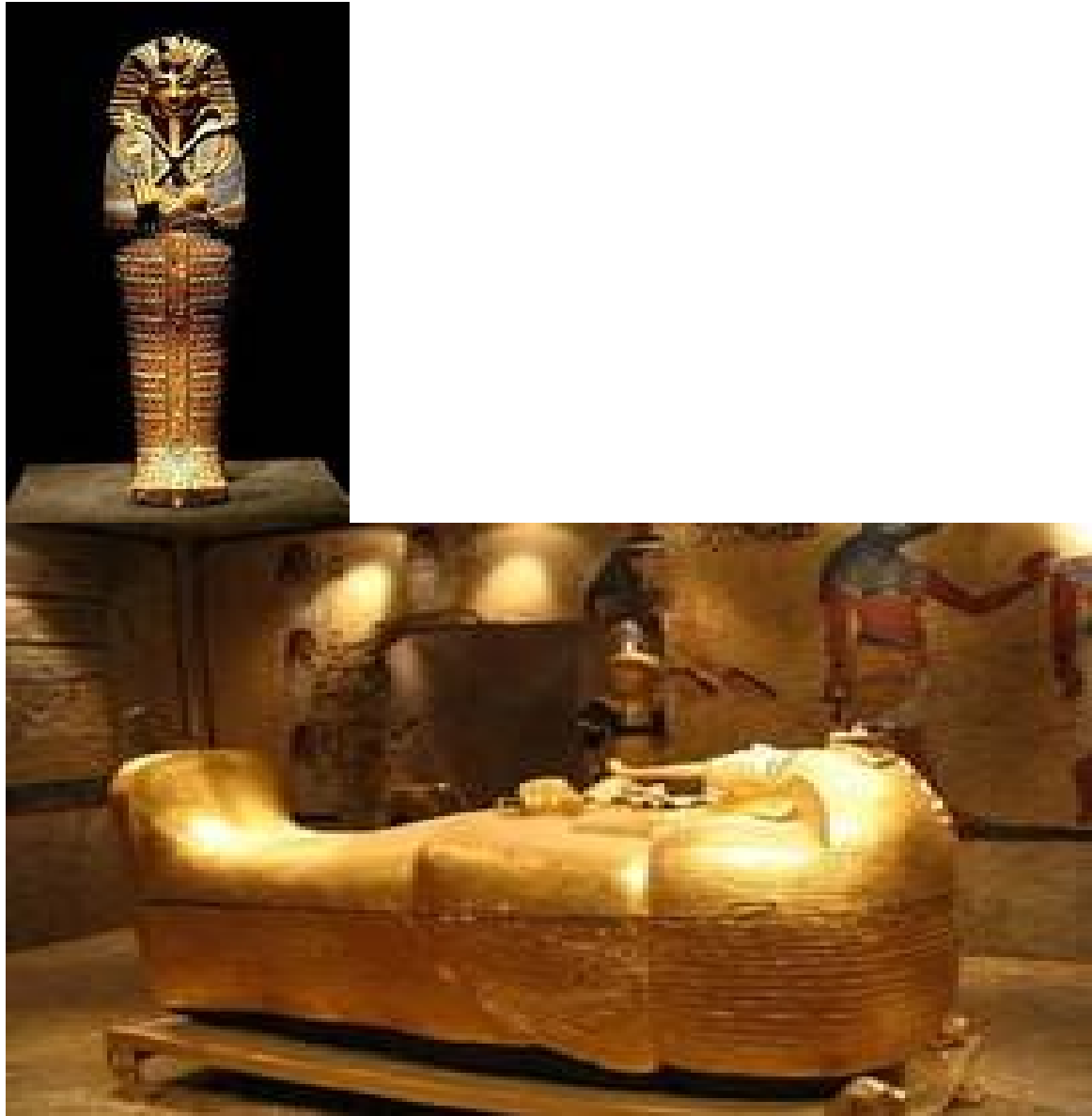




7. Modern Physical Map of Middle East.



8. King Tut's Tomb (Tut-Ankh-Amun) or Sarcophagus or mummified coffin, discovered in 1922 in Valley of Kings. See Nat. Geographic, Sept. 2010, King's Tut's DNA. Relates Israel in Egypt and the Dynasty of Pharaohs from Joseph to Moses; from Yuya & Tuyu to Tut & Ankh-Esen-Amun.

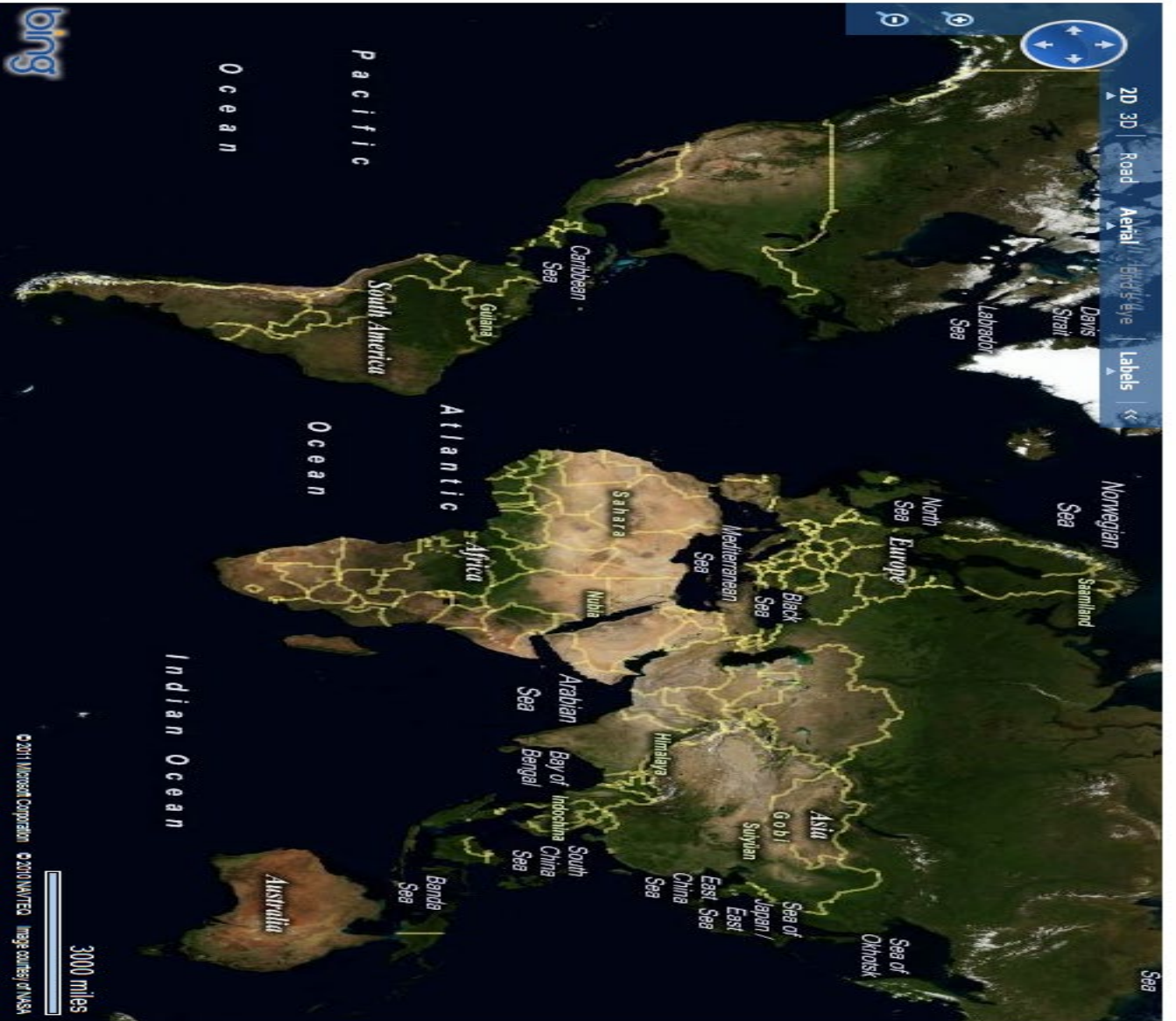




9. Google's Virtual Map of the Gulfs of Suez and Aqaba & Sinai Peninsula, 2011.

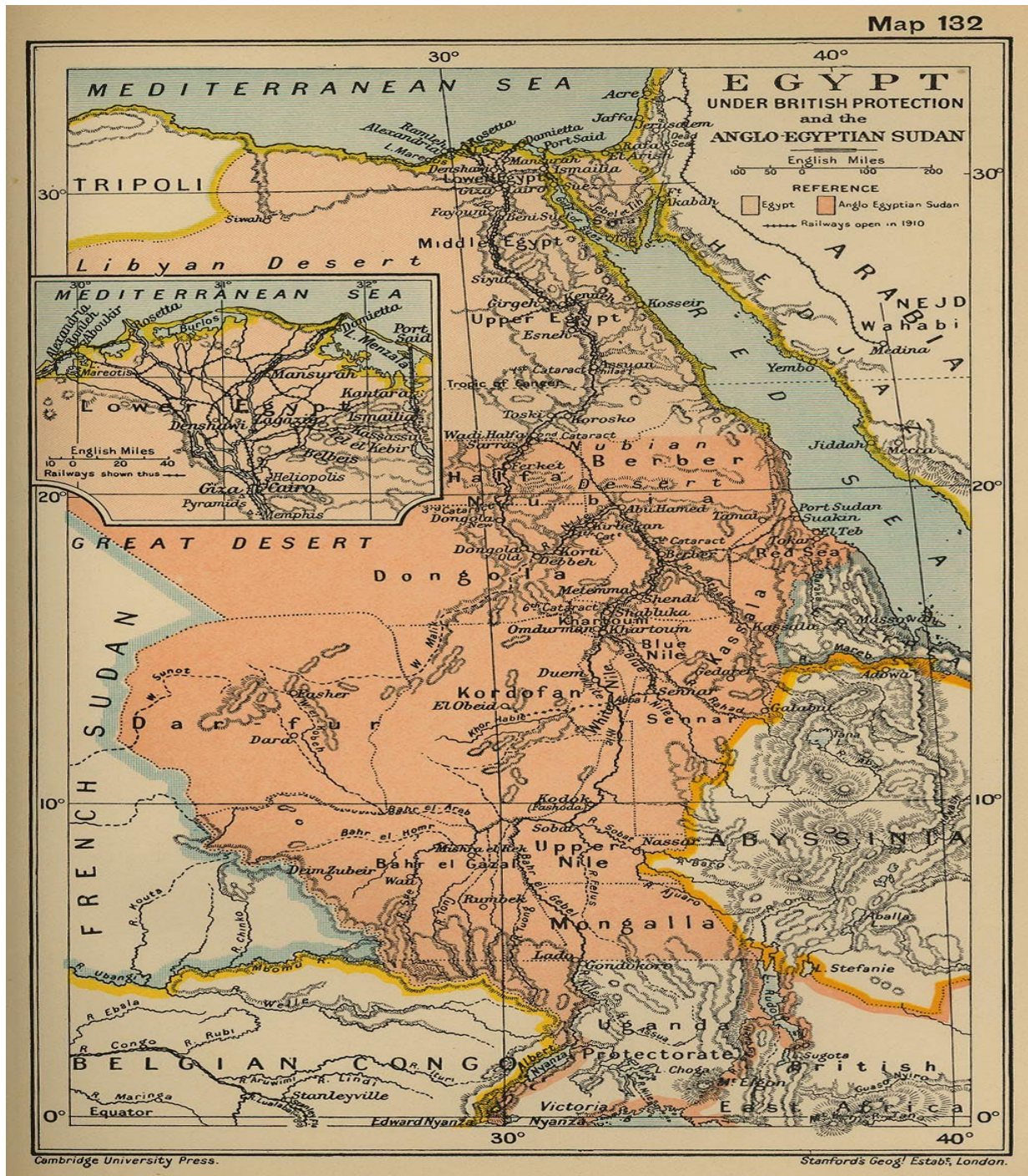


10. Bing (Microsoft) Virtual World Map of 2011.





11. Egypt & Arabia & Sudan of 1910, borders and railways; British Protectorate. Compare T.E Lawrence on Arabia Partition, 1910-1922. Compare Sykes-Picot Agreement of 1916 of Partition of Middle East.







12. Google's

Virtual map of Middle East area near Israel, from 2 Gulfs to Syria, etc.

13. Modern Middle East map of borders, roadways, terrain, etc.



14. Sumerian standard's "war panel" at Ur, time before Abram; shows war, craft, etc. See S.N. Kramer "History begins at Sumer"; also J.B. Pritchard's Ancient Near East (ANE), vol.1.





15. Ancient Near-East Map from American Bible Society in eSword.



16. Partition Maps: Israel & Trans-Jordan 1910-1922-1967. Note Dagger (Israel) and Ax (Jordan).

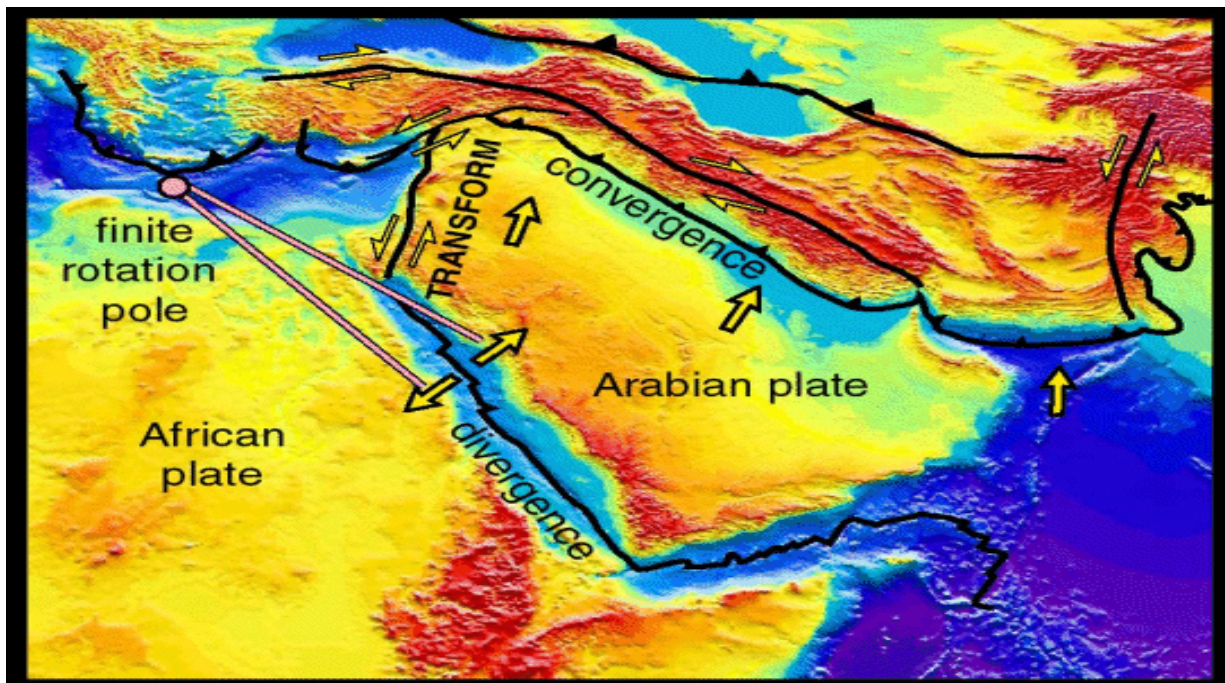


Map 2: Israel Within the 1949 Armistice Lines (pre-1967 Borders)





17. Arabian-Indian-Iranian Tectonic Plate or Rift next to the African and Eurasian. Note line through Red Sea, northward through Gulf of Aqaba, Dead Sea, and Jordan River along eastern coast of Mediterranean Sea.



18. The Major Rivers of the Middle East.



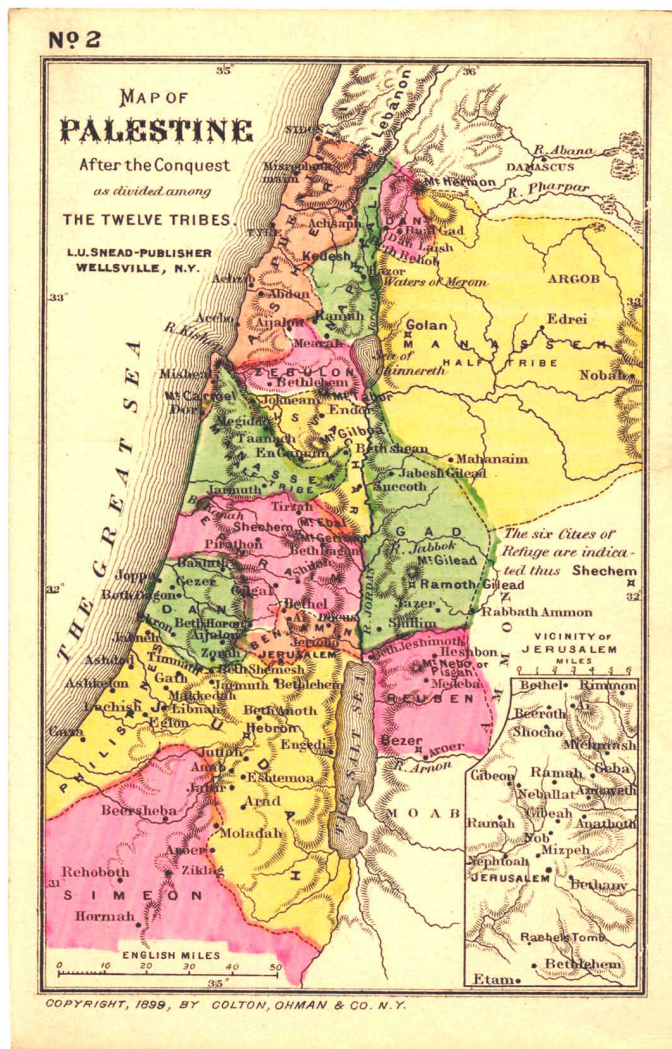


# 19. Birds Eye View of the Holy Land: Ancient Canaan-Palestine-Israel:





## 20. Ancient Palestine-Canaan-Israel:



21. TimeLine of Ancient Egypt by National Geographic Society. The periods relating to the times between Joseph and Moses are numbers 6 and 7, Dynasties 15 – 20, 1600-1400 B.C.

Time Line of Ancient Egypt: Egypt Secrets of an Ancient World.

1. Predynastic About 5500-3000 B.C.: Climatic change about 7,000 years ago turns most of Egypt—except for along the Nile—to desert. Farming begins and communities form along the river, with important population centers at Buto, Naqada, and Hierakonpolis. Egypt remains divided into Upper and Lower (southern and northern) Egypt.

2. Early Dynastic (Dynasties I-III) 2950-2575 B.C.: Consolidation of Upper and Lower Egypt and the founding of Memphis, the first capital; Calendar and hieroglyphic writing created. Royal necropolis located at Abydos; vast cemeteries at Saqqara and other sites.
3. Old Kingdom (Dynasties IV-VIII) 2575-2150 B.C.: Age of pyramids reaches zenith at Giza; cult of the sun god Re centered at Heliopolis; Cultural flowering; trade with Mediterranean region and brief occupation of Lower Nubia.
4. First Intermediate Period (Dynasties IX-XI) 2125-1775 B.C.: Political chaos as Egypt splits into two regions with separate dynasties.
5. Middle Kingdom (Dynasties XI-XIV) 1775-1640 B.C.: Reunification by Theban kings. Dynasty XII kings win control of Lower Nubia; royal burials shift north to near Memphis; Major irrigation projects; Classical literary period.
6. Second Intermediate Period (Dynasties XV-XVII) 1630-1520 B.C.: Asiatic Hyksos settlers rule the north, introducing the horse and chariot; Thebans rule the south.
7. New Kingdom (Dynasties XVIII-XX) 1539-1075 B.C.: Thebans expel the Hyksos and reunite Egypt. In this "age of empire," warrior kings conquer parts of Syria, Palestine, and Lower Nubia.
8. Third Intermediate Period (Dynasties XXI-XXIV) 1075-715 B.C.: Egypt is once again divided; the high priests of Amun control Thebes; ethnic Libyans rule elsewhere.
9. Late Period (Dynasties XXV-XXX) 715-332 B.C.: Nubians from Kush conquer Egypt; Egypt reunited under Saite dynasty. Persia rules in fifth century B.C. Egypt independent from 404 to 343 B.C.
10. Greco-Roman Period 332 B.C. - A.D. 395: Ptolemies rule after the death of Alexander the Great in 332 B.C. Dramatic growth of population and agricultural output. Roman emperors build many temples, depicting themselves in the Egyptian style.

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## CHAPTER II

PART II : DEUTERONOMY – PSALMS :

DEUTERONOMY : 34 Chapters: Moses V:

Deuteronomy consists of 34 chapters, and its subdivisions not easily marked, yet two sections may be readily seen, chapters 1-11 and 12-34 (31-34 are also distinct); it is rightly called the Second-Law from its subject or content; but its Hebrew name is Debbarim or Words, which in Greek is Logoi; thus together it is the Book of the Words of the Second Law. The Book continues from Numbers in the place



and time in the final month of Israel's 40 days in the Desert. (A note as to the Red Letter words in the Books of Moses: In Exodus chapter 3 God calls Moses by name: 'Moses, Moses' and the Lord frequently chapter after chapter, page after page, then at Sinai the direct speaking is dominant red, chapters 20-35; in Leviticus 1-7 is red, 11-27 is all red; in Numbers it is about half and half throughout, the direct speaking balanced to His peoples experience, need, and actions; here in Deuteronomy like Genesis, the direct speaking is lessened, and Moses speaking for God becomes dominate; the last words in red is Deut. 34:4: And Jehovah said unto him, **This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.**) In Genesis the writer and speaker is hidden, Moses nowhere occurs; in Exodus the Lord soon appears and communicates to Moses then by Moses and Aaron to Israel; in Leviticus it is the Lord speaking to and by Moses and Aaron throughout; in Numbers it is the Lord speaking to Moses with Aaron and then with Eleazar; and now it is Moses speaking and rehearsing and reminding Israel of their history in the wilderness; and if we may say, Moses's reflections. The encampment was in east trans-Jordan in the desert and plain across the Yam Suph between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is 11 days walk from Horeb by way of mount Seir to Kadesh-barnea. Then in 40<sup>th</sup> year in the 11<sup>th</sup> month on 1<sup>st</sup> day of the month Moses spoke to the children of Israel in accordance with the Lord's commandment to them (over the past 40 years), and after Moses had smitten Sihon and the Amorites in Heshbon, and Og of Bashan in Ashtaroth at Edrei. In Trans-Jordan of Moab Moses commenced to declare or rehearse or restate this Law, the Torah, and a Second Law, Deuteronomy.

Moses recalls to Israel the time they camped at mount Horeb or Sinai and God directed them to turn to the hill-country of the Amorites and the Arabah and the Negev, and all the country and lowlands nearby, all the way to Great Sea and all Canaan and Lebanon, all the way to the Great River Euphrates in the north (above Syria, to Haran). Moses begins to speak in 1<sup>st</sup> person as the divine Lawgiver, in whom all the Lord's words and thoughts have found a settled place, and the human vessel is transformed over the 40 years to speak as God to Israel, even as the Lord promised when He called him. He has brought them to the entrance of the Promised Land and he commands them to enter and possess, just as the Lord had also done. Moses reminds them that at Horeb he was unable to handle the task of caring for the entire nation, as made so numerous by the Lord, and he prays that the Lord increase them a 1000 time more with blessings as promised; nor to tolerate their problems and burdens and strife. He reminded them that he directed them to designate qualified men of wisdom and understanding and well-known, and he made for them tribal heads and captains and officers, to be delegated judges on his behalf to the people; telling them not to be corrupt and partial, bias or taking bribes, but to be fair and honest without fear of man, since it was God's judgment they were giving; and that the most difficult cases must be brought to him. He reminded them that he had commanded them all the things they needed to do; and how they journeyed from Horeb passing through great desert and terrible wilderness nearby the Amorites, as the Lord God had commanded, and came to Kadesh-barnea, near to the hill-country of the Amorites, the country which the Lord God has given. He reminded them that the Lord the God of their fathers has set the land before them to conquer and occupy, and not to fear or be dismayed. He reminded them that they requested from him to send out spies and scouts to search and assess the land and return with a strategic report of how and where to invade. Moses said he was pleased with their request and chose and sent 12 spies, which went up to the hill-country and to the valley of Eshcol, returning with fruit and a good report that the land was good as the Lord God said and gave. He reminded them they rebelled and refused to invade, complaining in their tents in accusations against the Lord God's motive; saying that most of the spies disheartened them with news of the Amorites were big and tall, with very fortified cities, and even had the Anakims there. And he said he tried to encourage them not to be so afraid, for the Lord their God fights for them, and will protect and defend and care for them as a Father of a little child does, and as He showed in Egypt and in the Desert.

He reminded them of their unbelief in the Lord their God Who provided a place in the desert for them to camp, guiding in fire by night and the cloud by day. And that the Lord heard them and was enraged and swore that that evil generation will never see the good land, except for faithful Caleb. He also reminded them that the Lord was angry with him because of them, and said he too would not enter, but Joshua his attendant will lead Israel into Canaan, and he was to be encouraged. Moses further reminded them that the Lord would allow their little ones and children, for which they were so concerned of becoming a prey, to enter; but they must turn back towards Yam Suph. He reminded them that they admitted their sin against the Lord, and then desired to invade and attack, girding on weapons of war, and were forward and presumptuous to attack the Amorites, but the Lord by him tried to stop them but they refused to listen and rebelled again in presumptuousness; so the Amorites, their enemies, engaged in battle and chased them as bees do, and defeated them at Seir to Hormah; and that afterwards they repented and returned in tears, but the Lord refused to listen or respond. So, he said, they remained in Kadesh a long time.

Moses continues his rehearsal of Israel's history in the desert near Yam Suph and around mount Seir, till the Lord indicated that it was time to move on northward, passing through the border of Esau their brethren in Seir, and though they are afraid they must not be attacked, because the Lord has given that land to Esau as his inheritance; they were to buy food and water, for the Lord their God has blest them these 40 years that they lacked nothing. He recalled to them that they bypassed their kin Esau in Seir along the way of Arabah, Elath, and Ezion-geber; and bypassing the desert of Moab. At that time, he said, the Lord told him not to vex Moab for He has given the children of Lot that country as their property. (There previously dwelt the Emim, a people great and tall as the Anakim, regarded as Rephaim, but called Emim by the Moabites. The Horites lived in Seir before the children of Esau succeeded by destroying them; just as Israel in time did in Canaan.) (This is an example as in other places that the Scriptures were edited at times to clarify certain details for any number of reasons. The emendation or amendment is no less Scripture than what is edited. The Holy Spirit is not limited to Moses or Aaron, or to Joshua and Eleazar, or to the Levites or prophets or others. The scribal transmission of the Sacred Text is not a dilution of inspiration, nor detracts from authenticity of authorship.)

Thence they crossed over the brook Zered, which now was 38 years after they had left Kadesh-barnea, after all generation of the militia died off as the Lord swore; for He was determined to terminate them in the desert. So, Moses continued, after they were all dead the Lord told them to pass over Ar, Moab's border, near to the Ammonites; but they were not to vex Ammon, for He had given that land to Lot's descendants as their property. (This also belonged to Rephaim before the Ammonites, who called them Zamzummim; a people like the famed Anakim, who the Lord destroyed for Ammon, and as He did for Esau in Seir of the Horites; even unto the Avvim in the villages of Gaza, and the Caphtorim of Caphtor.) He said the Lord would terrify all the nations who will hear of this invasion. Moses sent messengers from the desert of Kedemoth seeking peace and passage from Sihon king of Heshbon as he had solicited to Esau of Seir and the Moabites in Ar; Sihon refused because the Lord hardened his spirit and his heart obstinate, so to destroy them. So Sihon fought with Israel at Jahaz, and defeated by the Lord's help, capturing and destroying all of them and their cities and families, leaving none alive; and took all their cattle and things from their cities. Israel by the Lord God's help destroyed every city from Aroer bordering the valley of Arnon, and all about, to Gilead. But the land and people forbidden by the Lord God was not invaded, as the Ammonites, and all the side of the river Jabbok.

Then Moses reminded them that they then turned north to the way of Bashan and its king Og warred with them at the battle of Edrei; and the Lord assured him that they and theirs would be done as done with the Amorites, completely annihilated. Some 60 cities were captured in the region of Argob

and the kingdom Og in Bashan; all fortified with high walls, gates, and bars; not counting many unwallied towns; all utterly destroyed and spoiled. Also, the land of the two kings of the Amorites we captured in trans-Jordan from Arnon to Mount Hermon of Syria, which the Sidonians called Mount Sirion and the Amorites call Senir; along with the plains and Gilead and all Bashan, up to Salecah and Edrei the cities of Og in Bashan. (Og the king of Bashan was the last of the remnant of Rephaim, with an iron bed-frame of 9x4 standard cubits (12x6 feet) and is in Rabbah of the Ammonites.) Israel occupied all that area and was ceded to the 21/2 tribes as their property; the area of Arnon and Gilead to the Reubenites and Gadites; and the area of north Gilead and all Bashan and Argob to the ½ tribe of Manasseh. (Now Bashan was before Rephaim but was captured along with Argob and the Geshurites and the Maacathites by Jair who renamed it Havvoth-Jair to the present day (the time of Samuel).) He reminded them that he granted and partitioned the trans-Jordan area to the 21/2 tribes from Gilead to Arnon to Jabbok, and to Arabah to Jordan to Chinnereth to the Sea of the Arabah (Dead Sea) to Pisgah eastward. At that time Moses commanded them and reminded them that the Lord their God has given them Trans-Jordan as their possession; but they must pass over armed to assist the rest of the tribes in the conquest of Canaan. Their families may settle in the land till they return after the conquest. Also, at that time he reminded them that he commanded Joshua of what the Lord their God did to the two kings, and so will He do all the kingdoms in Canaan; that he (Joshua) must not be afraid of them, for the Lord their God fights for them. He recalls to them that he petitioned the Lord, Who has shown His servant greatness and power, for no other god in heaven or earth can do such works and acts; to permit him to see and enter the good land across the Jordan and the goodly mountain, and Lebanon. But the Lord was angry at him because of them and refused his request; but told him to ascend to the top of Pisgah and look in all 4 directions and see the land which he will not enter with Israel. So, they stayed in the valley opposite Beth-peor.

Moses concludes the introduction of the rehearsal of Israel's history in the wilderness with the reiteration and repetition and additional instruction of statutes and ordinances, which they must obey to live and possess the land of promise, granted by the Lord the God of their fathers. They must not add or subtract from the word commanded by him, so that they might obey all the commandments of the Lord their God. They saw how the Lord destroyed the followers of Baal-peor, and that He preserved them; that he has instructed them in the Lord God's commandments to observe in Canaan. Their obedience is wisdom and understanding to all peoples that will hear of these statutes; and they will say that this great nation is wise and understanding; that no other great nation has a god so near as the Lord God is to Israel; and none have laws as righteous as these now given. They must take heed not to forget these things, in soul and heart, teaching them to their children and grandchildren; to remember when they stood before the Lord God in Horeb, when He said to assemble before Him to hear His words that they might fear Him always, and to live on earth, and teach their kids. Israel approached the burning mountain with flames, darkness, cloud, and dark smoke; and the Lord spoke to them from the midst of the fire, and they heard the voice of words but saw no form. He declared His covenant and commanded obedience to the Ten Words, the 10 Commandments, which He wrote down or inscribed on two tables of stone. At that time the Lord commanded that they should be taught the laws to be practiced in Canaan; and that they note well they did not see any form or likeness on that day when the Lord spoke to them from Horeb out of fire; that they not be corrupted with idolatry of any form, male or female, beast or bird, or reptiles or fishes; lest they look into the skies and worship and serve the heavenly bodies, things that the Lord has allotted to other peoples and nations. But the Lord delivered Israel from Egypt that iron furnace to become His inheritance; He was angry with Moses because of Israel and denied him to enter the good land, but instead to die in the desert of Trans-Jordan. They must take heed against forgetting the covenant and committing forbidden idolatry; since the Lord God is a devouring Fire and Jealous God. Then after their children and grandchildren, after many generations in Canaan,

they defile themselves in idolatry of all sorts, and anger the Lord their God; then heaven and earth is witness today against Israel, and they will perish from Canaan and be destroyed; and He will disperse them among the peoples, till they are few among the nations of their exile. They will serve various man-made gods of wood and stone, idols blind and deaf, cannot eat or smell. But they will return and find the Lord their God in searching for Him with all heart and soul; in tribulation in later times will return and obey; for He is a merciful God, unfailing, non-destroying, and never-forgetful of His promised and sworn covenant. For ask of old, from God's creation of Adam on earth, from the anywhere under heaven, if any such thing was seen or heard; that people heard the voice of God from the fire and still live. Or, that God attempted to take a nation from out of another nation by trials, signs, wonders, war, by a mighty hand, by outstretched arm, and by great terrors, as He did for them in Egypt. He showed all this to be known as the only God to Israel, by His voice and fire. Because He loved their fathers He has chosen their descendants and rescued them from Egypt; and to drive out of their inheritance greater and mightier nations before them. Therefore, since He is Jehovah Elohim forever obey and enforce all His commandments of the laws now given for life and peace.

Moses then designated the 3 cities (Bezer, Ramoth Gilead, and Golan Bashan) in Trans-Jordan, as refuge for one who causes death accidentally or without intention or premeditation. This concludes the Law or Torah of Moses for Israel, in testimonies, statutes, and judgments after the Exodus in Trans-Jordan near Beth-peor of the Amorites, which Israel conquered and settled all that territory. We hereby discern that we have come to a transition to a new section, which some have labeled the Second Discourse. The writer clearly makes a distinction between what Moses taught from the history and geography related to Moses and Israel and the nations.

Moses called Israel to hear the Law and Doctrine to learn and practice; for the Lord God made this covenant with Israel and not with their fathers, when He spoke to them face to face from the fire in Horeb (when Moses interceded for Israel in their fear of the fire, and to reveal to them the Word of the Lord): saying to them: the Lord God saved them from Egypt the house of bondage: 1. Do not have other gods in place of the Lord. 2. Do not make idols of anything or person in any form, to worship or serve them; for the Lord is a jealous God, avenging wickedness for many generations on His enemies; but compassionate towards His friends. 3. Do not profane the Name of the Lord God; for He will hold him guilty. 4. Observe the Sabbath as holy as He commanded; 6 days to work and rest on the 7<sup>th</sup> day, this applies to every person and every animal in Israel; and remember the Exodus and Egyptian slavery. 5. Honor to parents, father and mother as He commanded for long life and blessing in Israel. 6. Do not kill or murder. 7. Do not commit adultery. 8. Do not steal or rob. 9. Do not bear false witness or lie or slander against another. 10. Do not covet or desire or lust anything or any person that belongs to another. These are the Words which the Lord uttered by a great Voice to Israel from the mount; and He added nothing more; and He wrote them on Two Tablets of Stone, and He gave them to Moses for Israel. And Israel was terrified at the sight and sound from the mount, and at the Voice of God speaking to man and no one died. Israel's leaders ask Moses to mediate between God and them, lest they be consumed by His fire, for nothing like this has ever happened. Moses was to hear from and speak to God and relate to Israel the Lord's words and for their observance. The Lord responded to their request and wished that Israel would ever and always have such a heart in godly fear and obedience for all generations and for blessings. He sent Israel back to their tents but demanded Moses to stand in His Presence to hear the Law and Doctrine of the Lord God to Israel to practice in Canaan.

Now these are His Doctrines and Laws, His Words, in detail, for Israel in Canaan, to fear and obey Him always: Israel must hear and observe His words and law for blessing and increase and

prosperity as He promised. Israel heard that the Lord God is one YHWH, one Lord, and one Jehovah: He must be loved with all of the heart, soul, and strength. These words of Moses to Israel from the Lord must ever be in the heart and must always be taught to Israel in every generation in every family; in their talk and walk, in their homes and bedrooms, in the morning and at night; and must be bound on as a sign or mark on the hand, and as frontlets on the forehead between the eyes. They are to be written on the door posts of their houses and gates of the cities. He warns them to beware after the Lord God has settled them in Canaan, the promised Land, to inherit good things, cities, cisterns, vineyards, and olive-trees, all which was not theirs; that they then forget their Deliverer from slavery; rather they must fear and serve Him and make oaths by His Name alone. Israel must not seek the gods of the nations to provoke His jealousy and burning hot anger, so that He would destroy them from the land. They must not tempt Him as in Massah; but must enact and enforce all His words and laws, doing what is good and right in His sight, for their blessings and prosperity in Canaan, as He swore long ago; to evict the heathens of Canaan. They must tell their offspring concerning the Lord's words and laws, and of the Exodus and the Wilderness; that His Word and Law, Dabar and Torah, may bless and preserve their lives, be their righteousness in obedience as He promised.

When the Lord God brings Israel to Canaan, and evicts and exile and destroy the 7 nations of Canaan, greater and powerful, superior in number and strength, and He defeats them, Israel must completely destroy them, make no covenant or league with them, show no mercy to them, and not to intermarry with them; for they will be seduced to commit idolatry with their gods and to serve idols, and the Lord's hot anger will quickly destroy Israel. Therefore, they must be thoroughly destroyed and annihilated, demolishing their idols, relics, altars, pillars, Asherim, statutes, images, temples, groves, and such things, and they must be burnt in the fire. For Israel is to be His holy people, His chosen possession, and His peculiar and special and prized inheritance; loved and chosen not because they were numerous, for they were the smallest of the peoples, but He loved them because of His word and oath of promise to their fathers to redeem and deliver them from Egypt. They must know and realize that He is God and is faithful and true, a covenant or promise keeper, merciful and kind to His friends and lovers and keepers of His Commandments, even to 1,000 generations; but repaying and avenging His enemies and haters to their faces, to destroy them. Israel must implement and execute all His Word and Law so that He might fulfill and accomplish His Covenant and Mercies and His Oath to the Patriarchs; and to love and bless, to multiply and increase, to prosper in everything and every way to Israel in Canaan. That Israel be blessed above all peoples, that they and their cattle be fertile, that He remove all sicknesses and prevent the known diseases of Egypt, which He will put on their enemies. But those peoples must be consumed without pity, lest they serve their gods and be snared. Israel must not be afraid to dispossess those nations but recall the Exodus and the Lord God's salvation of Israel by power and signs and wonders. The Lord God will send the hornet after them, and they will hide and perish; they must not be afraid, for He is great and awesome; and He will eject those nations little by little, lest the wild animals increase and out populate Israel. He will deliver the nations to Israel to rout and destroy, to ruin and discomfit, and to terminate their kings in all of Canaan; and burn up their carved images and idols; and must not covet their silver and gold things and decorations, to be snared by the detestable things to the Lord God. Israel must not house an abomination, to become devoted to destruction, but must utterly detest and abhor it as devoted or banned and condemned.

All these commandments must be observed in Canaan, remembering the 40 years desert wanderings or drifting to humble, to prove, to know the heart, if they will be obedient. He humbled them with hunger and fed them with manna, to show them that man does not live by bread only but live by the words from the Lord's mouth. Their clothes did not get old; their feet did not swell for 40 years. Israel must consider that He disciplined them as a son; that they obey and fear Him. The Lord God brings

Israel to the good land with brooks of water, fountains and wells, and springs of valleys and hills; of wheat, barley, grape vines, fig trees, and pomegranates; of oil, olive, and honey; without lack of bread or things; with great natural resources of iron and gold. So after Israel have settled and feasted to the full, and blessed the Lord God for the good land; they must not forget Him and His words and laws after they have become satisfied and prosperous in food, houses, herds, flocks, silver, gold, and such things in abundance, that they in pride disregard Him Who saved them from Egypt, and led them in the desert filled with poisonous serpents and scorpions, without water; and Who supplied water from the rock of flint, and provided manna; all to humble and test them and to see their final condition, if they would boast in their hearts of their own power and might to become wealthy; and also to establish His sworn ancient covenant. Israel must always remember the Lord God grants power and wealth for His covenant's sake. So, if Israel forsakes Him to follow and serve and worship idols, they will absolutely perish as the other nations of Canaan; because Israel rejected His voice and warnings.

Israel must listen up, for they are about to invade and conquer Canaan across the Jordan, to conquer superior nations in numbers and power, with great fortified cities, with great and tall people as the notorious Anakim. Israel must know it is He Who goes ahead of them as a Devouring Fire to destroy the heathens and subjugate them to them, so they might easily and quickly destroy them. But after their conquest and subjugation, they must not boast as if their own righteousness defeated those nations; and not rather that the wickedness of these nations caused Him to drive them out and defeated them and to establish His word of promise to the 3 Patriarchs. It is the Lord God Who gave to Israel the good land despite their unrighteous stubbornness; and to remember that they enraged and provoked Him from the Exodus to the Invasion, as a rebellious people. Also, the provocation and wrath at Horeb that the Lord's anger would destroy Israel, when He gave the tables of stone of His covenant with Israel, during the first 40 days and nights without bread or water. The stone tablets were written by the finger of God with the same words He uttered to Israel from the mount from fire to the assembly. During that time, they corrupted themselves, and sent Moses down quickly to his apostate idolatrous people; and He said of this stiff-necked people that He would utterly destroy them and make of him a stronger and greater nation. Moses continued to remind them that he descended the mount with the two tables; and when he saw their sin and idolatry against the Lord God, he threw down and broke the tables; then he fell down and stayed another 40 days and nights just as the 1<sup>st</sup> because of Israel's sinful provocation; for He was determined to destroy Aaron; but he prayed for him, and took the sin calf and melted it and stamped and ground it to dust; then he threw it in the brook flowing down the mount. Israel provoked the Lord at Taberah, Massah, and at Kibroth-hattaavah; and then at Kadesh-barnea they enraged Him when He sent them to invade and conquer and occupy Canaan; they rebelled against His commandment, disbelieved and refused to listen to Him; for they have been rebellious against the Lord from the day Moses came to them. So Moses reminded them how he fell face down to ground before Him during the 2<sup>nd</sup> 40 days and nights, that he would not destroy His people and inheritance redeemed by His greatness from Egypt; and to remember His servants the Patriarchs; and to overlook Israel's stubbornness and wickedness and sin; that the heathens might not criticize the Lord as impotent to save those He delivered, and unable to fulfill His promise, so to say that, He destroyed them in hate in the desert. But Moses continued to intercede for Israel as God's people and portion, His redeemed.

So the Lord, Moses reminded them, had him carve the two tablets of stone the 2<sup>nd</sup> time, just like the first, and be brought to Him in the mount, so He may again write the exact words as the former that Moses broke; and it must be placed in a ark or box or chest, made of acacia wood; and He wrote on them the 10 Words or Ten Commandments; which he gave to Moses for Israel; and he returned to the assembly and deposited the tables in the ark, which still exist to this day, 38 years later. (Israel journeyed from Beeroth Benejaakan to Moserah; there Aaron died and was buried, and his son Eleazar

ministered in the priest's office in his place. Thence they journeyed to Gudgodah, then to Jotbathah, a land of water brooks; at that time the Lord selected and set apart the Levites to carry the Ark of the Covenant, and to stand before and minister to and bless in His Name, to this day (38 years later). Levi has no portion or inheritance with his brethren, for the Lord is His inheritance as He designated.) Moses again the 2<sup>nd</sup> (it appears a 3<sup>rd</sup> time is meant, but it really goes back to the 2<sup>nd</sup>, which is under consideration) time as in the 1<sup>st</sup> occasion, stayed another 40 days and nights, and the Lord listened to his plead not to destroy them. Then the Lord told Moses it's now time to lead the people to enter Canaan.

Moses instructs Israel of the Lord God's requirement to fear Him, to walk in all His ways, to love and serve Him with all of the heart and soul, both as a nation and as individuals; to fulfill all His words and laws of commandments, statutes, ordinances, charges, and judgments, from this day forward, in the desert and in Canaan. All the heavens and the earth belong to Him, yet He loved and chose the Patriarchs and their descendants above all other peoples. Israel must circumcise the foreskin of the heart, and no longer be stiff-necked; for He is the God of gods and the Lord of lords, He is mighty and awesome, and takes no reward or bribe. He vindicates the orphans and widows, loves the sojourner and immigrant as Israel once was in Egypt; He is to be feared, served, and clung to, and to make oaths only in His Name; He is Israel's Praise and God, great and wonderful in acts and works. The patriarchs migrated to Egypt numbering 70 souls and are about to enter Canaan as a multitude as the stars of heaven of some 3 million in all. He is to be loved and his words and laws obeyed always. This adult generation, (not the next generation of their children unfamiliar with the Lord God's discipline and works and signs and power and greatness in the Exodus from Egypt, and at the Red Sea (Yam Suph), and in the desert till present, and how He dealt with the rebels of Reuben) must know and see clearly His great work; to obey His command that Israel might be strong to conquer and possess Canaan, and to enjoy the good and fertile and blessed land, ever favored by the Lord God. If Israel is faithful and obedient and loyal to Him with all heart and soul, then He will bless and prosper with rain and growth, with grains and animals, with wine and oil, to eat to the full and satisfied. Israel must be on guard of turning away from Him to serve and worship idols, and so anger Him against Israel to withhold rain and crops, to destroy them in the land. But Moses words and doctrines, the Law or Torah to Israel must be in the heart and soul, bound as a sign on the hand and frontlets on the foreheads; to be taught to the children, talked about in their homes and travels, from morn to eve; and to be written on door-posts and city walls; that their lives be prolonged with future generations enduring forever as the heavens and the earth. And if Israel is faithful and obedient to the Mosaic Law to love and follow and cling to the Lord God, then He will defeat and eject the great and mighty heathens from Canaan. Israel will then occupy from the wilderness to Lebanon, from the Euphrates River (in Syria and southern Turkey), and from Jordan to the farthest Sea (the Great Mediterranean Sea); without any people or nation to challenge or oppose them, but their enemies will be terrified by the Lord God.

Moses then set before Israel the Blessing and the Curse (Berachah u-Qelalah): their blessing if obedient to Law of Moses of the Lord God's commandments; and the curse if disobedient and apostate and commit idolatry. When Israel enters Canaan they must set the Blessing on Mount Gerizim and the Curse on Mount Ebal, mountains on western territory across the Jordan River in the land of the Canaanites who reside in the Arabah or Plains opposite Gilgal near the Oaks of Moreh; for Israel is to occupy the country; and there to observe the Law of Moses. In Canaan Israel must implement all the statutes and ordinances, and to destroy and burn all the places and things of idolatry whether mountains, hills, groves, altars, pillars, Asherim, images, or any such thing. Israel must not be like them towards the Lord God; but must seek and visit His chosen place of habitation, to bring their sacrifices and offerings, and to celebrate His feasts, both the nation and the families and individual. Israel must no longer do whatever each man desires or thinks right, but after entering Canaan, and settled and resting

in the good land free from enemies and at peace; that they must resort only to the Dwelling-Place of His Name to sacrifice and offer and vow to Him; and one and all rejoice before Him, including the Levite in the city gates. Israel must not offer sacrifices in any other place but what has been chosen and designated by the Lord. Israel may kill and eat of the animals as food in any place they desire, but must not partake of its blood, but to pour it out on the ground. Also, this applies to the tithes and vows made to the Lord, for these must be presented to Him in His Place or House, to be feasted and shared and enjoyed along with the Levites. The Levite must not be ignored or neglected. And when He has enlarged Israel's borders, and flesh is desired to eat, but the Place of His Name is too far away, then the flesh of animals may be eaten in their cities and gates, without the blood of its life, enjoying and satisfied with these meals in the Lord's eyes. But the holy things and the vows must be presented to Him at His Place; to offer the sacrifices and offerings on the Altar, and to pour out the blood near the Altar. These words of Moses must be carefully observed, to do the good and right thing in His sight. And after the conquest of Canaan and Israel fully settled in their new land, they must not be ensnared by the idolatry of these nations of Canaan, such as their gods and idols and how they serve them. Israel must not do like these idolatrous nations which commit every abomination to the Lord God which He hates and abhors, detest and despises, like when they offer their sons and daughters to be burnt in the fire to their gods.

Moses added that Israel must not add to nor subtract from this Law he has given them. If there is a prophet or dreamer of dreams or seer predicting a sign and wonder to allure or seduce the people to go after foreign gods to serve them, they must not regard their words or utterances because the Lord God is testing Israel's love for Him; for He alone must be feared, obeyed, served, and attached. But such revealers must be put to death for inciting rebellion against the Lord God, Who delivered Israel from Egypt; thus is this evil put away. Anyone secretly enticing the people to idolatry or apostasy in any form of relatives or friends must be put to death without hearing, or mercy, or pity, or protection; and he who is solicited must first put his hands to him, then that of all the people. The seducer must be stoned to death, so that Israel may hear and fear to permit any such wickedness. If a city in Israel is seduced to commit such idolatry, near or far, very careful inquiry is to be made of the fact and truth of such abomination done, and then the citizens or residents of that city must be slain by the sword, utterly destroyed of man and beast. The very goods of that city shall be collected as a heap and then burnt up; and that city must not be rebuilt; and nothing of that city must be found with anyone, so that the Lord's fierce anger might not consume His people, but instead show them mercy and compassion, and multiply them as promised long ago, that in obedience He will bless them.

Moses continued that Israel as the People of the Lord God must not mark their bodies, by cuttings and tattoos, or shave their foreheads for the dead, since they are His holy and chosen people different than all the nations. They must not eat any detestable thing, but only the designated clean and allowable animals; such with hoofs parted in two or chews the cud and regurgitate. Some animals which only have one of these characteristics must not be eaten, for they are unclean and not permitted, and their carcasses must not be touched. Likewise the fishes in the waters and seas, those with fins and scales are eatable, but not if they do not, for those are unclean. Clean birds are edible, but not those designated as unclean as the predators and scavengers. All insects with wings are unclean and are not edible. Not edible is anything which dies of itself for Israel, but the foreigner may eat it. The goat's kid must not be boiled in its mother's milk. All increase and harvest must be tithed yearly and presented to the Lord at the Place of His Name; and if it is too far a distance then the tithed must be converted to money, and it be taken to His City and House, and the money used to purchase the sacrifices or offerings as desired or needed; and to feast and rejoice in His Place. And the Levite must not be forsaken or neglected as he is without tribal property. Every 3 years must all the tithed of increase and stored inside



the city gates; that the Levite, the immigrant, the orphans, and the widows may eat from it and be satisfied; so that the Lord God may bless your labors.

Every seven years must be declared a year of release for all those in debt by loans and sales, the creditors must release or forgive the debt to his neighbor or brother or fellow citizen. The debt may be exacted from the foreigners or immigrants but not an Israelite; for the poor will not exist in Israel if the Lord God bless and prosper His people; if they diligently obey His voice and Moses' laws. He will bless Israel as promised so that they will be the lender and creditor to many nations and not the borrower in debt, and they shall rule over nations and not be subjugated. If the poor exists in Israel they must not be mistreated, avoided, disqualified, nor rejected from help and charity, but freely and properly given aid and sustenance; and no base thought and heart consider the 7<sup>th</sup> year of release is approaching and thus refuse or avoid helping the brother, the needy, and the poor in Israel. If a fellow Hebrew, man or woman, is sold or bought to serve, it must not be longer than 6 years, and in the 7<sup>th</sup> year they must be released freely and given substance or sustenance or severance in goods or money; remembering Israel's slavery in Egypt and His redemption; this is the reason Moses commanded this conduct. If a servant refuses to be set free or released because he loves his master and the house and has been treated well; then an awl must be driven through his ear into the door, and thus he will be permanently the servant, male or female. The 6 years' service must not be regretted in the release, since his service is double the value of a hired servant; for this He will bless Israel. The firstling males of the animals must be sanctified to the Lord God; they must not be used for labor; but eaten as yearly sacrifices at the Lord's Place. It must be without defect as a sacrifice; and eaten within the gates whether unclean or clean; and the blood must be drained by the altar.

In the month of Abib the Passover must be observed in memorial of the Exodus; the sacrifice of the Passover must be kept exactly and in detail as prescribed; along with the rules of removal and abstinence from leaven or yeast for that week, and the eating the bread of affliction to recall and reflect the Exodus from Egypt. The Passover Lamb must be completely eaten or burned, nothing left over, eaten at night and roasted, in the Lord's chosen Place. The feast of unleavened bread is to be 7 days. Also 7 weeks must be numbered from the time the sickle is used to harvest, and then on the 50<sup>th</sup> day, Pentecost, the Feast of Weeks to the Lord God celebrated with tribute of freewill-offering from His blessings; to rejoice with the family and household and servants and the Levites and the sojourners, and the orphans, and widows in Israel. Never forget the bondage in Egypt, and always remember to observe Moses' statutes. The Feast of Tabernacles or Booths (Succoth) is for 7 days and begins after the harvest of crops and grapes for the winepress, to be celebrated by all in Israel in joy, for the entire week in the Place of His choice; and with all His blessings. The 3 annual Feasts required for all males to appear to the Lord God in the chosen Place are of Unleavened Bread, of Weeks, and of Tabernacles; and none must appear empty handed, but with what He has blessed him with. There must be judges and officers in all the city gates in every tribe to judge righteous judgment; without twisting or distorting justice, or partiality, or taking bribes; for bribes blinds the eyes of the wise and perverts the words of the righteous. But what is truly just must be followed that they may live and inherit the land He has given. No Asherah must ever be planted near the Altar of the Lord God, nor any pillar which He hates.

Also no animal sacrifice to the Lord God must be defective or deformed for that is detestable to Him; if anyone in Israel has become apostate and committed idolatry in any city, doing evil in His sight and transgressing His covenant, to follow and serve idols, to worship sun, moon, and stars, which He has forbidden. When this detestable evil and crime becomes known it must be carefully verified, then the guilty must be stoned to death. Only by 2 or 3 witnesses must anyone be executed by the people, and the witnesses must participate in the condemnation. Thus is evil stopped and prevented in Israel. When judicial or legal cases arise that are very difficult or problematic anywhere in Israel, then the

controversial case must be brought to His chosen Place to the Levitical priests and to the existing judge to enquire and resolve; and their sentence and judgment must stand and followed, to be observed as they teach Israel, and their decision and judgment and sentence or verdict must not be altered or ignored by anyone. But a presumptuous person who refuses the verdict of the Priest who stands to minister before the Lord God, or of the Judge, then such an evil person must die; to stop and prevent such presumption in Israel. When Israel has possessed Canaan and desire to elect a King to rule over the nation, he must be chosen from his brethren in Israel and not from an unrelated foreigner. The King must not multiply horses for himself, must not lead Israel back to Egypt to acquire more horses, for He has forbidden them ever to return; must not have many wives to turn his heart away, must not accrue great wealth in silver and gold. But when the King ascends the throne or is inaugurated in his kingdom he must write for himself a copy of Moses Law in a Book from the Book which is with the Levitical priests; and the King must keep it and read it daily all his life, that he may learn to fear the Lord God, and to keep and enforce all the words of the Torah of Moses; that the King does not become haughty and proud against his brethren, that he does not deviate or neglect any detail to the left or right; that his kingdom may be established and his rule lengthened in Israel.

Also the Levitical Priests, the tribe of Levi, have no portion or inheritance with Israel, but are to eat of the Lord's offerings by fire as their inheritance as He has indicated. The priests' due and share must be from the people's sacrifices and offerings and gifts; because the Lord God chose Levi on behalf of Israel to minister in His name forever. The Levite in the various cities of Israel may desire and choose to relocate to the Lord's Place, and they must be permitted to share in the ministry and service of their Levitical brethren. They must share equally in the common meals in addition to what they received from the sale of their patrimony or inheritance or estate. Israel must enter Canaan to become like the heathens or nations there; such as child sacrifices by fire to idols, or divination, or augury, enchanter, sorcerer, charmer, consulter, fortune teller, an astrologer, familiar spirit, wizard, necromancer, and such like. These things and persons are a detestable abomination to the Lord, and for these very things the Lord God has driven them out before Israel. Israel must be perfect with the Lord God; and not like these nations who listen to and practice augury and divination of soothsayers and the like; but He has not permitted Israel to this. But the Lord God will rise up a Prophet in Israel like to Moses, and he must be heard and obeyed in all that Israel requested of Him at Horeb or Sinai in the day of the Assembly, when they desired Moses to mediate and intercede between Israel and the Lord. He granted the petition and said He would rise up a Prophet like Moses and put His words in his mouth to speak to Israel all His commands. Those who hear the Lord's words spoken in His name by the Prophet will be accountable. But that Prophet who prophecies presumptuously in His name which He has not commanded, or who speaks in the name of other gods, that Prophet must die. And the true words of the Lord's speaking is known when the prophecy is fulfilled as revealed, but if it fails the Prophet is false and has lied, speaking presumptuously; Israel must not fear such.

When the Lord God has defeated the nations of Canaan and Israel has conquered and occupied their country and the cities, then 3 cities must be set apart as Refuge for those escaping the avenger of blood in cases of non-volitional deaths, without premeditation and by accident without malice; the manslayer in such a case is not guilty of murder and need not die for causing death. The Cities of Refuge and Sanctuary must not be too far apart that the manslayer is caught and killed by the blood avenger in his hot anger. When the Lord enlarge Israel's borders and expands into all the promised territory, then an additional 3 cities may be added; for if Israel is faithful and obedient to His word and Moses' law, the three cities must be added lest innocent blood be shed, and Israel become guilty. But if a man ambushes and kills another man and then flees to a City of Refuge, he is a murderer and guilty deserving death; and the elders of his home city shall send or summon for him to be arrested and

handed over for justice, and he must be put to death without pity; and so remove innocent blood and be preserved. One witness alone must not establish anyone's guilt of wickedness or sin of a crime; there must be 2 or 3 witnesses. If an unrighteous witness arises against another person of wrong or crime, then both men in controversy must stand before the Lord and the priests and the judges; and diligent inquisition must be made, and if it is determined that the witness is a false accuser and a slanderer of his brother; then must be put to death; thus others will hear and fear, and such evil prevented. The law of retaliation, *lex talionis*, is impartial and reciprocal: life for life, eye for eye, tooth or hand or foot is the same, and such like.

When in war or battle against Israel's enemies and see their horses, chariots, and their numbers, and the like; remember the Lord God the Savior from Egypt, and fear not. The priest must approach and speak to the army of Israel to engage in the battle without a faint heart, or fear, or tremble, or terror, for the Lord God fights for Israel to save them from their enemies. The officers shall dismiss any man who has built a new house and not dedicated it, to return home and do so, lest he die in battle, and another does it. So too with one who has planted a vineyard and has not enjoyed its fruit; dismiss also those engaged or espoused but have not married. Further the officers shall dismiss the fearful and faint-hearted, that the others' hearts melt not. Afterwards the officers must appoint captains of the armies or forces to lead the people. In besieging a city first offer terms of peace; and if they are willing and desire a treaty, then they may become tributary to serve Israel. If they refuse to negotiate peace but choose war, then besiege it till the Lord God delivers them in defeat to Israel; then every male in that city must be slaughtered; but the women, children, cattle, goods of the city, and all spoil, may be spared and reserved as booty and prey, to enjoy the spoil of the enemies of Israel. But this only applies to the cities at a distance outside the limits of the cities of the nations of Canaan. But the cities of the peoples of Canaan, the 6 nations, must be utterly destroyed, none may live or breathe; that Israel may not learn to follow all their abominations and idolatry to sin against the Lord God. If the city is besieged for a long time in the war against it, the fruit trees must not be axed down since they are food supply; only trees that produce no fruit may be cut down and used for bulwarks to subdue it.

When a slain person is found in the field and it is not known who killed him, then the elders and judges shall come forward to measure the distance from the body to the nearest city, and the elders of that city must take a heifer never worked or yoked, and they must take the young heifer to a rough uncultivated valley, and cut off the heifer's head at the neck there. Then the Levitical priests must come near as those chosen by Him to minister and bless in His name, and to decide all controversy and every stroke; and the elders shall wash their hands over the beheaded heifer; and they shall declare that their hands has not shed this person's blood. May the Lord be merciful and forgive Israel, His redeemed, to remove guilt of this innocent blood; and the shed blood will be forgiven; and so remove blood guilt from Israel in the Lord's sight. When He has given Israel victory in battle, and among the captives a beautiful girl, damsel, is seen and desired to become a wife, she may be brought home to the man's house, she must shave her head and pare her nails or trim her fingernails, and remove her clothes of captivity, and she must remain in his house a full month grieving her parents; after this may he be joined to her and they become husband and wife. If later he delights not in her, he may release her to go freely, he must not sell her for money or treat her as a slave, because he has humbled her. If a man with two wives loves one and hates the other, and both bearing a child, the true firstborn if of the hated wife or disfavored mother must be respected and the primogeniture or firstborn's rights must be acknowledged and granted in the inheritance and must not be given to the favored one; the firstborn must inherit a double portion of all the property and possessions. If parents have a stubborn rebellious and incorrigible son, refuses to listen or obey either parents, even after discipline and chastisement; then his parents must bring him to the elders of his city to the city gates or courts, and tell the elders of stubborn

rebellious son as a glutton and drunkard. The men of the city shall then stone him to death to remove evil and produce fear in Israel. If a man sins worthy of death, and he is hung on a tree, his body must not remain overnight, but must be buried that day; for one hanged on a tree is cursed of God; that the land be not defiled.

If an ox or sheep of a brother or neighbor strays, it must be returned to the owner; and if the owner is a far distance, the lost animal must be kept till it has been sought, then must be restored. The same for a donkey, or his clothes, or any lost item which is found, it must be restored to the owner once known. If a brother's donkey or ox falls in a pit, those nearby must help pull it out. A woman must not wear a man's clothing, nor must man a woman's garment, for such is detestable to the Lord God. If a bird nest is found with the dam sitting on its eggs, the eggs may be taken but the dam or hen must not be taken with its young; for Israel's good and long-life. When a new house is built the roof must have a battlement or enclosure to prevent an accidental fall and blood guilt on that house. Vineyards must not be seeded with various seeds which defiles the seed and the fruit. The ox and donkey must not be yoked together to plow. Garments must not be worn of mixed fabrics as wool and linen. Garments or vestures must have fringes or hems on the four edges.

If a man marries a woman then hates her and slanders her or accuses her with an evil name, saying that he discovered she was not a virgin; then her parents must produce proof or token cloth to the elders of their daughter's virginity. The elders then must chastise or whip the man, and fine him 100 silver-shekels, and give them to her father, for the evil and shame or dishonor to a virgin of Israel. She will remain has his wife and may never divorce her. But if it is true that her virginity could not be proven; then she must be brought to the door of her father's house and the men of her city must stone her death; for her folly in Israel by playing the whore in her father's house; so removing evil from Israel. If a man is found sleeping with a married woman, they must both die; thus removing evil from Israel. If a virgin betrothed or engaged to future husband, and another man finds her in her city, and sleeps with her; they both must be brought out to the city gates to be stoned to death; the virgin because she did not cry out for help in the city; and the man because he humbled and violated his neighbor's wife; thus evil is put away. But if a man finds an engaged or promised virgin in the field and forces or rapes her, only the man must die; the damsel must not be punished for sin; since this case is as when a man murders his neighbor; for she cried for help in the field, but none saved her. But if a man finds a virgin not engaged or promised, and lies with her by force, or violates her, then is discovered, the man must give to the damsel's father 50 silver-shekels, and must marry her, and may never divorce her. A man must not take his father's wife, nor discover his father's skirt.

The wounded in the stones, the castrated, or deformed must not enter the Lord's assembly; nor a bastard or one of illegitimate birth up to the 10<sup>th</sup> generation; nor an Ammonite or Moabite to the 10<sup>th</sup> generation, for they refused help and passage to Israel after the Exodus from Egypt, and they hired Balaam ben-Beor from Pethor of Mesopotamia to curse Israel, but the Lord God turned the intended curse into Israel's blessing, for He loved Israel, therefore never desire their peace or prosperity. Never abhor or despise an Edomite for he is a brother and relative; nor an Egyptian, for Israel was a pilgrim in his land; but their children in the 3<sup>rd</sup> generation may enter the Lord's assembly. When Israel encamps their enemies in war they must not do or touch anything evil; if one is unclean by a nocturnal emission he must leave the camp proper, and remain on the outskirts till the evening, but he must bathe before he returns. There must be place outside the camp for natural relief, and a paddle or a shovel in the weapons pack to dig and cover what comes out; for the Lord God walks in Israel's camp to deliver and defeat the enemies; that He see no unclean thing and turn away. A run away or escaped slave must not be arrested and returned to his master but may freely live where he feels safe without oppression. There must not be a prostitute of the daughters of Israel, and no sodomite or homosexual of the sons of

Israel; and the harlot's hire or a dog's wages must not come into the House of the Lord God for a vow; for prostitution and homosexuality is a detestable thing to Him. Loans to a brother must not be with usury or interest in any form; but interest may be charged to a foreigner; so that the Lord God may bless and prosper Israel in Canaan. Vows to the Lord God must be paid on time, for He requires it, and it be not sin; but it is not a sin to not vow; but what one has uttered must be observed and fulfilled according to the vow made to Him as a freewill-offering and promise. The neighbor's vineyard may be freely eaten of to satisfy hunger and need but must not be put in a vessel or container to take; so too with his standing grain or unharvested crop, the ears may be hand plucked but no sickle to be used.

When a man marries a woman and finds in her something unseemly or improper, he may write her a bill of divorcement and give it to her and then send her away; she may then remarry to another man; but if the second husband hate her and divorces her, she may not return to the first husband after being defiled, for that is abomination to the Lord; and they must not cause the land to sin in this. When a man marries a new wife, he must not go out to war, neither charged with any business or obligations; but he must stay at home one year to cheer his new wife. The mill or upper millstone must not take as pledge or security, for it is as life. A kidnapper of a fellow Israelite, who enslaves him or sells him, must be put to death, so to eradicate the evil or crime in Israel. The plague of leprosy, symptoms and precautions and regulations, must be observed carefully as the Levitical priests teach Israel in Moses' law; remember what the Lord God did to Miriam after leaving Egypt. When a loan is made the pledge or security must not be forced from his house; but the borrower must be allowed to bring it out to the lender; and a poor's man pledge must not be kept overnight, but be restored to him before sunset, that he may sleep in his garment, and thus bless in return; this is righteousness to the Lord God. A poor hired servant, whether Israelite or immigrant, must not be oppressed in the gates; but his wages must be paid by sunset, being poor and needy; lest he cry to the Lord, and it be sin. Parents must not be put to death for their children, nor children for parents, but each one for his own sin. The justice to pilgrim and orphans must not be wrested or avoided or distorted; nor take a widow's clothes as pledge; but remember the Egyptian slavery and His redemption of Israel for this command. Do not reap a second time the harvest sheaf or crop, but leave it for the pilgrim, orphans, and widows, that the Lord God may bless the labor. Also the vineyards must not be gleaned after gathering, but must be left for the poor; remembering Israel's bondage in Egypt.

If men have a controversy for judgment, the judge must justify the righteous and condemn the wicked; and the wicked deserving whippings must be beaten before the judge, and the number or penalty according to the crime; but no more than 40 strips to be exceeded; lest he is regarded vile. The ox while treading must not be muzzled. When one of two brothers who live together dies without a son, then the wife must be married to the other brother and not to a stranger; and he must perform the husband's brother to her; and her firstborn shall succeed in his brother's name, that his name may not be abolished in Israel. If he refuses or dislikes to take his brother's wife, then she must go to the elders at the gate and declare his refusal to raise up his brother's name in Israel to perform the duty to him. The elders of his city must call and speak to him, and if he insists his refusal; then his brother's wife in the elders' presence, must remove his shoe, and spit in his face, saying that so must it be done to one who refuses to build his brother's house; his name in Israel will be the House of the Shoeless Man. When two men are fighting, if the wife of one of them comes near, to help her husband, and grabs the other man's private organ; then her hand must be cut off without pity. There must be no diverse or unequal weights, great or small, in the bag; nor in the house diverse measures; but a perfect and just, equal standard, weight and measure; to prolong days in Israel; for all those who do such are detestable to the Lord God. Remember Amalek's attack on Israel after the Exodus, striking the hindmost and feeble, when faint and

weary, not fearing God; so, when Canaan is conquered and Israel at rest from their enemies, and occupying His promised land; then Amalek must be completely wiped out; this must not be forgotten.

When Israel is in possession of their inheritance from the Lord God, each must take a basketful of the first of the fruits of the ground to the chosen Place for His Name; and must say and profess to the priest that he has come this day to Lord's land promised long ago. The priest must take and set the basket down before the Altar of the Lord God; to which a reply and confession must be made concerning Israel or Jacob as a Syrian who migrated to Egypt few in number, then became there a nation, great, mighty, and populous; then the Egyptians mistreated, afflicted, and enslaved Israel; then they cried to the Lord God, and He heard their voice, saw their affliction and toil and oppression; and the Lord delivered Israel from Egypt by might and power, with terror, signs, and wonders; and brought Israel to Canaan, which flows with milk and honey; thus here is the first of the fruit of the ground which He has given; and it shall be set before the Lord God, and worship before Him; and rejoice one and all of Israel. When the tithe in the 3rd year is given of the harvest and surplus, it must go to the Levite, sojourner, orphans, and widow, that they may eat and be satisfied; and confess to Him, that the holy things have not been kept at home, but are hereby given in accordance to Moses' commandment of the Lord, and has not been transgressed or forgotten; and it has not been eaten in mourning, neither pilfered, or becoming unclean, or offered for the dead; but have listened and obeyed His entire commandment. May He look down from His Holy Habitation from Heaven and bless His people and the ground of the Promised Land.

This day the Lord God commands obedience to His statutes and ordinances with all heart and soul. Israel has avouched the Lord this day to be their God to walk in His ways, statutes, commandments, ordinances, to listen to His voice, and to be His people and possession as He promised; and He has avouched Israel to Himself to keep His commandments; to exalt them above all nations He has made, with praise, in name, and honor, to be a holy people to Him as He said. Moses and the Elders of Israel commanded the People to keep all Moses' commandment; and when they cross Jordan into Canaan, the Lord God's promise and favored land, to erect great plastered stones, and write on them all the Words of this Law (Dabar and Torah). In mount Ebal the plastered stones; and an altar to the Lord God, an altar unhewn and unaltered stones, for burnt-offerings and sacrifices of peace-offerings, to be eaten there and to rejoice before Him. The Words of this Law must be written or inscribed on the stones very plainly; and Moses and the Levitical Priests bid Israel to listen up, for they have now become the People of the Lord God, to obey His voice and laws. Moses charged Israel that day, that 6 tribes, or  $\frac{1}{2}$  the nation, are to stand on mount Gerizim to bless the People across the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And on mount Ebal 6 tribes or  $\frac{1}{2}$  the nation, for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. The Levites must answer and shout to Israel 12 Curses with 12 Amens from the People. Cursed are all secret detestable idolaters and idol-craftsmen; accursed are neglecters of parents; and remover of neighbor's landmark; and causing the blind to stray; and robs the justice to sojourner, orphans, and widows; and sleeps with his father's wife, uncovering his father's skirt; and sleeps with any animal in bestiality; and sleeps with his sister or step-sister in incest; and sleeps with his mother-in-law; and who smites his neighbor in secret or ambush; and who takes a bribe to kill an innocent person; and who confirms not this law to them; all the People shout Amen to each of these 12 Curses.

Moses continued to instruct Israel that if they hear and obey diligently the voice of the Lord God in Moses' command, that He would exalt them above all the nations of the earth; with the abundance of His blessings for obedience. Israel will be blessed in the city and the field; blessed in offspring, in produce, in livestock, and flocks; blessed in the basket and kneading-trough; and blessed in coming and in going. The Lord will defeat the enemies; they shall come as one force but will scatter in retreat 7 ways. He will bless the barns, and labor or cultivation; and establish Israel as a His holy people in

obedience walking in His ways. All peoples of the earth will see the Lord's Name in Israel and be afraid; and He will prosper Israel, in children, in cattle, in crops, in Canaan as He swore to the Fathers. He will open the good treasure of heaven to rain in season to bless the toil; and Israel will lend to many nations but will not borrow. Israel will be the Head and not the Tail, be above and not below, in their obedience to Him as Moses commanded to observe; and not to depart from the Words of the Law to the right or to the left to go after other gods to serve them. But if Israel disobeys and refuses to listen to Him and His words and laws by Moses, that He will put His curses on Israel. They will be cursed in the city and field; in baskets and kneading-trough; in child-bearing, in crops, in cattle, and in the young of the flock; and accursed in coming or going. The Lord will plague Israel with curses, discomforts, rebuke, in everything; to be destroyed and perish quickly for evil-doings and apostasy. He will make pestilence cling till they are consumed in Canaan. He will smite with consumption, fever, inflammation, fiery heat or burning rash, with sword, blasting, and mildew; and Israel will be pursued and destroyed by their enemies. He will cause Israel to be defeated by their enemies, to go out as one but to flee in retreat in 7 ways; and to be tossed and exiled about among all the kingdoms of the earth among the Gentiles. Israel's dead shall be food for birds of heaven, and for the wild animals, and none will scare them away. He will plague Israel with Egypt's boils, with emerods or hemorrhoids, scurvy, and the itch, without treatment or healing. He will cause madness and insanity, blindness, and despair and depression of heart; to cause one to grope in daylight as the blind in darkness, and without prosperity, but only oppression and robbery without a helper. A man will marry a woman but another will sleep with his wife; he will build a house but another will live in it; he will plant a vineyard but will not enjoy its fruit; his ox will be slain in his sight but will not eat of the meat; his donkey will be violently taken and not restored; his sheep given to his enemies, and none to save or stop; and his children given to another people while he looks on in pain and longings and powerless to do anything. The harvest and produce and fruit of his labors will be taken by a foreign nation to eat; and he will be crushed and oppressed; driven insane at the sight of sufferings; the Lord will afflict a man's knees and legs with severe and incurable boils, from sole of the foot to crown of the head. He will exile Israel and their elected King to a Gentile nation to serve foreign and strange gods of wood and stone; Israel will become astonishment, a proverb, and a byword to all the Gentiles that He surrendered them to captivity. Israel shall plant many seeds but harvest little, for the locust will consume it; will cultivate vineyards but have no wine or grapes, for the worms shall eat them. The abundance of olive-trees will not produce oil for their anointing, for the fruit will be cast or exported; Israel's offspring will be exiled into captivity; his trees and crops will be possessed by locusts. The sojourner or pilgrim or stranger or alien in Israel will be elevated and superior, but Israel be lowered and inferior; so that he will lend to Israel but need not to borrow; he will be the head and they will become the tail. These curses will plague Israel to their destruction for disobedience to the Lord God's voice and His commandments; and be as a sign and wonder to the generations to follow. And because they served not the Lord God with rejoicement and gladness for all His abundant blessings, they shall serve the enemies that the Lord will send against Israel, to be in hunger, thirst, nakedness, poverty, and yoke of captivity, till Israel is destroyed. The Lord will bring a distant nation from far away as the eagle flies whose tongue is not understood; a fierce nation, disregarding the old and the young; and he will eat the cattle, the crops, till Israel is ruined; and he will leave nothing left, no grain, new wine or oil, no increase of cattle or young of the flock, till Israel perish. They shall besiege Israel at all the gates, breaking down the trusted walls and towers of defense in His given land; till some will eat their own children's flesh in the siege and distress of the invading enemies. The tender gentleman will not share of his children's flesh that he eats with his brother or wife or other children, during the siege and distress in his starvation. So too the delicate and tender woman or lady will likewise eat her own child and refuse to share the body with anyone else in her family during the siege and distress of starvation. If Israel will not observe and practice all the Words of this Law written in this Book (eth-kol-Dibbrei hat-Torah hazzoth hakkethubhim bas-Sepher hazzeh), that is the Book of Deuteronomy, that they may fear this

Glorious and Fearful or Awesome Name, Jehovah Elohim; then He will increase and multiply the plagues as wonderful and great, to the next generation and after, sore and clinging sicknesses. He will bring on Israel again all the diseases of Egypt that was feared and they shall infect and spread. Even many diseases and plagues not written in the Book of this Law (Deuteronomy), will the Lord bring to destroy; till He reduce Israel to be few instead as the vast host of stars in heaven; because of disobedience to His voice. Thus, He will no longer rejoice in Israel to do them good and multiply, but to destroy and cause to perish, to pluck them from Canaan. The Lord will scatter Israel among all the peoples both near and far, and abandoned them to serve other gods and idols, new and strange, wood and stone. Israel will not find ease or comfort or favor or rest among these Gentiles; but He wills them a trembling heart, failing eyes, and a pining soul; so that the life and soul is in doubt and uncertain, fearing night and day, and no assurance or security. In the morn they will long for the eve, at sunset they will pray for sunrise, for all the calamity and misery. And the Lord will bring Israel back to Egypt in ships against His promise they would never see Egypt again, but as selling themselves as slaves and no one will buy them.

We are now at the last division of Deuteronomy in which the last 5 chapters will conclude Moses V, and allow us to complete Chapter Two of these Reflections. Till now I have altered the text to always speak in the 2<sup>nd</sup> or 3<sup>rd</sup> person, avoiding deliberately the 1<sup>st</sup> in singular or plural; but in these final chapters I will relate the Text in the persons inspired in this Book, in hopes that the reader might see the uniqueness of this Second Book and Finger of the Divine Hands of the Bible.

These are the Words of the Covenant (Dibbrei hab-Berith) which the Lord commanded Moses to make with the children or sons of Israel in the Land of Moab, in addition to that Covenant which He made with them in Horeb or Sinai. Moses called all Israel and said: Ye have seen all that the Lord did in Egypt to Pharaoh and his servants and his country; the great trials, signs, and great wonders: but He has not given you a heart to know, eyes to see, or ears to hear to this day. And I have led you 40 years in the desert wilderness: your clothes and shoes aged not. Ye ate no bread, drunk no wine or strong-drink, that ye may know that I am the Lord your God. And when ye came to this place, King Sihon of Heshbon, and King Og of Bashan warred against us but we defeated them, and took their land and gave it to the 2 ½ tribes for an inheritance, Reuben, Gad, and half Mannasseh. Keep and do then the Words of the Covenant that ye may prosper in everything. Ye stand now before Him, your heads or chiefs, tribes, elders, officers, even all the men of Israel, with your little ones, wives, and thy sojourner in thy camps, from wood-chopper to water-carrier; to enter into His Covenant and His Oath He now makes with thee; to establish thee this day to Himself as a People, to be God to thee as He said, and as He swore to thy Fathers, to Abraham, Isaac, and Jacob.

Neither with you only do I make this Covenant and Oath, Moses continued, but with him who stands here with us before Him, as well as he who is not here today. Ye know how we dwelt in Egypt and passed through the nations along the way, and ye saw their abominations, idols of wood and stone, silver and gold, which they had; lest among you man or woman, family or tribe, whose heart turns away from the Lord our God, to serve the gods of the Gentiles, lest there be a root which bears gall and wormwood; and when he hears the words of this curse, he blesses himself, and says: I have peace though I walk in stubbornness of my heart, to destroy the moist with the dry. The Lord will not pardon him, but His anger and jealousy will smoke against him, and all the curses written in this Book (Deuteronomy) will rest on him, and he will blot out his name. The Lord will set him apart for evil in Israel with all the curses of the Covenant written in this Book of the Law. And the future generations of your children, and the foreigner from a great distance, shall ask on seeing the plagues and sicknesses; and the entire country with brimstone, salt and sulfur, burning, no sowing, no produce, no grass



growing, but like Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in anger and wrath; then all the Gentiles shall ask why He has done this? Why this great hot anger? Then men will say that it's because they forsook the Covenant of the Lord, the God of their Fathers, which he made with them when He freed them from Egypt, after they served and worshipped other strange unknown gods: so His anger burnt against this Land to curse it as is written in this Book; and He uprooted them in anger, wrath, and great indignation, and cast them into another land, to this day. The secret things belong to the Lord our God; but revealed things are ours and our children, that we may obey all the Words of this Law.

And it shall be when all these transpire in the blessing and the curse, which I now set before thee, and thou recall them among the Gentiles where He has exiled thee, and shalt return to Him, and obey His voice and this command, thou and thy children with all heart and soul; then He will turn thy captivity, and have compassion, and return and gather thee whence He scattered thee; thine outcasts from the uttermost lands He will gather and fetch thee: and He will return thee to the Land of thy Fathers to repossess it, and to do thee good and multiply thee more than thy fathers. He will circumcise thy heart and thy offspring's heart to love Him with all thy heart and soul, that thou mayest live. He will put all these curses on thine enemies, haters, and persecutors. Thou shalt return and obey His voice and do His commandments as I command thee today. He will prosper thee in every way and everything, to rejoice over thee as with thy fathers; if thou shalt obey His voice, His commandments, His statutes written in this Law Book, turning to Him with all heart and soul. This commandment which I now command thee is not too hard or far off; it's not in heaven to say, who shall ascend to heaven for us to bring it down, that we may hear and obey? Neither beyond the sea to say, who will cross the sea to bring it to us to hear and obey? Rather the Word is very near, in thy mouth and heart to do.

This day, Moses continues, I set before thee life and good, and death and evil; I command thee to love the Lord thy God, walk in His ways, keep His commandments, statutes, and ordinances, to live and grow, that He may bless thee in Canaan. But if thy heart turns away, refusing to listen, but be drawn away to idolatry, to worship and serve other gods; I denounce to you this day, ye shall surely perish quickly in Canaan. I call heaven and earth to witness against you today, that I have set before life and death, blessing and curse: so then choose life to live, thou and thy seed; to love Him, and obey Him, and cling to Him; for He is thy Life and Length of Days, to live in the Land promised by oath the Patriarchs Abraham, Isaac, and Jacob.

Moses went and related these words to all Israel. He said to them, I am now 120 years old, unable to go out and come in; and the Lord has told me, saying: Thou shalt not cross the Jordan. The Lord thy God will go before thee, and destroy these Gentiles, and thou shalt dispossess them: Joshua shall lead thee as the Lord has said. The Lord will destroy them as He did to the Amorites and their country; He will subdue them and ye shall do as I commanded you; be strong and brave, fear not or frightened of them; for He goes with thee, he will not fail or forsake thee. Moses then said to Joshua before Israel: Be strong and brave; lead this People into Canaan and conquer it. The Lord goes ahead of thee; He will be with thee, He will not fail or forsake thee; fear not and be not dismayed. Then Moses wrote this Law and delivered it to the Levitical Priests who carried the Ark of the Covenant of the Lord, and to all Israel's Elders. Moses then commanded them that in every 7<sup>th</sup> year, the Year of Release, in the Feast of Tabernacles or Booths, when Israel appears before the Lord thy God at His Chosen Place, thou shalt read this Law before all Israel's audience. Assemble the People, men, women, children, and strangers in the city-gates, to hear and learn and fear Him, and observe all the Words of this Law; and that their children also may know and obey and learn to fear Him always in Canaan.

And the Lord said to Moses: Thy days to die are near; thou and Joshua present yourselves at the Tent of Meeting that I may commission; and they did so. And He appeared in the Tent in a Pillar of Cloud, which stood over the Tent Door. And He said to Moses: thou shalt sleep with thy fathers; and Israel will arise and play the harlot with strange pagan gods, to forsake Me, and break My Covenant. Then My anger will ignite against them, and they'll be devoured, with many evils and troubles; then they'll say: these evils are upon us because our God is not among us: For I will hide My Face in that day for their evil works and idolatrous apostasy. Now then write ye this Song for you and teach it to Israel: put it in their mouths, that it be My Witness against Israel. That after I have brought them into My Promised Land by Oath to their Fathers, flowing with milk and honey, and have eaten and are satisfied, and become fat; they will turn to serve idols and gods, to despise Me, and break My Covenant. Then after many evils and troubles visit them, that this Song will witness against them; for it must never be forgotten out of the mouths of their seed: for I know their imagination today before they enter Canaan. So, Moses on the same day wrote this Song, and taught it to Israel. Then he gave a charge to Joshua to be strong and brave, to lead Israel into Canaan. Afterwards Moses finished writing the Words of this Law in a Book, then he commanded the Levites transporting the Ark of the Lord's Covenant, to take this Book of the Law, and place it beside the Ark of the Lord your God's Covenant, to be a Witness against thee. For I know thy rebellion and stubbornness against the Lord while I still live; how much more after I die. Assemble to me all your Tribal Elders and Officers that I may speak these words in their ears and summon heaven and earth as witness against them. For I know after my death ye will utterly corrupt yourselves, turning aside from the way I have commanded; and evil will befall in later times, for your evil doings in His sight, to provoke Him to anger by your works. Then Moses spoke in the audience of the Assembly of Israel the words of this Song, until they were finished.

The Song of Moses of the Lord and Israel:

Let the Heavens and Earth hear the Words my mouth speaks!

My Doctrine drops as rain; my Speech distills as dew;

as rain-drops on tender-grass; and as showers on the herb.

I will proclaim Jehovah's Name: Ascribe greatness to our God!

The Rock, His Work is Perfect; all His Ways Justice:

Faithful God without iniquity; He is Just and Right!

They are corrupt to Him, not His children, a blemish, a perverse and crooked generation.

Do ye thus requite the Lord, foolish and unwise people?

Is He not thy Father Who bought thee? He made and established thee!

Remember the Ancient Days, consider years of many generations:

Ask thy father, he will show thee; thine elders, they will tell thee.

When Elyon gave the Gentiles their inheritance, He separated the Sons of Adam;

He set the borders of the peoples, according to the number of the Sons of Israel.  
Jehovah's Portion is His People; Jacob is the Lot of His Inheritance.  
He found him in a desert land, a waste howling wilderness;  
He encompassed him, He cared for him.  
As the Eagle stirs her nest, flutters over her young;  
He spread out His Wings, He took them, and He carried them on His Pinions.  
The Lord alone led him, and no foreign god.  
Made him ride on earth's high-places;  
he ate the increase of the field; and to suck honey from the flinty rock;  
the herd's butter, the flock's milk, the lambs' fat, and rams of Bashan's breed, and goats;  
the finest of wheat, and thou drank wine from the blood of grapes.  
Jeshurun got fat and kicked: thou art fat and big and sleek;  
then he forsook God his Maker and devalued the Rock of his Salvation.  
They made Him Jealous with idols; provoked His Anger with abominations.  
They sacrificed not to God but to demons,  
to unknown gods, to new modern ones, never dreaded by your fathers.  
Thou art unmindful of the Rock Who begat thee, forgotten God Who birth thee.  
The Lord saw and abhorred, because of the provocation of His sons and daughters;  
He said, I will hide My Face, I will see their end:  
for they are a perverse generation, unfaithful children.  
They made me Jealous with Lo-El; provoked me with Vanities;  
I will make them jealous with Lo-Am; provoke them with a foolish Nation (Goi-Nabal).  
Fire has kindled Mine Anger, it burns to the lowest Hell,  
and it devours its increase and sets ablaze the Mountain's Foundations.  
I will heap evils on them, spend Mine arrows on them:  
to be wasted in hunger, devoured in burning heat, bitter destruction;  
I will send teeth of beasts on them, poison of reptiles of the dirt.  
Outside the sword bereaves, inside the chambers terror;

young man and virgin, nursing-babe and grey-headed man.

I said I will disperse them afar, I will abolish their memory from men:

but I feared the provocation of the enemy, lest their adversaries misjudge,

to say, our hand is exalted, the Lord has not done all this.

They are a nation void of counsel, no understanding in them

Oh, that they were wise and understood this, to consider their latter end!

How should one chase 1,000, and two pursue 10,000;

unless their Rock sold them, and the Lord betrayed them?

For their rock is not as our Rock, our enemies themselves judge;

their vine is the vine of Sodom, and fields of Gomorrah;

their grapes are of gall, their clusters are bitter;

their wine is the poison of serpents, deadly venom of asps.

Is not this stored with Me, sealed among My treasures?

Vengeance is Mine, and Recompense when their foot slip:

the day of their calamity is near, the inevitable hastens.

Jehovah judges His People, repents Himself for His Servants:

He sees impotence, nothingness, isolation or abandonment.

He will ask where their gods are; the rock of their refuge;

which ate the fat of their sacrifices, and drank the wine of their drink-offering?

Let them arise now to help you and be your protection.

I and I alone am He, and no-god with Me:

I kill and resurrect; I wound and heal; nothing can deliver from My Hand.

I lift My Hand to Heaven and say: As I live forever!

If I sharpen my glittering Sword, My Hand seizes Judgment;

I will render Vengeance to Mine adversaries, Recompense to Mine haters.

I will make Mine Arrows drunk with blood of the slain

and captives, from the head of the leaders of the enemy.

Rejoice ye Gentiles with His People: He will avenge the blood of His Servants,

and vengeance to His opposers and expatiate for His Land and His People.

Then Moses rehearsed all the words of this Song in the ears of the people, he, and Hoshea ben-Nun. After Moses finished speaking all these words to all Israel; and he said to them, Set your heart to all the Words which I testify to you today, which ye must command your children to observe to practice in all the Words of this Law. It is not vanity for you, for it is your life, to prolong your days in Canaan. That same day the Lord spoke to Moses to ascend the Mountain of Abarim, into Mount Nebo in the Land of Moab across Jericho. Now behold the Land of Canaan which I give to the Sons of Israel for a possession; and die in the mount there, and be gathered to thy people, as thy brother died in Mount Hor, and was gathered to his ancestors; because ye both trespassed against Me in Israel at the waters of Meribah of Kadesh, in the Desert of Zin; because ye did not sanctify Me in the midst of Israel. For thou shalt see the Land before thee; but thou shalt not enter it with Israel.

Now this is the Blessing of Moses the Man of God who blessed Children of Israel before his death, saying: The Lord came from Sinai, He rose from Seir to them; he shined from Mount Paran, he appeared with 10,000 Holy Ones: at His Right Hand was a fiery Law for them. Yes, He loves the People; all His Saints are in Thy Hand: they sat at Thy Feet to receive of Thy Words. Moses commanded us Torah, an inheritance for the Assembly of Jacob. He was King in Jeshurun, when the Heads of the People gathered, all the Tribes of Israel together.

Reuben: Let him live and not die; let his men be not few.

Judah: Hear, Lord, Judah's voice, bring him to his people; his hands contended for himself; Thou shalt be Help against his adversaries.

Levi: Thy Thummim and Urim are with Thy godly one, proven at Massah, strove with at the waters of Meribah; he said of father and mother, he saw not; neither acknowledged his brethren, knew not his own children: for they observed Thy Word, and keep Thy Covenant. They teach Jacob Thine Ordinances, Israel Thy Torah: they put incense before Thee, and whole burnt-offering on Thine Altar. Lord, bless his substance, accept his works; smite the loins of those resisting him, which hate him and that they never rise again.

Benjamin: The Lord's Beloved dwells in safety by Him; he covers him all day long, He dwells between His Shoulders.

Joseph: The Lord's Blessing on his land, with precious things of heaven, with dew, and with the dormant depth below; with precious fruits of the sun, precious growths of the moons, with the best of the ancient mountains, and everlasting hills; with precious things of earth and its fullness; the good-will of Him Who dwelt in the Bush. Let them all come on the head of Joseph, on the crown of the head of him who was separated from his brethren. The firstling of his herds his majesty; his horns are the horns of the wild-ox: with them he will push all the peoples: to the ends of the earth: the 10,000 of Ephraim, and the 1,000 of Manasseh.

Zebulun and Issachar: Zebulun, rejoice in thy going out, Issachar, in thy tents. They shall call the peoples to the mountain; there shall they offer sacrifices of righteousness: to suck the abundance of the seas, the hidden treasures of the sand.

Gad: Blessed is He Who enlarges Gad: he dwells as a lioness, he tears the arm, yes, the crown of the head; he provided the best part for himself, there was the Lawgiver's portion reserved; he came with the chiefs of the People; he executed the Lord's righteousness, His ordinances with Israel.

Dan: Dan is a lion's whelp, he leaps forth from Bashan.

Naphtali: Naphtali satisfied with grace, full of the Lord's blessing; possess thou the west and the south.

Asher: Asher is blessed with children; let him be acceptable to his brethren, let him dip his foot in oil. Thy bars are iron and brass; as thy days so thy strength.

Israel: Jeshurun, there is none like El, He rides upon the Heavens for thy Help, in His Excellency on the Skies. The Eternal Elohe is thy Dwelling-Place, and underneath are the Everlasting Arms; He exiles the enemy before thee, and says, Destroy! Israel dwells in peace, the fountain of Jacob alone, in a land of grain and new wine; yes, His Heavens drop dew. Israel, thou art blessed; who is like thee, a People saved by the Lord, the Shield of the Help, the Sword of the Excellency! Thine enemies shall submit themselves to thee; thou shalt tread on their high-places.

Moses then went up from the Plains of Moab to Mount Nebo, to the top of Pisgah, opposite Jericho; and the Lord showed him all the Land of Gilead to Dan, and all Naphtali, and the Land of Ephraim and Manasseh, and all the Land of Judah, to the furthest Sea, and the South, and the Plain of the Valley of Jericho the city of palm-trees, to Zoar. The Lord said to him, this is the Land I swore to Abraham, to Isaac, and to Jacob, that I will give it to thy seed: I have caused thee to see it with thine own eyes, but thou shalt not enter. So, Moses the Lord's Servant died in the Land of Moab according to the Word of the Lord. He buried him in the Valley of the Land of Moab opposite Beth-Peor: but no one to this day (time of Samuel) knows his sepulcher. Moses was 120 years old at death, his eye not dim, natural force unabated. Israel wept and mourned for him in the Plains of Moab for 30 days. Afterwards Joshua was full of the spirit of wisdom, for Moses had laid hands on him, thus Israel listened to him as the Lord had commanded Moses. No Prophet has risen in Israel like Moses, whom the Lord knew face to face, in all the signs and wonders, which the Lord sent him to perform in the Land of Egypt, to Pharaoh, to his servants, and to all his land; and in all the mighty hand, and all the great terror, which Moses worked in the sight of all Israel.

#### Deuteronomy and Moses' Pentateuch:

Moses V reveals to us the Second Law and the Second Finger-Division of the Old Testament, showing us that the 5<sup>th</sup> and last Book of the Pentateuch is the second Divine member of the Bible as God's Hand. The 1<sup>st</sup> book initiates all the history and purposes of God as a Genesis of His Witness of Himself to all mankind, first and foremost to His declared people, and then to all world of the Gentiles as His rightful possession, but now in separation by disobedience and sin. This 5<sup>th</sup> Book of Moses is the Sepher Debbarim, the Book of the Words of Moses the Man of God; it is the Debbrith (the words) of the Divine B'rith (Covenant) with Israel in connection, that is in anatomical and organic relationship to his genesis with the Patriarchs and the Sons of Noah as the Gentile world, and His original covenant and

vital relations to Noah then earlier with Adam. And though Israel is the primary subject of His then present reflections with man as His world and His works; yet He is ever interested in and connected to the nations as One Who desires to save and restore man to Himself. The way of reconciling the world to Himself was not yet perfected nor revealed, but its features were slowly unfolding in Divine lessons and illustrations, in signs and symbols, in types and allegories, in words and pictures, and in other details and examples not then understood, and often still hidden to many Bible believers among Jews and Christians; not to mention the others who meddle and peddle the Sacred Scriptures. Deuteronomy testifies of Moses as the Lord's servant and voice, His instrument of revelation, His tool of salvation, and His representation of authority and ownership.

Some of the peculiarities of this Book have already been mentioned, such as its name, its emphasis as Moses Words and Doctrine, Moses' Mishnah, in His review and rehearsal of the contents of the four former Books, and specifically of Exodus, Leviticus, and Numbers. Throughout the Pentateuch, in each Book, Moses's name occurs hundreds of times, almost 800 times, and joined with Aaron about 100 times; yet in Deuteronomy his name is never joined to Aaron, or Eleazar as in Numbers, or Joshua, but only the pronouns used of or to him in relations to Aaron or to others. He is here called as the faithful Servant of God, the Man of God. It is in this Book that Moses's Law or the Mosaic Law is established for Israel for all times. It is generally believed that references to This Book are that of the Pentateuch or the Torah, but it is very clear it is only to Deuteronomy as the Second Law. The Decalogue of Exodus, along with the additional laws and commandments, ordinances and statutes, and all such like, are essentially reiterated and repeated in this Book of Moses Words and Doctrine and Mishnah. As said earlier, it was God's intent to transform Moses from a Prophet to His Voice and Man, and in so doing Moses words became God's words because the Lord's words became Moses' words. It was Deuteronomy, along with the Articles inside the Ark of the Covenant, that was to be kept in the Most Holy Place as a witness to the New Covenant with Israel, a Second Covenant established after the First Covenant and its Tablets or Written Contract was broken, and thus become null and void. It was Deuteronomy that was to be ever known and spoken in Israel; to be written on Ebal and Gerizim in its Curses and Blessings; and it was Deuteronomy as the Debbarim that was to ever to be read and considered by Joshua and the Elders and Judges of Israel; and it was the Book that the Kings of Israel had to have their own hand-copy in commencing their reign; and finally it was this Book that King Josiah was given by the Priest Hilkiah when it was discovered and recovered from the ruins of the House of the Lord, the Temple of Solomon, and in which Israel's had neglected many things written in it. It is this Book, the Scroll, in the days of Ezra and Nehemiah, after the Exile and the Return, that it was discovered that the Feast of Booths was not kept in the prescribed manner from the times of Joshua and the conquest of Canaan. It was also Deuteronomy that the Holy Spirit used in the mind and hearts of the Sweet Psalmist of Israel, and in his son, the Wisest of Israel. Both the Psalms and Proverbs developed by inspiration what was in the Pentateuch or Torah, but more fully in this Book.

We left Israel in Egypt as a tribe of Hebrews, but in Exodus we have a great populace nation enslaved to the Imperial Egypt; and God delivers them by Moses in display of mighty miraculous works, in signs and wonders, showing His vested interest in His People. He brought them through the Red Sea on dry ground and preserved them in the Desert Wasteland and dry and barren wilderness to strip them of all that was Egyptian, and to transform them from Hebrews to His Son Israel. He made with them a Covenant of the Decalogue and demanded of them to build His Sanctuary that He might tabernacle with them and make His Home on earth with man. He trained them by trials and discipline in what they ate and drank, by their shoes and clothes, in their lusts and desires, and in all things touching their heart and soul, their spirit and life. He ordained a Priesthood upon which He established His Law, His Word and Doctrine, by which all men might know Him to be the Lord, the only true God. He had Promised a Land

to the Patriarchs, and He brought them in due time to invade and conquer it, to possess and settle it according the words of Moses Law. But they refused and rebelled, so He delayed their entry into Canaan for 40 years wandering in the deserts of Arabia; during these 38 added years the older generation were made to die off, never to enter the good land; and to raise a new generation that knew not Egypt. The internal or interior nature of man was thus fully exposed and dealt with in many ways. It was now in the last days of Moses that Israel was ready to enter Canaan by warfare and obedience. God had formed as He had transformed Moses by His word and Spirit, and now that same Spirit and Word would also transform a people into a divine nation as witnesses and signs to the world. In Deuteronomy we have both the history and the future of Israel. We see their blessings and their curses, but all contingent on His Word of the Covenant. We have not labored to bring out the thousands of types and reasons of the Divine Word in the Books of Moses, it was thought enough to digest and condense the details so that as the revelation unfolds it might be readily noticed and appreciated. But we must now enter and record some of these matters before we begin our journey to the Psalms.

Deuteronomy is the Book of the Law or in Hebrew with the Jews it is Sepher Debarim of the Torah. The Torah or the Law was originally the Word of God, it was what God spoke by His Mouth and expressed His Mind and Heart, His Thoughts and Desires; it was all that is of Him and from Him and to Him in whatever context or relation; whether determination or reflection. Torah became the Doctrine and the Teaching or Instruction, consisting of words and laws, items and details, cases and examples, and many such things. The Divine Doctrine consisted in two parts, both given at Mount Sinai or Horeb in the Wilderness of Sin and the Desert of Zin on the other side of the Red Sea and Yam Suph. God spoke to Moses and all Israel the Decalogue and He wrote it with the Finger of God; after the 10 Commandments He spoke to Moses for all Israel many other words consisting of diverse laws and commands, rules and regulations, and many like things; these became the Oral Law. The Hebrews, Israel, then at last the Jews, believe that the Torah consists of these Two Laws, the Written Law and the Oral Tradition. But in fact, the Divine Word ever preceded and over-shadowed this dual expression of the Torah Covenant. The 10 Words governed all the laws of the Torah and was superior to and greater than all human laws and traditions. But it was also transcendent and majestic in simplicity and application in all the Mosaic conditions of Israel's experiences and history. But it was not the Original and the Better which existed in God from all eternity as His Nature and Personality. The Eternal Word revealed God as in Genesis, and He created, made, formed, and trained Adam in those words which was of His image and likeness and countless other things. That Word was the Truth of God in Witness and Testimony, in Covenant and Tradition, and all the human experience and world history has become and done. The Word was first spiritual and Heavenly, then it became natural and Earthly, that is, by the Word becoming Incarnate in the world; and in time Messiah would fulfill this Doctrine and Truth in its highest and most-transcendent form. The Torah was protected or guarded and then fenced or edged in to preserve the purity of the Sacred Text, and so the Mishnah of Moses as found in Deuteronomy, the Second Law, for the First Law was now dead and buried by sin and unbelief, was interpreted by the Mishnah of the Elders and later the Rabbis. In time the Mishnah grew into the Talmud with many explanations and examples to preserve the Mishnaic interpretations and all its hermeneutical principles and references of the Torah of Moses and of God. We Gentiles, some half or part Jewish blood, and many more of Israel's spirit, need instruction in this Hebrew Tradition that has developed outside of the Christian Church, and often opposed to Christ, to understand the enmity and alienation that historically exists.

In Deuteronomy Moses establishes Judaism, Biblical Judaism or Mosaism, and governs and determines its development thereafter. The renewal of the Patriarchal Covenant is also appended and modified as to Israel's condition and behavior. Moses reminds them that this covenant that the Lord



God makes with them is not merely that covenant He made with their fathers nor even with those of the Exodus, but with them, the new generation after 40 years in the Wilderness, with them who are about to invade and possess Canaan. Moses emphatically repeats this dispensational distinction, as seen in Deut. 5:3: "The LORD (YHWH) made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This said after the 40 years of wanderings in the desert. And though the covenant was that of the patriarchal promises, to fulfillment added changes essential to the new relations and conditions of both Israel as well as the Gentiles. In the Desert they could do what was right in their own eyes, and getting themselves into trouble, but in the promised land, Canaan, that will come to an end, and strict discipline and punishment carried out for every disobedience to the Law. They are to be a model people of righteousness, holiness, of judgment and mercy, and of grace and truth in the world among all the nations. The wicked vile and horrible practices of the nations in Canaan and everywhere, must be exposed and opposed by their lives and testimony. God's choice of them was not of their superior qualities, not their numeric advantage, but of God's favor and promises to the fathers. The nations of Canaan were not rejected and then ejected because Israel was so noble and attractive, but only because the wickedness and depravity of those nations in the eyes of God, for Moses reminds them that every detestable, abominable, horrible, and perverse practices was done for and with and to their gods and idols, practices as infanticide to Moloch. This Book was to be regarded in a special sacred way, that its laws commandments, precepts, and statutes, and all the words written in it, was to guide and teach them the divine way. The Book was to be preserved in such a way it was ever a witness of God's presence and relations to His people. Though Genesis gave the history and generations of the Land and the People, it was Deuteronomy that shows the Book by which the Land and the People will be transformed. Therefore, this Book must not be added to nor its words deleted in part or whole throughout Israel's dispensation.

Hertz' Pentateuch (Chumash) and Haftorahs inform us of these details from the Massoretic Notes in various Hebrew Manuscripts: Genesis has 1,534 verses; 12 Sedrahs (parshiyoth) or Sections; 43 Sub-sections, Sedarim, in the Triennial Cycle; (in 50 Chapters). Exodus has 1,209 verses; 11 Sedrahs; 29 Sedarim; (Eng. 40 Chapters.). Leviticus has 859 verses; 10 Sedrahs; 23 Sedarim; (Eng. 27 Chapters). Numbers has 1,288 verses; 10 Sedrahs; 32 Sedarim; (Eng. 36 Chapters). Deuteronomy has 955 verses; 11 Sedrahs; [27 Sedarim]; (Eng. 34 Chapters). The total number of verses in the Torah is 5,845. The Five Books of Moses printed text only is about 350 pages at 400 words per page in 11 or 12 point font and represents 1/4th of the Old Testament.

Rambam's Complete Restatement of the Oral Law (Mishneh Torah) [Deuteronomy]:

The Law as it should actually be practiced by all in our day by the Master Teacher Moshe son of Maimon (also known as RaMBaM (Rabbi Moses ben-Maimon) or Maimonides) (Translated from the Hebrew text reconstructed according to the Yemenite manuscripts by the staff of Mechon Mamre.) ©2011 Mechon Mamre, 12 Hayyim Vital St, Jerusalem, Israel. ([mtr@mechon-mamre.org](mailto:mtr@mechon-mamre.org)).

The Rambam's Introduction to the Mishneh Torah: Preface: "In the name of God (Elohim, Allah), Lord of the world" (Genesis 21:33) "Then I will not be ashamed when I gaze at all Thy mitzvot (commandments)" (Psalms 119:6).

Introduction:

1. All the commandments that were given to Moshe (Moses) at Sinai were given together with their interpretation, as it is written "and I will give thee the Tables of Stone, and the Law, and the Commandment" (Exodus 24:12). "Law" is the Written Law; and "Commandment" is its interpretation: We were commanded to fulfill the Law, according to the Commandment. And this Commandment is what is called the Oral Law.
2. The whole of the Law was written down by Moshe (Moses) Our Teacher before he died, in his own hand. He gave a scroll (book) of the Law to each tribe; and he put another scroll by the Ark for a witness, as it is written "take this book of the Law and put it by the side of the Ark of the Covenant of the LORD your God, that it may be there for a witness against thee" (Deuteronomy 31:26).
3. But the Commandment, which is the interpretation of the Law, he did not write it down, but gave orders concerning it to the elders, to Yehoshua (Joshua), and to all the rest of Israel, as it is written "all this word which I command you, that shall ye observe to do . . ." (Deuteronomy 13:1). For this reason, it is called the Oral Law.
4. Although the Oral Law was not written down, Moshe Our Teacher taught all of it in his court to the seventy elders; and El'azar, Pinehas, and Yehoshua, all three received it from Moshe. And to his student Yehoshua (Joshua), Moshe Our Teacher passed on the Oral Law and ordered him concerning it. And so Yehoshua throughout his life taught it orally.
5. Many elders received it from Yehoshua, and Eli received it from the elders and from Pinehas; Shemuel (Samuel) received it from Eli and his court, and David received it from Shemuel and his court. Ahiyah the Shilonite was among those who had come out of Egypt, and was a Levite, and had heard it from Moshe, but was young in Moshe's time; and he received it from David and his court.... [to Priests and Prophets to Ezra the Scribe and the Men of the Great Assembly to Hillel and Shammai to the great Rabbis like Gamliel the Elder to the Written Mishnah to the Talmuds, some 40 generations.
45. The number of Torah commandments that are obligatory for all generations is 613: 248 of them are positive commandments, whose mnemonic is the number of parts in the human body; 365 of them are negative commandments, whose mnemonic is the number of days in the solar year."

Further reflections on Deuteronomy and the Books of Moses. We have given the Traditions that relates to the Torah and Pentateuch. The laws as enumerated and transmitted by Doctor and Rabbi Moses ben-Maimon as 613 consisting of positive and negative commandments in the Books of Moses, but deduced from the Mishnah, which at times altered the original commandment by extension in its application (as in the positive commandment 247, or the negative commandment 360) excluding Genesis, and primarily in Deuteronomy, are in reality many more. Certain laws may be added to the List, such as Deuteronomy 17:18-20 : "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of [that which is] before the Levitical priests the and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel."

Which would produce these Laws: 1. The King must write for himself a copy of this law in a book from the Levitical Priests' copy. 2. He shall retain his copy of the Book of the Law. 3. He must read it daily always. 4. He must by all the words of the laws and statutes learn to fear the Lord his God. 5. He must keep and obey them that his heart be not lifted against his brethren; that he swerves not from the commandment; that his and his children's days be prolonged in his kingdom in Israel. But only the first was put in the list (see commandment 18) and reasoned that the King must have two copies of the Law Book. And there are many other instances if each one was itemized as written, the Mishneh Torah may rise to about 1,000 laws or codes. And of course, as time went along the Judges, Kings, Priests, and Prophets all added other words that Israel was to believe and obey. For this reason, we said that the basis of the Law was the Word, that the laws were the words of God's will and way. The legal instructions and doctrines were all designed to lead to life, a life with God; but it could not give that life to those who desired it in the weakness of their sinful condition, and the frailty of their flesh. Man's fragile soul and mind and will could not motivate perfect and constant obedience, so the sacrificial system was provided to bandage the hurts and sores till something better might be offered. This will be seen in the Psalms as that cry and expression of something more, and higher, and far better for both sinner and Savior.

The Law in Moses' Books was an element or condition of God's Covenant and Testament or Witness with Israel, which contained many parts and members, and which continued to multiply as the nation grew. The ancient laws of every people, tongue, and nation had laws in the thousands, and then as the kingdom and empire expanded the number of laws also increased into ten-thousands, and then by modern times into hundred-thousands, and now some nearing a million. But all laws in Scripture and the world may be reduced to a few basic laws or principles; such was the Decalogue or the 10 Words, the Ten Commandments, by which all the laws of the Old Covenant were developed. And all laws in the Old Testament in the Law and the Prophet and the Psalms or other Writings were further reduced to Two Commandments (Duologue or Dialog versus Monologue), Love for God and Neighbor, for Him and Others. Now the Mishnah and the Mishneh give us the list of the Oral Law or the Divine Tradition in such a way we may agree with the old saying that from Moses the Lawgiver to Moses the Codifier there has been none like Moses in the transmission of the Law to Israel. But Jewish Tradition is filled with restrictions to the truth, in that its rabbinical interpretations have become additional laws and commandments even to the nullifying or voiding the Torah of God. We brought forth Spinoza earlier as a witness and example of the criticism of the truth of Sacred Scripture in which all inspiration is reduced to human extension and adaptation of ordinary experience and passion. And we may feel for Spinoza's struggle in his Jewish identity in a Christian dominated world, in which he had to come to terms with Catholicism and Neo-Catholicism, that is Protestantism, and with its Scholastic Rationalism; so here in Rambam we feel his pain as a Jew trying to maintain orthodox faith in a Islamic world, and it's Neo-Islamism, or Sufism, and its Scientific Rationalism; both great Jewish leaders, both rejected by Rabbinical Orthodoxy while young and living, but after death were owned and honored. Maimonides doctrine of the Oral Law and the Written Law, Mishnah Torah, has dominated most of modern Judaism to retain a semblance of ancient orthodoxy and defense against Christianity and Islam. He truly is an Aquinas of Judaism.

Modern Orthodox Judaism, both Kosher and Rabbinical, accuses the Christian Church and its scholars as mishandling and misinterpreting the Old Testament Bible, in its most fundamental essentials and value, that is as it pertains to Jesus as the Messiah. No reflections of the Old Covenant, the Old Testament or Tanakh, especially of the Torah and Psalms and Isaiah and Daniel must fail to consider Jewish beliefs and practice as it relates to Messiah and Christian experiences. The Synagogue is the modern witness of the Divine Worship of which we read in the Hebrew Scriptures in the Mosaic Law and

those Prophets who spoke of the Mosaic system or institution as it applied to Israel's condition from time to time. The Synagogue Pentateuch or Chumash, with the Haftorahs or Readings from the Prophets, along with its notes and comments transmits to Jew and Gentile Talmudic Orthodoxy. I use several, but favor Hertz' Edition, but value the Stones Edition of ArtScroll Mesorah Publications as much. Like the Jews, Christians, that is Torah Jews and Bible Christians agree on the Divine Inspiration of Sacred Scripture, and in fact many things related to the written Text of the Bible is held in common. It is those intrinsic and core doctrines as it relates to Messiah or Christ that ever divides us and must of nature do so if one or the other stands true. In America, though anti-Semitism still exist in a lesser degree than decades or centuries ago, it is commonly acknowledged that the Jews, the Hebrew People of Israel, have suffered wrongly and horrifically at the hands of Christians, in church and state, far too frequently. This religious persecution by professed Christians has not honored the name of Christ, among the Jews and in the world, and even in the Church. Nor do I excuse the Jewish blame in persecution or slander or other anti-Christian words and acts throughout the centuries. We all may give thanks to God that America and Britain are close and true friends to the modern state of Israel. But now for the divisive doctrines in Moses against Christ and Christianity found in the Chumash Torah.

#### Hertz' Pentateuch or Chumash:

1: Fall of Man or Adam: The Christian Dogmatic Doctrine of Original Sin in Adam's Sin or Fall, and man born consequently in a sinful state and sin nature, is strange and dangerous, and at times an unbelievable vilification of Woman, is rejected by Judaism as somber error. Rather man was and is mortal, ever retains the Divine image and likeness, always capable to improve his life in obedience to God's Law which is the cure of and from an evil condition. Original Virtue is Jewish doctrine, and the Golden Age of Humanity is in the future as in Isaiah 2 and 6. (Hertz does not notice the doctrinal defect when he writes a few pages later, in his Note on Abraham: "Mankind descending from Adam became hopelessly corrupt...and moral darkness overspreads the earth." And does not consider whence and why the creature with the divine image becomes "hopelessly corrupt" in "moral darkness". The fictional story of Abram's childhood in Ur in rejecting idols is a vain attempt to dodge man's sinful nature of which Abram partook.)

2: The Binding of Isaac (Akedah): Hertz cannot see any typical or prophetic reflections in the Divine Requirement of the Sacrifice of Isaac on Mount Moriah or the Temple Mount chapter 22 of Genesis, nor at the mature years of Isaac (not a child), nor anything of Messiah. He only sees a new meaning and influence (as others have done by running away from Christ they run into something as a cheap substitute, like for example, Kierkegaard's religious existentialism, whose basis of conversion was encased in his childhood horror of the Sacrifice.) Hertz new symbolism and divine principle is that of martyrdom, in which Jews have often sacrificed their lives for the Law of God. As the Apocryphal Maccabean story of Hanna and her 7 sons, which Hertz cites the Midrash, as bettering Father Abraham, because she gave to and for God her 7 Sons in Death. God provided the Ram Sacrifice Himself as a Substitute for the Firstborn; but many are veiled.

3: Alleged Christological References in Scripture: The rendering of the Hebrew in Gen. 49:10 as "until Shiloh come", is an example of the weak hermeneutics of Christians wanting to find Messianic verses to evangelize ignorant Jews. Hertz cites several other renderings to remove any Messianic typification and significance to a future Messiah, and notes that Shiloh is never elsewhere used of Messiah. (But here again the veil needs to be lifted in the Reading of the Law: the entire passage is verses 9-12: Judah as a Young Lion, leaves His Prey, He lowers and couched as a Lion and Lioness; who shall raise Him up

(resurrect Him)? The Sceptre will not depart from Judah (yet this is before Judah had a throne or king or kingdom), the Ruler's Staff or Rod from between His Feet (yet no ruler's staff or rod had yet been established in Israel concerning Judah); till men come to Shiloh or Shiloh comes to men, and to Him (Shiloh) shall be the Obedience of the Peoples (Israel and the Gentiles). What then? After He comes He will Bind His Foal to the Vine; He washes His Garments in Wine, His Vesture in Blood of Grapes; His Eyes Red with Wine, His Teeth White with Milk. (What kind of Shiloh could Jacob-Israel possibly be describing in Spirit?) Is not Hertz betraying Jewish prejudice and ignorance? He admits that the older rabbinical teachings saw clearly the Messianic message in this prophecy, but now it is being abandoned. Why? Hertz further cites other so-called Messianic verses that Christian Scholars of repute are gradually reputing; examples: Psalm 2:1, Kiss the Son; Isaiah 7:4, a Virgin shall conceive; and Isaiah 53<sup>rd</sup>, the most famous.

4: The Decalogue or Ten Commandments: Hertz: "No religious document has exercised a greater influence on the moral and social life of man than the Divine Proclamation of Human Duty, known as the Decalogue. These few brief commands –only 120 Hebrew words in all– cover the whole sphere of conduct, not only of outer actions, but also of the secret thoughts of the heart. In simple, unforgettable form, this unique code of codes lays down the fundamental rules of Worship and of Right for all time and for all men." The Talmud Teachers by every means, including Rabbinic legend, emphasized the eternal and universal significance of the Commandments; teaching that before the Creation the Tables for the Commandments were prepared out of the sapphire of the Throne of Glory; that it was for all the world, and every people and nation was intended; thus the Divine Voice at Sinai divided itself into 70 tongues to represent all the nations in the entire world. The Rabbis held the 6<sup>th</sup> of Sivan, when the Law was given, to be as sacred as the Day of creation, because it was the Moral Law, of Conscience and Right in the Universe that completed the Creation, and without it creation would be meaningless. All schools of Judaism hold the Decalogue to be the Fundamentals of the Faith, and the Pillars of the Torah and its Roots. In fact, the whole content of Judaism as Creed and Life can be arranged under the ten general headings of the Commandments. Outside the Synagogue among many of the greatest Christian leaders the Decalogue was taught to be the noblest of laws and ethics. Judaism stands or falls with its belief in the historic actuality of the Revelation at Sinai.

5: Jewish Interpretations of Sacrifice: Hertz: Rabbinical Judaism accepted the law of sacrifices without presuming to find a satisfactory explanation of its details. No need to ask why God demanded it, but only to consent to His will. But some Rabbis retorted to symbolism, not as extreme as Philo, and this Rabbinical view of the spiritual symbolic significance has dominated modern Judaism; showing man's gratitude to God, dependence on Him, absolute devotion, and confidence in Him. But a few Rabbis taught a so-called juridical ((or judicial and forensic justice and substitutionary penalty and payment for reconciliation and atonement, propitiation or expiation or satisfaction.)). Hertz: "As a sinner, the offender's life is forfeit to God; but by a gracious provision he is permitted to substitute a faultless victim, to which his guilt is, as it were, transferred [and covered temporarily] by the imposition of hands [in identification of the guilty or the offering]. Many Christian exegetes adopted this interpretation and built the whole theological foundation of their Church upon it. "Hertz then refers to the rationalist view of sacrifice held by Maimonides and Abarbanel, that it was a divine accommodation to primitive conceptions to wean mankind from religious rites and idolatry.

6: The Golden Rule is treated at length to establish that Moses and not Jesus was the true author of the Golden Rule or the Positive Commandment of Love thy Neighbor as thyself. But we need not be troubled about Moses defenders on this difference.

7: Vows: Hertz treats the great value of vows and oaths in Judaism, and with that the Kol Nidre or the Annulment of Vows. But we need not meddle with this doctrine and practice also.

8. The Shema: "Hear, O Israel, the LORD our God, the LORD is One": "These words enshrine Judaism's greatest contribution to the religious thought of mankind. They constitute the primal confession of Faith in the religion of the Synagogue...." Which negates Polytheism; Dualism; Pantheism, and the Belief in the Trinity; and promotes Brotherhood of Man; Unity of the Universe and History; and the Messianic Kingdom. "As to the words, "And the LORD shall be One, and His Name One," they are combined with the Shema Yisroel in the Musaph Prayer [additional sacrificial prayer] of the New Year—one of the most solemn portions of the Jewish Liturgy. They also form the last sentence of the Oleynoo prayer [as in the Kaddish or Mourner's Prayer], and thus end every statutory Jewish service—morning afternoon, and evening. There could be no more fitting conclusion for the Jew's daily devotion than this universalist hope for God's Kingdom."

9: Deuteronomy: This is the longest annotated Book in the Chumash of Moses in Hertz Edition. After a lengthy treatment of the Shema's Meaning and History, under the sub-heading Defense of the Unity: "The Rabbis not only trained Israel to the understanding of the vital significance of the Divine Unity; they also defended the Jewish God-idea whenever its purity was threatened by enemies from without or within. They permitted no toying with polytheism, be its disguises ever so ethereal; they brooked no departure, even by a hair's breadth, from the most rigorous monotheism; and rejected absolutely everything that might weaken or obscure it. The fight against idolatry and paganism begun by the Prophets was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. In legends, parables, and discourses, they showed forth the folly and futility of idol-worship, and pointed to the infamy and moral degradation evidenced by the Roman deification of the reigning Emperor..... The Rabbis defended the Unity of God against the Jewish Gnostics, those ancient heretics who blasphemed the God of Israel, ridiculed the Scriptures, and asserted a duality of Divine Powers. And they defended it against the Jewish Christians, who darkened the sky of Israel's monotheism by teaching a novel doctrine of God's 'sonship'; by identifying a man, born of woman, with God; and by advocating the doctrine of a Trinity: Said a Palestinian Rabbi of the fourth century: 'Strange are those men who believe that God has a son and suffered him to die. The God who could not bear to see Abraham about to sacrifice his son but exclaimed "Lay not thine hand upon the lad," would He have looked on calmly while His son was being slain, and not have reduced the whole world to chaos!'" Hertz continues that the Rabbis defended orthodox monotheism against the powerful Christian Church through the Middle Ages, and in the Present Day continues against lenient and liberal Christian theologians and writers.... Conclusion: 'It was undeniably a stroke of true religious genius—a veritable prompting by the Holy Spirit, —to select, as Prof. Steinthal reminds us, out of the 5,845 verses of the Pentateuch this one verse (Deut. VI: 4) as the inscription for Israel's banner of victory. Throughout the entire realm of literature, secular or sacred, there is probably no utterance to be found that can be compared in its intrinsic intellectual and spiritual force, or in the influence it exerted upon the whole thinking and feeling of civilized mankind, with the six words which have become the battle-cry of the Jewish people for more than twenty-five centuries' (Kohler)."

10: Hertz continues his Additional Notes and Comments on Deuteronomy in remarks on the Reward and Punishment in Judaism; Jewish Education; Monarchy and Freedom in Israel, and the King; on Marriage, Divorce, and the Position of Woman, in Judaism; the Hallowing of History ("*Israel is the author of the idea of History.*"). Hertz concludes with his last Addendum on Deuteronomy: its Antiquity and Mosaic Authorship: I. Deuteronomy and the Religious Revival under King Josiah (621 B.C.E.) (in which he advocates and proves that it was the Book of Deuteronomy, as the Book of the Law, that was Recovered in the Temple, the House of the LORD, during the early reign of King Josiah by the Hilkiah the Priest; and

elaborates on the Book's effect and influence of the Revival of Israel and in turn the Preservation of Judaism; with the strongest criticism of the modern schools of higher criticism of the Bible). II. The Authorship of the Second Part of Isaiah, Chapters 40-66. He shows that the universal belief and tradition was the Book of Isaiah was composed by one author, one Isaiah; that the notion of two authors or two Isaiahs is precarious and incredulous criticism, both weak and strained, and filled with countless variances among its advocates; and Hertz also claims that it was Ibn Ezra who was the first to maintain the second half of Isaiah appears to be composed by another contemporary of Isaiah by its internal witness: as in no prediction concerning the appearance of Cyrus or Israel's captivity is made, but assumed to be well known history; that the name Isaiah never occurs in the second half, nor any personal reference connecting to the author; that the Synagogue the ancient order of the Great Prophets were: Jeremiah, Ezekiel, and Isaiah; and other less significant reasons that cause some to speak of this part as the Deutero-Isaiah, the Second Isaiah of Babylon.

#### Additional Reflections on the Pentateuch:

The purposes of God in Genesis chapters 1 and 2 are eternal and unfailing in His bringing about a Land and a People and a Book to satisfy His Heart and Mind, of which He has spoken by His Spirit and clearly made known by His Word in the revelation of the written words from His Mouth. The history of the world is the unfolding of the eternal purpose concealed in types and figures, for His infinite counsels and His foreknowledge of all His intent lay within His Own Soul, waiting in timely manner and proper ways to bring them about, and disclose to us with wisdom and understanding beyond our natural attainments. His image and likeness in us will display His power and majesty despite all that His creation might fail or be deficient by its nature. Man, as lord over all the earth, over its lands, its waters, and its skies; subduing all creatures to his dominion and power; as he ever increases in number and knowledge, beyond any comparison to the animals around him. That has continued uninterrupted from Adam to Moses; although the condition of man did change, and his constitution so altered to deform the divine image in ways and means that reduced him to mere flesh, as a beast, and at times worse than all animals and creatures of this world. Adam in disobedience brought into humanity as a genetic defect and terminal diseases, and a malignant destructive virus; permeating all his inner man in the slavery to his external man of blood, flesh, skin, bones, and his outwards form. All the spiritual qualities of Adam and his descendants shows the conflict of the good and the evil, of the outward and the inward, of love and hate, and a million such descriptions of human personality. In likeness to God as the Creator, as the Maker, He Who speaks and acts, and as Lord Who forms and enlivens man, then nurses and trains him in all things of life and blessedness; man, also would in his own world exhibit this dualism often in opposition, and sometimes in harmony according to Divine decree. As God to creation, and the heavens to the earth, and water to land, and life to man; so is man for the Lord's will and intent. The divine principles of creation, the laws of nature and physics, are all subject to His Word and Power, and it is the operation of His Spirit that works to fulfill all His desire. The way of life and of death is set before man in the garden, man's home and land in his infancy with the Lord God. From Adam comes both peoples, one follows Adam in disobedience and sin; the other submits to God's will and way and offers back to God the right and acceptable sacrifice. The serpent as the enemy of God and man, lures and captures man, and in time begins to devour him and to possess his soul and body by the death of man's spirit and life. In Adam, after the Sin and the Fall, man has become like the serpent and his offspring becomes a brood

of vipers. But in Adam man is still God's creation, with God's breath of life, and a semblance of innocence and glory; but only in the seed of the woman which in birth shows God's work and wonder, as a sign and a witness of the divine. This begins a new level of the divine landscape, with its highs and lows; and in between are plains of all kinds; and by which new features appear in the new players or participants. In mankind is seen both the Seed of Woman and the Seed of the Serpent, with the conflict of the head of the one and the heel of the other. The divine blood-line springs in the Woman's Seed as her children walk with God and in time the Child as the Seed of the Woman triumphs over the Serpent. He will show grace and favor, comfort and rest, to His own in the judgment and destruction of the world; a world that was His, and He loves, and for which He plans salvation.

The ways of God are inscrutable, super-transcendent, surpassing all human thoughts and minds; they are divinely hidden everywhere in all reality and existence, in the universe and all life, and in man. Yet He writes them in clear signs and characters in order that we might come to know and love Him, to fear and serve Him, and for Him to be our God, and us to be His People. In Noah and his Sons God would see and select of them a people to bear His Name (ha-Shem), and that Semitic race of the Hebrew people would become His called and chosen People in Abram of Ur of Chaldea of the Babylonian world. He as Shaddai led him to a new land to inherit it has an eternal home from God; though he died without seeing it and left but one son to bear the birthright and divine promises and blessings. The world continued according to God's decree from creation, altered by His new covenants along the way, and those visitations of His own choice and manner, as in the Angels manifesting His decisions and words. It is the revelation to Abraham by God's words and covenant that the Hebrews were formed into theistic people holding confused localized notions of God, in an adulterated version of monotheism and polytheism. Such a world of which the Patriarchs Abraham and Isaac and Jacob lived; and in such a world of hundreds of nations, peoples, tribes, and families, and tongues, God continued to effect His purpose as He affected man in a very simple manner. God revealed His thoughts and ways by His speaking His words to His chosen vehicle or vessel, whether a Melchisedek, an Abimelech, a Pharaoh, or Priest like Jethro, or Prophet like Balaam, or even an animal like Balaam's donkey. We see His presence veiled and distorted in the ancient world of the nations of the Patriarchs up to the days of Moses; whether we read of the Sumerians or Accadians, of Babylon or Assyria, a Nimrod or a Hammurabi, and a host of others; His knowledge is there in types and shadows, in customs and in idolatry. These times among all Gentiles He needs must wink at seeing human degradation and the utter confusion of truth or history. But then in the right time and in the perfect condition He must visit His People, and He must deliver them out of their misery, darkness, confusion, abomination, slavery, and many such things; and He must speak anew and more clearly and must write all His Words in a Book for His People in the New Land, and that He might manifest His presence and live with them as a token of His eternal tabernacle with man and His creation.

The Word of the Lord God in all His words, in promises and covenants, in laws and requirements, in judgments and decisions, in codes and cases, in statutes and ordinances, and many other such things, would by Moses create a People of the Book, the Book of God and His Law and Covenant. The Exodus from Egypt and Wilderness Wanderings in the Desert, with Tabernacle and Tent, with the Sacrifices and Levitical Priesthood during the 40 years, were training and trial, a sifting and election, a purging and perfecting of Israel to display them as His Glory and Witness and Light to the Gentiles. The transformation of Jacob to Israel from the Hebrew People to Jehovah's Nation was a shadow and a veil of something far greater and better, of which Moses in his own person and life would foreshadow and illustrate. From his sufferings in Egypt to his exile in Midian, from a Hebrew Egyptian to a Hebrew Israelite, from a prince to a shepherd, and in many other depictions God's work and word taught man the divine doctrine of salvation to prevent final judgment and condemnation on man, and to



renew and restore His creatures in a new creation. Who and What God was and is and will be would slowly and increasingly be displayed in the audience of His people in His world. The Divine qualities and attributes by means of all the words of Moses' Law and Book, Sepher Torah, the Holy Scriptures, would lead man to the truth of God. And though it may be said by ancients that the Torah was created before the World, yet it is truer to say that the Word (Debar) gave the Law (Torah). Moses as the Lawgiver was the Voice and Mouth of God, and as our Teacher in Israel, the Prophet and Man of God serving Him to the end that man may be wooed or driven to the Lord God and His Word. That Word would in time come forth from eternity into the world in Israel as a Final Prophet of God to complete and fulfill all God's words and laws and commandments.

The Pentateuch as the Sacred Writings and the Holy Book instructs us about God, and reveals His Truth, the truth coming from Him and returning to Him. We said in the early chapters of Genesis that God is the Author of all things that His Word is His speaking with power and life to create and make all things. That of Man or Adam He spoke man's existence and creation in His will and purpose or plan, but in time, and His way, He formed man in a more personal manner, as if He was begetting out of His labor the pregnancy of His generation and being. Moses has recorded God's words and His doctrines, has absorbed and integrated the Divine Word within his mind and memory, and conveyed that message to Israel and to us. Its details as has been said consist of a library of Divine and Spiritual things along with a host of ordinary and common things. Many things have been passed on to us as common knowledge, while some things are mysteries understood by a few and taught to a remnant. Our interpretations are not always accurate, at times only partially true, and often erroneous in our ignorance with assumptions and presumptions of divine things. The long history of the Church and of the Synagogue, have preserved many of the Divine Doctrines amidst much tradition. Divine Tradition does exist in certain instances when the words proceeded from God. The literal views as well the symbolic, the natural or spiritual interpretations, in many cases are limited and restrictive, with misapplications everywhere in every group or family. Many of these we have already noticed from Genesis to Deuteronomy. We have reserved some views till we completed the Five Books of Moses and gave a detail but comprehensive digest synopsis of Scripture of Moses. We are prepared to move onwards and forward towards the next great book of the Divine Hand in Psalms, but we must traverse through the historical books from Joshua to Esther. Job will be treated with the Psalms and the other Poetic Books. I remind the reader and the Bible student that I have established the uniqueness and superiority of the 1<sup>st</sup> and 5<sup>th</sup> Books of Moses' Pentateuch-Chumash, and though the Books of Exodus-Leviticus-Numbers are essential to the Word revealed, still it is Genesis & Deuteronomy that governs the Book. The 40 years Wilderness Wandering was intended to be only 2 years, and that only to transform the people, construct the Tabernacle and Sanctuary, and constitute the Law and Sacrifices in the Aaronic and Levitical Priesthood, and of those essentials relative to the Promised and Possessed Land. Therefore, again, I repeat, with this in view, the next great Book is the Psalms where the Law and the Word, from Genesis to Deuteronomy to David will find a maturity and superiority that surpasses the old.

JOSHUA – ESTHER: Historical Books of the Early Prophets: 8 (12) Books:

JOSHUA: 24 Chapters:

Moses death initiates the period of the Judges commencing with Joshua and terminates with Samuel, who in turn initiates the Monarchy or the period of the Kings. We will follow God as He moves both visibly and hidden during some 400 years of moving in His People to test and save them. As with the Creation, then with Adam, and with Noah and his three Sons, then with the three Patriarchs with the House of Jacob-Israel, so with Moses and Israel God continues to work out His eternal purpose and the counsels of His own heart. The Covenant by Abraham and Moses, in the tokens of Circumcision with Promises, and the Ten Commandments or the Law with Conditions (as the tokens of Two Trees in the Garden, and the Rainbow after the Flood) are now to be tested and judged to redeem and establish a new people. The Lord must needs extend and enlarge the lessons and pictures of His glorious redemptive work of His People. We have moved from the books of the Bible or the Old Testament and First Covenant to a new Division of the Book which we call the Historical Books, but the Jews call them the Prophetical Books, composed of the Early and the Later Books, and the Major and Minor Prophets. No doubt it is due to the Writers of these Books being Prophets, Joshua and Samuel, that this designation has come about. We repeat again that God is concerned with the Land or the Place, and with the People or the Man, and with the Book or the Word; and these three things and thematic doctrines must continue to unfold. Our Reflections will follow the Bible Divisions as they have come down to us in English or the Latin and the Greek, but admitting the Hebrew order has its own peculiar and special place, both for Israel and Christians. As with the Five Books of Moses we will survey in a synoptical way these Books as we find them in their order. Our object and goal are to reach the Psalms of David in the Poetical Books, as the next step of our manual-symbol of the Hands of God. The Legal Books of Genesis and Deuteronomy will reach the high point or the highest place in the Psalms, which then will advance to the Prophetical Books proper, with Isaiah and Daniel concluding the Old Testament, taking with them all the other Books. The Historical Books tell us a Story, ours and His, both are witnesses to each other, or as we say, the lesser reflects the greater, or the image mirrors the real. As we read the Divine and Inspired History we see the greater and truer Story of the Lord God in His creation and world and are nurtured by Him as the Shaddai of the Patriarchs, till we mature as a creation of mankind to value Him in a new and better relations. In one sense He moves from a Garden to a Tent and then to a House, but it is one and the same: God dwells with man. We have said as a principle that there are countless types and shadows in hidden mysteries in the words of Scripture, and the Text embodies the soul as the soul the spirit.

JOSHUA opens with the death of Moses the Lord's Servant, and the Lord speaks to Joshua ben-Nun, Moses' Minister to lead Israel across the Jordan River into Canaan, their new Home. The Land of Promise and Oath, the sworn word of God, must be taken by their feet and swords in conquest of war. The Land or Country is some 100 miles wide and 200 miles long from the South to the North and from the East to the West or from Southern Deserts to Northern Mountains of Lebanon and from the Eastern Euphrates River (bordering the Land of the Hittites) to the Western Great Mediterranean Sea. The Jordan divides the Land, with the two smaller seas, Galilee and Dead Sea, irrigating the land. The War and the Conquest is of the Lord Who goes with Joshua and Israel to fulfill His Word of settling them in Canaan. As Moses represented the People to God as the collective man, the greater man, the corporate man or company, so here and now Joshua stands as the Man and the People. The conquest and the success of possessing the inheritance must be faithful obedience to His Word commanded in the Law of Moses; in which Joshua must daily read and speak, meditate and reflect, to observe all things written. It is to the faithful and fearless obedience to words of God, that the Lord God promises to be with Joshua in this mission. The Elders and Officers of the People are delegated to prepare the People in three days for the invasion. The 2 ½ tribes are admonished to leave their families to stay in their new

country in Trans-Jordan, but the fighters must march with the other 9 ½ tribes to war, till Canaan is conquered, then they may return home. They agree to obey with oath, and they warn against refusal to obey Joshua means death. They exhort him to be strong and brave that Lord may be with him as He was with Moses. Joshua, at Shittim west of the Jordan, here commissioned two spies to gain intelligence of the Land and of Jericho. They came and hid in the house of Rahab the harlot or prostitute, and she lied to the King of Jericho as to the two spies having left the city in the dark. She then concealed them on the rooftop under straws till safe; she told the spies that she believed the Lord has handed the city over to Israel; and that all Jericho were in fear and despair; having heard that the Lord dried up the Red Sea for Israel in the Exodus from Egypt; and that Israel utterly destroyed the two Kings of the Amorites, Sihon and Og; for the Lord the God of Israel is the true and only God. She made them pledge by Him to show her and her family kindness in return and to give a token or sign for salvation from death. They agreed mutually by oath; and she let them down from her house on the rooftop by a cord down the wall; and they instructed her to tie this scarlet thread or rope to the window, and to gather all her family inside the house, or the oath will be voided; and if she keep her promise to not disclose their business; and she agreed; and spies safely escaped, hiding in the mountains for three days. They returned to Joshua and reported all the matter. Joshua led Israel to the Jordan from Shittim to cross over, the Officers and Captains after three days they ordered the People to set out marching following the Ark of the Lord's Covenant, at distance 2,000 cubits or 3,000 feet or 3/5<sup>th</sup> a mile. They must not come too close to the Ark leading them in a new way. The People must sanctify themselves, for the next day the Lord will work wonders. The Priests are to carry the Ark of Covenant and cross ahead of the People; and so did they. The Lord magnified Joshua to Israel that He will be with him as with Moses. The Priests must stand carrying the Ark of the Covenant at the brink in the Jordan; and Joshua must tell Israel the words of the Lord God; that they may know that He is among them, and He will drive out the 7 Nations in Canaan. The Ark of the Covenant of the Lord of all the earth passes over before them into the Jordan; and 12 men, one man for each tribe, after the Priests with the Ark step into the Jordan's waters, and the running waters stop as one heap (although Jordan overflows all its banks during harvest season), and the People leave their tents and cross the Jordan on dry ground, and the dammed waters from distant city Adam near Zarethan, and the waters flowing toward the Sea of the Arabah, the Salt Sea, were cut off, that the People pass over across from Jericho on dry ground, and the Priests with the Ark standing on dry ground till all the Nation crossed over; the 12 men took 12 Stones near the Priest's feet in Jordan, and carried them out on their shoulder to the lodging-place of the Camp. This was a sign and a witness for a perpetual memorial to future generations in Israel, that the waters of the Jordan were cut off before the Ark of the Lord's Covenant. Israel, along with the 2 ½ tribes, some 40,000, armed men of war, for the Lord's battle, came to the plains of Jericho. The Lord magnified Joshua to Israel, that they might fear Joshua as they did Moses, all his life. The Jordan waters again flowed as before and overflowed its banks. This was on the 10<sup>th</sup> day of the 1<sup>st</sup> month (Abib), and encamped at Gilgal east of Jericho west of the Jordan. Joshua set up the 12 Stones of the Jordan at Gilgal; and instructed Israel to tell their children that Israel crossed the Jordan on dry ground, when the Lord God dried up the waters for them, as He did to the Red Sea (Yam Suf); that the peoples of the earth may know the Lord's mighty Hand; and Israel to fear the Lord God for ever.

When the Kings of the Amorites west in Trans-Jordan, and the Kings of the Canaanites by the Sea, heard the news of all this their heart melted, and their spirit vanished. The Lord told Joshua to make sharp flint knives and circumcise Israel a 2nd time; at the Hill of Foreskins (Gibhath-ha-Araloth) he did so; because the generation of the adult male fighters of the Exodus died circumcised, as sworn, within the 40 years of wandering, for disobedience; but the new generation of the Desert were uncircumcised. They stayed in camp till they healed; thus, the Lord rolled-away the reproach of Egypt: and they named the place Gilgal to this day. On the 14<sup>th</sup> of Abib they kept the Passover in the plains of

Jericho; the next day they ate of the produce of the land, with unleavened cakes and parched grain; the next day the manna ceased in Canaan. While Joshua was near Jericho a man appeared with drawn sword in hand opposite him, and he asked him if he was a friend or foe; he replied, neither, but he came as Prince of the Lord's armies; Joshua fell prostrate and worshipped, asking what the Lord says to His servant. The Prince of the Lord's host demanded the removal of his shoe or sandal for the ground is holy. Jericho was secure against Israel. The Lord told Joshua that He has handed over Jericho and its King and warriors; and the fighters must circle the city once a day for 6 days. The 7 Priests with 7 Trumpets of Ram's Horns before the Ark; and on the 7<sup>th</sup> day to circle the city 7 times, then the Priests must blow the Trumpets; at the sound of the trumpets all the People must shout: and the wall of the city will collapse, and the People will go straight in. Joshua had 7 Priests with 7 Trumpets carry the Ark of Covenant following the People and the armed men ahead of the Lord's Ark; they did as they were instructed for 6 days, and on the 7<sup>th</sup> day after the 7<sup>th</sup> time the wall of Jericho collapsed. The city of Jericho must be devoted to destruction, banned and condemned, entirely to the Lord; only Rahab and her family to be spared for helping the spies or messengers. Nothing of the devoted or banned things must be taken or Israel will be accursed and troubled. The silver, gold, and vessels of brass and iron are holy to the Lord and must be put into His Treasury. They destroyed Jericho and killing everything; but spared Rahab and her family (who resides in Israel to Samuel's time); and burnt the city and put the dedicated metals in the Treasury. Joshua at that time charged Israel with an oath and curse: may the man be cursed who rebuilds Jericho, to lose his first-born in its foundations and to lose his youngest son in setting up its gates. The Lord was with Joshua, and his fame spread in all the Land.

Israel trespassed in the devoted thing by Achan ben-Carmi ben-Zabdi ben-Zerah of Judah taking of it and angered the Lord against them. Joshua sent spies to Ai near Beth-aven east of Bethel; the spies return and recommend only a few thousand (3,000) men to attack Ai; but in the battle 36 Israelites died, and Israel fled in terror from Ai, from the city-gate to Shebarim's descent. Joshua and the Elders mourn and complain to the Lord, that He betrayed them to the Amorites, and regretting crossing the Jordan. The Lord tells him to get up, for Israel has sinned in the contraband, and transgressed His Covenant; Israel will fall before their foes as accursed without His help till the devoted thing is destroyed. Joshua calls Israel to surrender the devoted thing for destruction: Israel comes by tribe, and Judah is taken; by family, and the Zerahites taken; by man, and Zabdi taken; by his household and Achan is taken. Achan confesses his sin of coveting and stealing spoils: a Babylonian mantle of Shinar, 200 silver shekels, a gold wedge weighing 50 shekels; and hiding them in his tent. Joshua retrieves the contraband; then takes Achan (the trouble-maker) and the stuff and his possessions to the Valley of Achor, and troubles him by stoning and burning him to death, along with all his belongings. A heap of stones was piled up, and the place called Achor's Valley. Then the Lord's wrath was appeased and deflected. Now the Lord orders Joshua to attack and destroy Ai as they did to Jericho, for He has given them to Israel to conquer. Joshua ambush Ai by a clever maneuver (between Beth-el and Ai on the west) and the men of Ai is drawn away from the city, the city is burnt in accord with the Lord's word. Early next morning Joshua and the Elders mustered the people, and they went to Ai on the north side, a valley between. 5,000 fighters ambush Ai on the north, the others were hiding in ambush on the west. Joshua enters the Valley, the King of Ai rose early to pursue Israel as before; Joshua retreats to entice them out into the Arabah desert, leaving Ai and Beth-el defenseless. The Lord tells Joshua to extend his javelin towards the city, and then those hidden rushed into the city and captured it, torching it. The men of Ai turned around to see Ai on fire, and they were immobilized; Israel turned from their retreat to pursue the men of Ai, and those of Israel in the city returned to pursue the men of Ai, now trapped between two divisions of Israel. Israel destroyed all of them, in the field, the desert, and the city, total 12,000 men and women. Joshua withdrew his extended javelin after Ai was destroyed. Israel took for themselves only the cattle as spoil. The King of Ai they hanged on a tree till sunset, then threw his body outside the gate, and piled a heap

of stones on it. Joshua erected an Altar of unhewn stones to the Lord at Mount Ebal as Moses commanded in the Book of the Law (Deuteronomy); and offered sacrifices to Him. He wrote on the Stones a copy of the Law of Moses (Deuteronomy) in the sight of Israel. Israel and the leaders and rulers and all non-Israelis in two companies stood on opposite sides of the Ark of Covenant before the Levitical Priests; 1/2 at Mount Gerizim and 1/2 at Mount Ebal as Moses commanded. He read all the words of the Law, the blessings and curses, all the words to every Israeli and non-Israeli.

The Kings of the 6 nations in Canaan from all directions united to fight Joshua and Israel. Gibeonites heard of conquest of Jericho and Ai, in fear and wit presented themselves as strangers from a distant country to seek a covenant or treaty with Israel at Gilgal; for we, they said, heard what the Lord did to the Egyptians, and to the Amorites' kings, Sihon of Heshbon and Og of Bashan at Ashtaroth, so we were delegated to seek an alliance. Joshua with the rulers of the people covenanted a peace pact by oath with the Gibeonites, without seeking the Lord's counsel. 3 days later they discovered the Gibeonites were locals and neighbors. Israel continued to advance in the Conquest and arrived at the cities of Gibeonites (Gibeon, Chephirah, Beeroth, & Kiriath-jearim); and did not destroy them in keeping with the oath, of which the Israelites complained; Joshua made the Gibeonites wood-choppers and water-carriers for Israel, and for the Lord's Altar at His chosen place. King Adoni-zedek of Jerusalem united a confederacy of 4 Kings: Hoham of Hebron, Piram of Jarmuth, Japhia of Lachish, and Debir of Eglon, to attack Gibeon (a great city) for alliance with Joshua and Israel. These 5 Amorite Kings and their forces besieged Gibeon; the Gibeonites sent to Joshua at Gilgal for help against the Amorite Kings. Joshua and the warriors went out for war; the Lord promised victory to Israel by Joshua. The Lord discomfited them before Israel, and they slaughtered them at Gibeon; chased and slew them to the ascent of Beth-horon, to Azekah, to Makkedah; and those who escaped to the descent of Beth-horon; the Lord rained great hailstones on them destroying some more than Israel slew by sword. During the battle against the Amorites Joshua commanded that the Lord to halt the Sun over Gibeon, and the Moon over the Valley of Aijalon; and He did it, for an entire day; never or since, was it heard, that the Lord obeyed the voice of a man. Joshua returned to Gilgal, and the 5 Kings had fled and hid themselves in the Cave of Makkedah; Joshua sealed it with a great stone and set a watch till the war was over; leaving only a terrified remnant secured in the fortified cities. Joshua returned to the Cave of Makkedah, and had the 5 Kings brought before him, and ordered the chief warriors to put their feet on their necks; he then put them to death, and hung them on 5 trees till sunset, and then took them down and threw them in the Cave Makkedah and sealed it. Joshua took and destroyed Makkedah, as he did to Jericho, leaving none alive. Thence they passed from Libnah to Lachish, and the Lord delivered it for destruction by Israel; the second day they destroyed it utterly as at Libnah. King Horam of Gezer came to help Lachish, but Joshua destroyed him and his people. From Lachish they passed on to Eglon and they destroyed it completely as with Lachish. From Eglon to Hebron and destroyed it. Thence returned to Debir and destroyed it as with Hebron and Libnah. Joshua smote and destroyed all the land, the hill-country, the South, the lowland, the slopes, with all their kings as the Lord God commanded. Joshua conquered them from Kadesh-barnea to Gaza, to Goshen, to Gibeon, with all their kings and land; for the Lord God of Israel fought for Israel; then Joshua and Israel returned to the Camp at Gilgal.

King Jabin of Hazor allied with 3 Kings, Jobab of Maon, of Shimron, and of Achshaph, along with the Kings in the north, in the Arabah south of Chinneroth, in the lowland, and in the heights of Dor on the west; and with the Canaanite on the east and west, and the Amorite, Hittite, Perizzite, Jebusite in the hill-country, and the Hivite under Hermon in the land of Mizpah. All these as a mighty army without number with many horses and chariots gathered and encamped for battle at Merom against Israel. The Lord promised victory to Israel for the next day, and that their horses will be hocked, and their chariots burnt. Joshua and his warriors surprised the encamped hosts by the waters of Merom and routed them,

chasing them to great Sidon, to Misrephoth-maim, through the Valley of Mizpeh eastward; destroying them, hocking their horses and burning their chariots as the Lord commanded. Joshua turned back to Hazor (which was the head of all those kingdoms) and destroyed them and burnt the city. He destroyed all the cities of those kings as Moses the Lord's servant commanded. The fortified mound cities he did not burn except for Hazor; and Israel took all the livestock as spoil and prey, but killed all the men, as the Lord commanded Moses, and Moses commanded Joshua. Joshua conquered and captured all the land: the hill-country, the South (Negev), Goshen, the lowland (Shephelah), the Arabah (Desert), the hill country of Israel and its lowland, from Mount Halak towards Seir, to Baal-gad in the Valley of Lebanon under Mount Hermon; with all their kings he put to death. He warred a long time against those kings, making no peace treaty with any of them, except the Hivites of Gibeon; conquering all the others. The Lord hardened the hearts of those nations to destroy them, as He commanded Moses. Joshua cut off the Anakim from the hill-country, Hebron, Debir, Anab, and from the hill-country of Judah and Israel; destroying their cities; leaving no Anakim except those remaining in Gaza, Gath, and Ashdod. Joshua conquered the whole country as the Lord spoke to Moses, and he gave it to Israel as inheritance by their tribal divisions. And the Land had rest from war.

The two Kings of Canaan were already defeated and conquered east of the Jordan, and Israel took possession of their lands as an inheritance; from Trans-Jordan eastward toward the sunrise, from the Valley of the Arnon to Mount Hermon, and Arabah eastward: Sihon of the Amorites, with all their lands from Heshbon and Aroer, edge of the Valley of Arnon to half of Gilead, to Jabbok River, the border of Ammonites; the Arabah to the Sea of Chinneroth (Galilee) eastward, to the Sea of Arabah (Dead Sea, Salt Sea) eastward towards Beth-jeshimoth, and the south under the slopes of Pisgah; and Og of Bashan of the Rephaim, at Ashtaroth and Edrei, in Mount Hermon, in Salecah, Bashan, border of Geshurites and Maaccathites, half of Gilead, the border of Sihon of Heshbon. Moses had conquered and allotted their lands to the 2 1/2 tribes as inheritance. The Kings of the land west of the Jordan that were defeated and conquered, and the lands partitioned to the tribes of Israel by Joshua were from Baal-gad in the Valley of Lebanon to Mount Halak, to Seir; the hill-country, lowland, Arabah, the slopes and desert, in the South. 6 Nations: Hittite, Amorite, Canaanite, Perizzite, Hivite, and Jebusite; 31 Kings in 31 Cities: Jericho, Ai, Bethel, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Gedir, Hormah, Arad, Libnah, Adullam, Makkedah, Beth-el, Tappuah, Hepher, Aphek, Lass Sharon, Madon, Hazor, Shimron-meron, Achshaph, Taanach, Megiddo, Kedesh, Jokneam in Carmel, Dor in height of Dor, Goyim in Gilgal, and Tirzah.

Now Joshua was old (over 100) in years; the Lord tells him that there still remains much land to be possessed: the regions of the Philistines, the Geshurites; from Sihon near Egypt to Ekron northward, reckoned to the Canaanites; the 5 Lords of the Philistines, the Gazites, Ashdodites, Ashkelonites, Gittites, Ekronites, and Avvim, in the south; the land of Canaanites, Mearah of the Sidonians, to Aphek, to the border of the Amorites; the land of Gebalites, of Lebanon, towards sunrise-east, from Baal-gad under Mount Hermon to entrance of Hamath; all the inhabitants of the hill-country, from Lebanon to Misrephoth-maim, all the Sidonians; these he allotted to Israel as commanded. The 9 1/2 tribes were allotted lands on the west of the Jordan, the 2 1/2 tribes on the east of the Jordan; from Aroer next to Arnon through the Valley and Plain of Medeba to Dibon in Trans-Jordan, captured from Sihon and Og. But the Geshurites and the Maachathites remained. The Levites received no tribal lot as commanded. The 2 1/2 tribes in Trans-Jordan with all the cities in the plain and 12 other cities: the 5 Princes or Chiefs of the Midian Sihon, which Moses killed: Evi, Rekem, Zur, Hur, and Reba; and the soothsayer Balaam ben-Beor, who Israel slew with them. Israel settled in all those regions from Jordan to Jazer to Gilead to Aroer to Heshbon to Ramath-mizpeh & Betonim to Mahanaim to Debir to Beth-haram & Beth-nimrah, Succoth, Zaphon to Jordan to the Sea of Chinnereth eastward; to Mahanaim, Bashan, with 60 Cities, to

Gilead & Ashtaroth, and. Edrei. All these Moses distributed as inheritance to the 2 1/2 tribes in the Plains of Moab; but Levi was the Lord God's inheritance.

The 9 1/2 tribes inherited in Canaan from Eleazer the Priest and Joshua ben-Nun and the tribal Princes by lot, as the Lord commanded Moses. Joseph's two sons received each an inheritance; but Levi received only cities and suburbs to live and have substance; and the land was divided by lot. Judah's lot and borders: Caleb the Kenizzite (now 85) reminded Joshua that Moses the Man of God promised them in Kadesh-Barnea (2 years after the Exodus) when he was 40 years old when he spied out the land and returned with a good report against the 10 spies with a bad report; Moses promised that the land he would tread he could inherit forever, now 45 years later, still strong and brave as he was earlier, desires the hill-country of the Anakims, with its great and fortified cities; for with the Lord's help, I will drive them out. Joshua blessed him with Hebron, formerly called Kiriath-Arba the Great of the Anakim. Then the Land rested from war.

Judah's Partition: 1<sup>st</sup>: south lot, portion, border, and division was from Edom to the Desert of Zin southward, to further south; to upper Salt Sea and southward to the ascent of Akrabbim through Zin to south of Kadesh-Barnea near Hezron to Addar to Karka to Azmon, to the brook of Egypt to the seacoast. The east border was the Salt Sea to Jordan River. The north quarter was the bay of the Sea at the end of Jordan, up to Beth-Hoglah, along north Beth-Arabah, to the Stone of Bohan ben-Reuben; up to Debir from Valley of Achor, north to Gilgal across the Ascent of Adummim, south side of the River, along the Waters of En-Shemesh to En-Rogel, up by the Valley of Ben-Hinnom near the Jebusite southward (Yeru-Shalom, Jerusalem), up to the top of the Mountain near the Valley of Hinnom westward, the uttermost part of the Vale of Rephaim northward; thence to fountain of the Waters of Nephtoah, to the cities of Mount Ephron, on to Baalah (Kiriath-Jearim), thence westward to Mount Seir, on to the side of Mount Jearim on the north (Chesalon), down to Beth-Shemesh, along Timnah; thence beside Ekron northward, thence to Shikkeron, along Mount Baalah to Jabneel, on to the Sea; west to the Great Sea coast. Caleb drove out the 3 sons of Anak: Sheshai, Ahiman, and Talmi; thence against Debir (Kiriath-Sepher); he promised his daughter Achsah in marriage to one who took the city; Othniel ben-Kenaz, Caleb's brother, took it and married her. She desired a blessing of springs of water also, so Caleb gave her the upper and lower springs. Judah's Inheritance in their outermost cities South border to Edom: 29 Cities and villages: Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Hazor, Ithnan, Ziph, Telem, Bealoth, Hazor-Hadattah, Keriath-Hezron (Hazor), Amam, Shema, Moladah, Hazar-Gaddah, Heshmon, Beth-Pelet; Hazar-Shual, Beer-Sheba, Biziothiah, Baalah, Iim, Ezem, Eltolad, Chesil, Hormah, Ziklag, Madmannah, Sansannah, Lebaoth, Shilhim, Ain, and Rimmon. In the lowland were 14 Cities and villages: Eshtaol, Zorah, Ashnah, Zanoah, En-Gannim, Tappuah, Enam, Jarmuth, Adullam, Socoh, Azekah, Shaaraim, Adithaim, Gederah, and Gederothaim. Again 16 Cities and villages: Zenan, Hadashah, Migdal-Gad, Dilean, Mizpeh, Joktheel, Lachish, Bozkath, Eglon, Cabbon, Lahmam, Chitlish, Gederoth, Beth-Dagon, Naamah, and Makkedah. Again 9 Cities and villages: Libnah, Ether, Ashan, Iphtah, Ashnah, Nezib, Keilah, Achzib, and Mareshah. In addition to these were other Cities with their towns and villages: Ekron, Ashdod, Gaza, to the Brook of Egypt and the Great Sea. In the hill-country 11 Cities and villages: Shamir, Jattir, Socoh, Dannah, Kiriath-Sannah (Debir), Anab, Eshtemoth, Anim, Goshen, Holon, and Giloh. And 9 Cities and villages: Arab, Dumah, Eshan, Janim, Beth-Tappuah, Aphekah, Humtah, Kiriath-Arba (Hebron), and Zior. And 10 Cities and villages: Maon, Carmel, Ziph, Jutah, Jezreel, Jokdeam, Zanoah, Kain, Gibeah, and Timnah. And 6 Cities and villages: Halhul, Beth-Zur, Gedor, Maarath, Beth-Anoth, and Eltekon. And 2 Cities and villages: Kiriath-Baal (Kiriath-Jearim), and Rabbah. In the wilderness desert 6 Cities and villages: Beth-Arabah, Middin, Secacah, Nibshan, City of Salt (Ir-hamMelach), and En-Gedi. The Jebusites remained in Judah at Jerusalem till now (Samuel's day), because they could not be driven out. ((110 plus Cities in all))

Joseph's Partition (Manasseh & Ephraim: 2nd and 3rd: From Jordan River to the waters of Jericho (east of Jericho but west of Jordan) in the desert up to hill-country of Beth-El to Luz, along border of Archites to Ataroth, down west to the Japhletites, to Beth-Horon the nether, to Gezer, and along the coasts of the Sea. Ephraim's borders: eastward at Ataroth-Addar to Beth-Horon the upper, westward at Michmethath on the North, eastward to Taanaqth-Shiloh, along east of Janoah, down to Ataroth, to Naarah, to Jericho to the Jordan; from Tappuah westward along Brook of Kanah, and to the Sea; besides the Cities and villages of Manasseh designated for Ephraim. They drove out the Canaanites at Gezer, but elsewhere in Ephraim the Canaanites continued to this date (Samuel's day), serving as laborers.

Manasseh's lot, Joseph's firstborn, in Machir Manasseh's firstborn, Gilead's father, a man of war and had Gilead and Bashan. The other sons of Manasseh: Abiezer, Helek, Asriel, Shechem, Hephher, Shemida; Hephher's 5 daughters claimed from Eleazar, Joshua, and the Elders 5 parts of the inheritance as promised by Moses. Manasseh had in all 10 parts not counting the lot of the 1/2 tribe in Trans-Jordan. The borders were from Asher to Michmethath, before Shechem, along the right hand to En-Tappuah (Tappuah of Manasseh, but its border belonged to Ephraim); and down to Brook of Kanah, and south of the brook; sharing borders and cities, out to the Sea: Ephraim south, and Manasseh north; from the Sea to north to Asher, and east to Issachar and Asher Beth-Shean with its towns, also Ibleam, Dor, En-Dor, Taanach, Megiddo, and the three heights. They could not drive out these Canaanites; instead, later when they were able they made them task workers. The children of Joseph complained that their lot was too small, and the Canaanites have iron-chariots in Beth-Shean and its towns, and in Valley of Jezreel. Joshua bid them to take the hill country, cut down its forests, and drive out the strong Canaanites.

The Assembly of Israel set up the Tent of Meeting at Shiloh: and Canaan was subdued but partly conquered; but 7 tribes had yet no inheritance. Joshua reproved Israel for delay to conquer the rest of Canaan. He sent 3 men from Shiloh from each tribe to survey the unconquered land to the north, and describe it in a book, partitioned into 7 Partitions to be parted by cast of lots; they did and returned to Shiloh. (The Levites being excluded as the Lord's Inheritance); Judah and Joseph excluded, also the 2 1/2 tribes in Trans-Jordan having received their inheritance. At Shiloh Joshua cast lots and partitioned thus: 1st Lot: Benjamin (4th) were to be between Judah and Joseph: north from Jordan beside Jericho thru the hill-country west, thru the Desert of Beth-Aven; thence along to Luz (Beth-El), south, to Ataroth-Addar, near the mountain south of Beth-Horon the nether; thence west and south, from the mountain before Beth-Horon south, out to Kiriath-Baal (Kiriath-Jearim) of Judah; thence its south border went west to the Waters of Nephtoah; down to uttermost part of the mountain before the Valley ben-Hinnom, being the Vale of Rephaim north, thence beside the Jebusite south, down to En-Rogel; north to En-Shemesh, to Geliloth, against the ascent of Adummim, down to Stone of Bohan ben-Reuben; along against Arabah north into Arabah, alongside of Beth-Hoglah north, to Salt Sea at south Jordan, its east quarter. Their 12 Cities and villages: Jericho, Beth-Hoglah, Emek-Keziz, Beth-Arabah, Zemaraim, Beth-El, Avvim, Parah, Ophrah, Chephar-Ammoni, Ophni, and Geba. Also 14 Cities and villages: Gibeon, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, the Jebusite (Jerusalem), Gibeah, and Kiriath.

2nd Lot: Simeon (5th): Their inheritance was in Judah (which had a large territory) : 13 Cities and villages: Beer-Sheba (Sheba), Moladah, Hazar-Shual, Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, Beth-Marcaboth, Hazar-Zusah, Beth-Iebaath, and Sharuhem, Also 4 Cities and villages: Ain, Rimmon, Ether, and Ashan; all around them to Baalath-Ber, and Ramah of the South (Negev). 3rd Lot: Zebulun (6th): 12 Cities and villages: Sarid west to Maralah to Dabbesheth to the brook before Jokneam; from Sarid east to Chisloth-Tabor, to Daberath, to Japhia, thence east to Gath-Hephher, to Eth-Kazin, out to Rimmon out to Neah; turning north to Hannathon, out to Valley of Iphtah-El, Kattath, Nahalal, Shimron,



Idalah, and Bethlehem, 4th Lot: Issachar (7th): 16 Cities and villages: Jezreel, Chesulloth, Shunem, Hapharaim, Shion, Anaharath, Rabbith, Kishion, Ebez, Remeth, Engannim, En-Haddah, and Beth-Pazzez; bordering to Tabor, Shahazumah, Beth-Shemesh, out to Jordan. 5th Lot: Asher (8th): 22 Cities and villages: Helkath, Hali, Beten, Achshaph, Allammelech, Amad, Mishal, to Carmel west, to Shihor-Libnath, down to sunrising to Beth-Dagon, Zebulun, Iphtah-El north to Beth-Emek, and Neiel; out to Cabul on the left hand, Ebron, Rehob, Hammon, Kanah, to great Sidon, turning to Ramah, and the fortified City of Tyre; out to Sea by Achzib, Ummah, Aphek, and Rehob. 6th Lot: Naphtali (9th): 19 Cities and villages: From Heleph, from the Oak in Zaanannim, Adaminekeb, Jabneel, Lakkum, out at Jordan; west to Aznoth-Tabor, thence to Hukkok, to Zebulun on the south, to Asher on the west, and to Judah toward the sunrising. The fortified Cities were Zidim, Zer, Hammath, Rakkath, Chinnereth, Adamah, Ramah, Hazor, Kedesh, Edrei, En-Hazor, Iron, Migdal-El, Horem, Beth-Anath, and Beth-Shemesh. 7th Lot: Dan (10th): From Zoar, Eshtaol, Ir-Shemesh, Shaalabbin, Aijalon, Ithlah, Elon, Timnah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene-Berak, Gath-Rimmon, Me-Jarkon, Rakkon, opposite Joppa; their borders went out further, they fought Leshem and captured it and exterminated them, and settled in their place, and calling it Dan. Thus, Israel partitioned the rest of Canaan to the 7 tribes. They gave Joshua his inheritance, according to the Lord's command, in Timnath-Serah, which he asked for, in the hill-country of Ephraim; and he built the City and lived there. (Eleazar the Priest, Joshua ben-Nun, and the tribal heads at Shiloh partitioned the land by lottery.) ((In all there were 100 plus Cities, in addition to the 110 Cities of the 3 tribes, making some 200 plus Cities; not counting the 60 Cities of the 2 1/2 tribes: in all some 260 Cities and villages.))

Then the Lord tells Joshua to tell Israel to assign or designate the Cities of Refuge as He commanded Moses, for those who cause unintentional death, to seek refuge and protection from the blood-avenger; exactly as Moses had written. They set apart Kedesh in Galilee in the hill-country of Naphtali; Shechem in hill-country of Ephraim; Kiriath-Arba (Hebron) in the hill-country of Judah; in Trans-Jordan opposite Jericho eastward they appointed Bezer in the desert in the plain of Reuben; Ramoth in Gilead in Gad; and Golan in Bashan in Manasseh. (6 Cities of Refuge in all.)

In like manner the leading Levites petitioned them at Shiloh for their Cities and suburbs promised by the Lord by Moses, to live in and for their livestock. Israel gave them by lot: 1st Lot: Kohathites of Aaron: Cities combined in Judah, the Simeonites, and Benjamin: Kiriath-Arba Abi-haAnak (Hebron) with suburbs in the hill country, because Caleb inherited the fields and villages of the City belonged to Caleb ben-Jephunneh. Merarites had 12 Cities in Reuben, Gad, and Zebulun. The Aaronic priests got 9 Cities from 2 tribes: Hebron, suburbs, and City of Refuge; Libnah and suburbs, same with Holon, Debir, Ain, Juttah, Beth-Shemesh. From Benjamin, they got 4 Cities with suburbs: Gibeon, Geba, Anathoth, and Almon: (13 Cities and suburbs in all). The other Kohathites got Cities by lot in Ephraim, 4 Cities and suburbs: Shechem, City of Refuge, Gezer, Kibzaim, and Beth-Horon. 4 Cities and suburbs in Dan: Elteke, Gibbethon, Aijalon, Gath-Rimmon. 2 Cities and suburbs in Manasseh: Taanach, and Gath-Rimmon. (10 Cities and suburbs in all) The Gershonites got 2 Cities with suburbs in Manasseh: a City of Refuge and Be-Eshterah. From Issachar 4 Cities with suburbs: Kision, Daberah, Jarmuth, and En-Gannim. From Asher 4 Cities with suburbs: Mishal, Abdon, Helkath, and Rehob. From Naphtali 3 Cities with suburbs: Kedesh in Galilee, City of Refuge, and Kartan: (13 Cities with suburbs in all.) The Merarites got from Zebulun 4 Cities with suburbs: Jokneam, Kartah, Dimnah, and Nahalal. From Reuben 4 Cities with suburbs: Bezer, Jahaz, Kedemoth, and Mephaath, From Gad 4 Cities with suburbs: Ramoth-Gilead, City of Refuge, Mahanaim, Heshbon, and Jazer: (12 Cities with suburbs in all.) (All the Levitical Cities with suburbs in Israel were 48 in all.) The Lord thus gave to Israel all the land of Canaan He promised; He gave them rest and subdued all their enemies.

Joshua praised the 2 1/2 tribes for their obedience in helping the 9 1/2 tribes conquer Canaan. He then dismissed them to return to their possession in Trans-Jordan; warning them to obey the commandment and law of Moses the Lord's Servant, to love the Lord God, walk in His ways, keep His commandments, cling to Him, and serve Him with all their heart and soul. Joshua blessed them and sent them away; with wealth, livestock, silver, gold, brass, iron, and much raiment from the spoil of their enemies. They departed from Shiloh in Canaan and returned to Gilead. But the 2 1/2 tribes built a great altar near the Jordan in the Land of Canaan. Israel heard and gathered at Shiloh to wage an attack on the Trans-Jordanians, and they sent Phinehas ben-Eleazar the Priest and 10 tribal Princes to know why they have trespassed against God and turned away from the Lord in rebellion, as in the iniquity of Peor still defiling Israel; the Lord will now be enraged against Israel; if the land in Trans-Jordan is unclean, then pass over to the Lord's Possession, His Tabernacle dwelling-place; do not setup another altar against the Altar of the Lord God; don't forget Achan ben-Zerah in his trespass against the devoted things and many perished. The 2 1/2 tribes strongly replied that the Mighty-God, God, the Lord (El, Elohim Yehowah) knows and Israel will know, and spare us not, if we built an altar for offerings and sacrifices may He require it. Rather it is a Witness (Ed) to prevent in future generations that the Israelites on west of the Jordan not to disown the Israelites on the east of the Jordan, saying the Jordan River is a border between us and you. On hearing this Phineas, the Priest and the Princes were pleased and blessed them; and they returned averting war.

Now the Lord gave Israel rest from war; and in time Joshua became very old and he summoned all Israel with their tribal elders and heads or princes, judges, and officers, and exhorted them that the Lord has left the remaining nations or Gentiles as Israel's inheritance, from the Jordan to Great Sea in the west; and He will drive them out also that you might possess their land; and to take courage to obey all that is written in the Book of the Law of Moses (Deuteronomy), not to intermix with these nations, or mention the name of their gods, or to serve and worship them; but to cling to Him; but if you intermarry with them and they with you, He will no longer drive out these Gentiles, but they shall be a snare and a trap to you, a scourge in your sides, and thorn in your eyes; till ye perish from this good land He gave you, for transgressing His Covenant, to commit idolatry, thus igniting His anger against you unto quick destruction.

Joshua then gathered all the tribes of Israel to Shechem, with all their leaders and rulers, and he said to them: Thus says the Lord, the God of Israel: your fathers long ago dwelt beyond the River (Euphrates, in the east, in Mesopotamia), Terah the father of Abraham and Nahor, and they served other gods; and I took Abraham thence and brought him to Canaan, and multiplied his seed, and gave him Isaac; and I gave to Isaac Jacob and Esau; I gave Esau Mount Seir to possess; but Jacob and his children went down into Egypt; I sent Moses and Aaron, and I plagued Egypt as I did, and brought you out. I brought your fathers out of Egypt unto the Sea (Yam), the Egyptians pursued your fathers with chariots and horsemen to the Red Sea (Yam Suph); and they cried out to the Lord, and He put darkness between you and the Egyptians, and brought the sea to cover and bury them; ye saw it, and ye dwelt in the desert many days (40 years). I brought you to the land of the Amorites in Trans-Jordan, and he fought with you; I delivered them into your hand, and ye possessed their land; I destroyed them before you. Then Balak ben-Zippor, King of Moab, waged war against Israel, and sent for Balaam ben-Beor to curse you; but I refused to listen to Balaam, therefore he blessed you still, and I delivered you from his hand. Ye went over the Jordan and came to Jericho, and they fought against you: the Amorite, Perizzite, Canaanite, Hittite, Girgashite, Hivite, and Jebusite (7 Nations, Gentiles), and I delivered them into your hand; I sent the hornet before you to drive them out, the 2 kings of the Amorites; not by thy sword or bow; and I gave you a land you did not cultivate, cities ye built not, to dwell in them; vineyards and oliveyards ye planted not, to eat of them. Therefore fear the Lord, serve Him in sincerity and truth; remove or abolish the gods

or idols your fathers served beyond the River (Euphrates), and serve Him; and if it is evil to serve Him, then chose today whom ye will serve, the gods of Mesopotamia, or the gods of the Amorites, where you dwell; but as for me and my house we will serve the Lord. They answered that they would not forsake the Lord to serve other gods; for He brought us from Egypt the house of bondage by great signs and preserved us along the way, He drove out the Amorites; therefore, we will serve the Lord our God. Joshua said they could not serve Him, for He is a holy God, and a jealous God; He will not forgive your transgression or your sins. If ye forsake Him to serve foreign gods; then He will turn on you to consume you. They replied no, they will serve the Lord. Joshua said ye are witnesses against yourselves that you have chosen to serve Him; they said they are witnesses. Remove then the foreign gods among you and incline your heart to the Lord the God of Israel. They said to Joshua we will serve Him and listen to His Voice. Joshua made a Covenant with the People that day; and set them a statute and an ordinance in Shechem. Joshua wrote these words in the Book of the Law of God, and took a great stone, and set it up under the oak-tree near the Lord's Sanctuary, as a witness against Israel; for it has heard all the Words of the Lord which He spoke as a witness; less ye deny your God. Joshua sent the People away to their inheritance. Joshua died being 110 years old; they buried him near his inheritance in Timnathserah, in the hill-country of Ephraim, on the north of the mountain of Gaash. Israel served the Lord all the days of Joshua, and the elders that outlived him, who knew the Lord's work for Israel. The bones of Joseph which Israel brought out of Egypt they buried in Shechem, in the parcel Jacob bought from the sons of Hamor the father of Shechem for 100 pieces of money; and they became the inheritance of the children of Joseph. Eleazar the son of Aaron died and was buried in the hill of Phinehas his son, which was in the hill-country of Ephraim.

Before we continue our reading and come to Judges, we will reflect on Joshua in some matters. The Lord's words directly spoken and expressed will continue to become less frequent, the Book of the Law must become the Revelation and Inspiration for Israel. The first words in red are these: Joshua 1:2-9: "Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel... Only be strong and very courageous, to observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses." Here we see and learn that a new relation has come about between the Lord and Israel and Joshua. As Moses was the Prophet and Leader by whom God would accomplish His purpose with the People for the Land by the Book, so too Joshua is the new Prophet for the same end. In these words (verses 2, and 5-9), and the charge, to Joshua the Lord is speaking to him personally as the corporate and national head, the you and your is the yu and yur, or the archaic thou and thee and thine, and not the plural you or ye of the people proper (which is used in verses 3-4). The standard of measurement and judgment for both Joshua and Israel is the Torah Moses or the Sepher, the Book; for the Book is now enlarging and soon will contain the history and generation of Joshua and the Judges and the Kings, along with the Priests and Prophets and the People, individually and nationally. It will lead to the content of the Psalms and other poetic books of the Old Testament. It is essential and requisite that we understand the Book as related to the Land and the People. The promised land was not yet possessed by the people, the man was not yet planted in the land, though the patriarchs walked up and down and all around in it. The river was there but the people did not live by it, but rather it was a border that must pass over, and through, to the good land. The land on the other side of the Jordan was possessed and

dominated by nations or Gentiles opposed to the Lord and His word contained in the Book. They must be dispossessed by warfare, by driving them out and destroying them in every way they ruled, used, and defiled the land. The words of the Book of Joshua are the details and history of that warfare of conquest from Gilgal to Shiloh to Shechem, from the capture of Jericho to the death of Joshua, and many things relative to the land. The circumcision of Israel of the new generation born in the wilderness after the exodus from Egypt, corporate or national guilt and sin as in Achan, treaty with the Gibeonites, the wars and conquests of southern and northern Canaan, the partition of the land to the 12 tribes, their cities and suburbs, with villages and pastoral lands, and many more things. About 50 years transpire in Joshua, after all the tribes were assigned their lands and borders on both sides of the Jordan, after warning them and instructing them, and at the end, before he dies, Joshua in his final words to the people cites the Lord's words in red, chapter 24: 2-13 in His review of their history and His involvement from Abraham and the idolatry of beyond the flood to Canaan to Egypt to the Desert to the Promised Land; then he renews the Covenant between Israel and the Lord. The Land is still far from conquered or occupied which leads to the Book of Judges for 400 years of history of the struggles and conflicts of subjugation of Canaan or the Land of the Canaanites, and the transformation to Israel, the land of Israel, Eretz Israel, and not Palestine or the Land of the Philistines.

The Book of Joshua, Sepher Yehoshua, is divided into two divisions: chapters 1-12 and 13-24, first part concerns the conquest of Canaan and to things relating to the past, and the second part concerns the partition and allotment of Canaan to the tribes of Israel, and those matters relating to its conquest and division for the future. There are some 200 - 300 hundred cities involved in the Book, and there were 31 Kings and their cities that were conquered on the west of the Jordan River, and 2 Kings on the East of the Jordan or Trans-Jordan. The conquest was never complete, and Israel was to continue till complete and full dominion was attained, which is the Book of Judges with its account of the history and state of the nation.

The typical significance of Joshua as the Savior Lord is clear and strong, of Canaan as the heavenly home, of the spiritual warfare of this life and of the world, are abundant. The recurrent themes as with Moses is followed and extended in Joshua. Shiloh was prophesied of by Israel in his dying blessings on his sons with its Messianic significance, but it must first develop in Israel as a nation in the Land as its first center of conquest, in chapter 18-22, and we follow it as the center in Judges and 1<sup>st</sup> Samuel till it was captured by the Philistines, then had temporary residence in Israel for more than 20 years till David (2<sup>nd</sup> Samuel) brings it into Jerusalem, the city of David. The principles by which God acted in the removal of the evil nations of Canaan, and of the use of war and violence to accomplish the possession of Canaan and Palestine, are both profound and perplexing. That Israel must drive out the Gentiles of Canaan by armed force, and even complete extermination of people and animals alarms us with fear and dread. We cannot soften or sanitize the record of these wars; and we cannot ignore the human execution of the Divine will, that God intended to pass judgment and sentence upon wickedness. The land is defiled by shed blood, whether murder, violence, rape, or abortion, the land is polluted and becomes sick and unhealthy. The earth is God's creation, He owns every speck of sand, and every drop of water, but He has given it to man to care for in His stead, and in a manner honorable to Him. Man was made of the earth to elevate nature to a higher and better level, and in the perfection of the noble dirt, make it holy ground. For the larger context of the historical-prophetical books I cite Keil-Delitzsch commentary on Joshua:

"The *thorah*, or five books of Moses, which contains an account of the founding of the Old Testament kingdom of God, and the laws which were given through Moses, is followed in the Hebrew canon by the writings of the "earlier prophets," נביאים ראשונים, (nbiim r'shim), *prophetae priores*.

This collective name is given to the four historical books of *Joshua*, *Judges*, *Samuel*, and *Kings*, which trace, in the light of divine revelations, and of the gradual unfolding of the plan of salvation, the historical development of this kingdom of God from the death of Moses, the mediator of the old covenant, or from the entrance of the people of Israel into the land of Canaan promised to their fathers, till the dissolution of the kingdom of Judah, and the Babylonian captivity; the whole embracing a period of nearly nine hundred years. The names given to these books are taken from the men whom the God-king of Israel called and appointed at different times as the leaders and rulers of His people and kingdom, and indicate, very suitably on the whole, the historical periods to which the books refer. The book of *Joshua* describes the introduction of the people of Israel into the promised land of Canaan, through the conquest effected by Joshua, and the division of the land among the tribes of Israel. As Joshua only completed what Moses had commenced but had not been permitted to carry out, on account of his sin at the water of strife (Num. 20:12); and as he had not only been called by the Lord, and consecrated by the laying on of the hands of Moses, to accomplish this work, but had also been favoured with direct revelations from God, and with His miraculous help in the execution of it; the book which is named after him, and contains the account of what he did in the power of the Lord, is more closely related to the Pentateuch, both in its form and contents, than any other book of the Old Testament. In this respect, therefore, it might be regarded as an appendix, although it was never actually joined to it so as to form part of the same work, but was from the very first a separate writing, and simply stood in the same dependent relation to the writings of Moses, as that in which Joshua stood to Moses himself, of whom he was both the servant and successor....These four historical writings have been very justly called *prophetical books of history*: not, however, because they all, but more especially the books of Samuel and the Kings, give very full accounts of the labours of the prophets in Israel; nor merely because, according to the early Jewish tradition, they were written by prophets; but rather because they describe the history of the Old Testament covenant nation and kingdom of God in the light of the divine plan of salvation, setting forth the divine revelation, as it was accomplished in the historical development of Israel, or showing how the Almighty God and Lord of the whole earth continued as King of Israel uninterruptedly to fulfil the covenant of grace which He had concluded with the fathers and had set up at Sinai, and built up His kingdom, by leading the people whom He had chosen as His own possession, notwithstanding all the opposition of their sinful nature, further and further onwards towards the goal of their divine calling, and thus preparing the way for the salvation of the whole world. These books, therefore, do not contain a general history of the natural development of the Israelitish nation from a political point of view, but trace the history of the people of God, or Israel, in its theocratic development as a covenant nation, and as the channel of that salvation which was to be manifested to all nations in the fulness of time. Their authors, therefore, by virtue of prophetic illumination, have simply selected and described such events and circumstances from among the rich and plentiful variety contained in the accounts handed down by tradition, whether relating to families, tribes, or the nation as a whole, as were of importance to the history of the kingdom of God; that is to say, in addition to the divine revelations in word and deed, the wonders wrought by God, and the prophetic declarations of His counsel and will, they have recorded chiefly such points in the life and conduct of the nation and its more prominent members as affected advantageously or otherwise the development of the divine kingdom in Israel. Whatever had no inward connection with this higher aim and peculiar calling of Israel, was, as a rule, passed over altogether, or, at all events, was only touched upon and mentioned so far as it served to exhibit the attitude of the nation generally, or of its rulers and leaders, towards the Lord and His kingdom. This will help to explain not only the apparent inequality in the treatment of the history, or the fact that here and there we have long periods merely referred to in a few general remarks, whereas, on the other hand, the adventures and acts of particular individuals are depicted with biographical minuteness, but also another distinctive peculiarity, viz., that the natural causes of the events which occurred, and the subjective motives which determined the conduct of historical personages, are for the

most part left unnoticed, or only briefly and cursorily alluded to, whilst the divine interpositions and influence are constantly brought into prominence, and, so far as they were manifested in an extraordinary manner, are carefully and circumstantially described."

#### JUDGES: 21 Chapters: 400 Years Transition: 12 (13) Judges:

JUDGES open after the death of Joshua: the Israelites asked the Lord who should lead the war against the Canaanites; He said Judah must lead, for I have delivered the land into his hand; Judah requested Simeon to help them in the fight, and we will also help you in your fight; and they went. The Lord defeated the Canaanites and Perizzites; and they killed in Bezek 10,000 men. Adoni-Bezek escaped, but they caught him and cut off his thumbs and great toes; and he said 70 kings I cut off the thumbs and great toes, so God has repaid me; and they brought him to Jerusalem to die. The Judaites (Jews) fought and destroyed by sword and fire Jerusalem. Judah fought the Canaanites in the hill-country and the Negev and lowland. They went against the Canaanites at Hebron (Kiriath-Arba), and smote Sheshai, Ahiman, and Talmi; thence to Debir (Kiriath-Sepher). Caleb said that the one who takes the city he may marry my daughter Achsah; Othniel his nephew (son of Kenaz, his younger brother) took it and got Achsah. Later she requested the springs of water in the Negev, and Caleb gave her the upper and lower springs. Now the Kenites were from Moses' brother-in-law (his wife's (cothen)), they left the City of Palm-Trees with Judah, in the south of Arad and lived with the People. Judah and Simeon defeated and destroyed the Canaanites of Zephath (Hormah). Judah also captured 3 cities with borders: Gaza, Ashkelon, and Ekron. The Lord was with Judah to drive them out of the hill-country; but they could not drive them out of the valley due to their iron-chariots. They gave Hebron to Caleb as Moses instructed, and he drove out the 3 sons of Anak. But the Benjaminites did not expel the Jebusites from Jerusalem. The house of Joseph went against Beth-El, and the Lord was with them. And they sent spies to Beth-El (Luz); the ones on watch ask a man leaving the city to show them entrance and he will be spared; he did so, and they struck the city, but let go the man and his family; and he moved to the land of the Hittites, built a city and named it Luz which continues (to the time of Samuel). Manasseh did not expel those of Beth-Shean and its towns, or of Megiddo, but the Canaanites still dwelt in them; but Israel made them subservient instead of expelling them. Ephraim did not expel the Canaanites in Gezer; and Zebulun expelled not those of Kitron or Nahalol; but the Canaanites continued as their task-workers. Asher expelled not those of Acco, Sidon, Ahlab, Achzib, Helbah, Aphik, or Rehob; but the Asherites dwelt together with the Canaanites. Naphtali expelled not those Beth-Shemesh or Beth-Anath, but dwelt together with the Canaanites, and made them laborers. Now the Amorites forced the Danites into the hill-country and kept them out of the valley; the Amorites resided in Heres, Aijalon, and Shalbim; yet the house of Joseph prevailed and made them subservient. The border of the Amorites was from the ascent of Akabbim, from the Rock, and upward.

The Lord's Angel or Messenger (Malak-Yehowah) came from Gilgal to Bochim, and said: I extracted you out of Egypt, and then I introduced you into the Promised Land of My sworn Covenant; that ye make no covenant with the Canaanites, but to demolish their altars; ye refused to obey; so I will not drive them out, but they shall be your thorns, and their gods your snare. The People (Israel) heard and wept and called the Place Bochim (Place of Tears or Weeping); and there they sacrificed to the Lord. When Joshua had died at a 110, and they buried him in his inheritance in Ephraim; and that Generation with the

elders who outlived Joshua, Israel then continued to serve the Lord; but the next Generation (some 20-40 years later), did not know the Lord or His work for Israel. The Israelites did evil in the Lord's sight and served Baalim; they forsook Him for the gods of Canaan to worship idols to provoke Him to anger. They served Baal and the Ashtaroth, and His anger ignited against Israel, and He turned them over to the spoilers who despoiled them; and He sold them to their enemies in defeat. The Lord was against Israel in their goings for evil and distress as He warned and swore. The Lord rose up Judges who saved them from their despoilers; but they refused to listen to their Judges; for they played the harlot with other gods and bowed to them; turning away quickly from the way of their fathers who obeyed the Lord's commandments. And when the Lord established Judges, He was with that Judge, and saved them from their enemies while the Judge lived: for He regretted and grieved for their groans by those who oppressed and vexed them. But after the Judge died they turned back to worse corruption and idolatry than their fathers; never ceasing from evil and stubbornness. The Lord's anger burned against Israel: Because this Nation transgressed My Covenant in disobedience, I will not quickly expel those nations (Gentiles) that Joshua left at death; I may prove Israel, if they will keep and walk in the Lord's way; and it was.

These are the Nations the Lord allowed to prove the next Generation of Israel, those who did not know the Wars of Canaan; so that they might learn War: the 5 Philistines' Lords, Canaanites, Sidonians, and Hivites of Lebanon, from Mount Baal-Hermon to the Entrance of Hamath. These peoples were to test if Israel would listen to the Lord's commandments as commanded by Moses. These nations Israel co-existed in the Land: Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites; intermarrying with them, and served their gods in idolatry and evil, forgetting Him to serve Baalim and Asheroth. The Lord's anger ignited against Israel, and He sold them to Cushan-Rishathaim a King of Mesopotamia, and Israel served him for 8 years. Israel cried to the Lord, and He provided a saviour to save them in Othniel ben-Kenaz, Caleb's younger brother. The Spirit of the Lord visited him, and he judged Israel, and initiated war: and the Lord delivered Cushan-Rishathaim into his hand, and he defeated him; the Land rested from War for 40 years; and Othniel (1st Savior-Judge) died. Israel offended the Lord with evil, so He strengthened Eglon the King of Moab against Israel. And Eglon allied himself with Ammon and Amalek, and they struck Israel and captured the City of Palm-Trees. Israel was subject to Eglon for 18 years. They cried to the Lord, and He provided a saviour in Ehud ben-Gera (2nd Savior-Judge) the left-handed Benjamite. Israel sent the tribute-money to Eglon the King of Moab by Ehud; who made a short sharp two-edged sword or dagger (cubit or 1 1/2 feet in length) which he secured to his right thigh under his clothing. He offered the tribute-money to Eglon, who was very fat; then departed and dismissed tribute envoy; but himself returned to Eglon with a secret errand to the king; Eglon bid silence, then the attendants left. Ehud drew near to Eglon while he was alone in his cool upper room, to convey the message from God; Eglon stood up, and Ehud with his left hand drew the dagger from under his clothing from his right thigh and thrust it into Eglon, the handle followed the blade and the blade went out the back. Ehud secured the upper room and left. His servants returning assumed he was resting but waiting very long became concerned and opened the room and found him dead. Ehud escaped beyond the quarries to Seirah; He then blew the trumpet in the hill-country of Ephraim, and Israel gathered to him. He bid them follow him for the Lord has delivered their enemies the Moabites to them. He took the fords of Jordan preventing the Moabites to cross. 10,000 Moabites were slain, attractive and brave, none escaped; and Moab was subdued by Israel; and the Land rested 80 years. Next Shamgar ben-Anath (3rd Savior-Judge), who himself struck 600 Philistines with his ox-goad and saved Israel.

Israel again did evil to the Lord after Ehud died; and the Lord sold them to Jabin King of Canaan, who reigned in Hazor, and his Captain of the army was Sisera of Harosheth of the Gentiles (Nations). They cried to the Lord because Jabin had 900 iron chariots; and he oppressed Israel 20 years. Now Deborah

(4th Savior-Judge) a Prophetess and wife of Lappidoth, judged Israel at the time, who lived under the Palm-Tree of Deborah between Ramah and Bethel in the hill-country of Ephraim; and Israel came to her for judgment. She summoned Barak (4th Savior-Judge co-ruled with Deborah) ben-Abinoam of Kedesh-Naphtali, saying that the Lord God of Israel commands him to muster 10,000 men from Naphtali and Zebulun; and He will draw Sisera the Captain of Jabin's army with chariots and numbers to him. Barak stipulated that Deborah must go to war with him; she replied if she does the honor will not be his, for the Lord will sell Sisera to a woman. Deborah and Barak went to Kedesh. Barak gathered Zebulun and Naphtali to Kedesh with 10,000; and Deborah went. Heber the Kenite had separated from the sons of Hobab, Moses' brother-in-law, and pitched tent as far as the Oak in Zaanannan by Kedesh. They told Sisera Barak went to Mount Tabor; and he gathered his 900 iron chariots and people from Harosheth of the Goim (Gentiles, nations) to Kishon. Deborah told Barak to engage against Sisera for the Lord will give victory; and he went with his 10,000 to Mount Tabor; and the Lord defeated them utterly by Barak. Sisera escaped by foot to Jael the wife of the Kenite Heber; for there was peace between King Jabin and the Kenite Heber's house. Jael met and invited Sisera to hide in her tent, and she covered him with a mantle or blanket. He asked for water for his thirst and she gave him a bottle of milk and covered him; He asked her to stand at the tent door and divert anyone seeking him. Jael took a tent-pin or spike and a hammer and went softly to him and struck the spike through his temples to the ground while he slept, and he swooned or jerked and died. Barak in pursuit of Sisera came, and Jael met him and showed him a dead Sisera by a tent-pin in his temples. God subdued Jabin the King of Canaan by Israel, and they prevailed to destroy him.

Deborah and Barak sang this Song:

Bless the Lord for the leaders in Israel, and for the people who offered themselves freely.  
Listen up you kings and princes to my Song of Praise to the Lord God of Israel.  
Lord, in Your advance to Seir, and Your march from Edom's field;  
the earth trembled, the heavens dropped, the clouds rained,  
and the mountains quaked at Your Presence, (this or that) Sinai at the Lord's Presence.  
In the days of Shamgar ben-Anath, and Jael,  
the highways untraveled, and byways travelled; no rulers in Israel.  
Then I, Deborah, arose as a Mother in Israel.  
Israel chose new gods; war at the gates: no shield or spear among 40,000 in Israel.  
My heart is for the governors of Israel who offered themselves willingly among the people.  
Bless the Lord! declare ye riders on white donkeys,  
ye that sit on rich carpets, and walk by the way:  
Far from the noise of the archers, in the places of drawing water,  
they will rehearse the Lord's righteous acts, and His rule in Israel;  
then His people went down to the gates.  
Awake Deborah with Song: Arise Barak and lead away captives;  
the remnant of the nobles of the people;  
the Lord came against the mighty for me;  
from Ephraim the roots of Amalek; after Benjamin among Thy peoples;  
from Machir came governors, from Zebulun the handlers of the marshal's staff.  
Issachar's princes with Deborah, Issachar and Barak;  
into the valley they rushed following him;  
by the watercourses of Reuben were great resolve of heart.



They sat with the sheepfolds, by the watercourses of Reuben with great heart searchings;  
 Gilead stayed beyond the Jordan, and Dan remained in ships,  
 Asher sat in the sea haven and stayed near his creeks.  
 The Zebulunites risked their lives, with Naphtali on the high places in the field.  
 The kings battled, the Kings of Canaan fought,  
 in Taanach by the waters of Megiddo; without money;  
 the stars fought from heaven, from their courses against Sisera;  
 the ancient Kishon River swept them away.  
 My soul march on in strength!  
 The horse-hoofs stamped by the prancings of the strong ones.  
 The Lord's Angel cursed Meroz and its citizens for not aiding the Lord against the mighty. Blessed is Jael,  
 the wife of the Kenite Heber, above women in the tent:  
 He asked water, she gave milk, with butter in a lordly dish;  
 she took a tent spike in the left hand, and in her right hand the workmen's hammer;  
 she pierced his head through his temples (she severed his head after she pierced his temples); he bowed  
 and fell at her feet dead.  
 Sisera's mother looked out the window lattice, asking why his chariot wheels delayed;  
 her wise ladies answered with her reply:  
 they have found spoil to divide; a damsel or two for each man;  
 to Sisera dyed double embroidered garments, from the necks of the defeated.  
 O Lord let all Thine enemies so perish;  
 but let those who love Him be as the sun in high noon.

The Land rested 40 years. The Israelites again offended the Lord with evil, so He handed them over to Midian for 7 years. Midian prevailed against Israel, so that Israel hid in mountain dens and caves and strongholds. When Israel farmed, the Midianites, Amalekites, and the children of the east (Beney-Qedem, Qedemites, easterners), came and encamped against them to destroy the produce and harvest, up to Gaza, leaving no sustenance in Israel, no sheep, ox, or donkey. They invaded with their cattle and tents, as locusts, with countless camels. Thus Israel was reduced by Midian, and they cried to the Lord; who in reply sent a Prophet to the Israelites, saying: The Lord God of Israel says: I saved you from Egypt the house of slavery; and from your oppressors, expelling them, and gave their land to you; I told you not to fear the gods of the Amorites in Canaan; but you refused to obey. Now the Angel of the Lord sat under the Oak-tree in Ophrah of Joash the Abiezrite, whose son Gideon was threshing wheat in the winepress to hide it from the Midianites. The Lord's Angel appeared and greeted him: The Lord is with you mighty man of valor; he replied that if so why has all this befallen us? And where are all His wondrous works our fathers told us of from Egypt to Canaan? He has cast us off and delivered us to Midian. The Lord looked at him and commanded him to go in might and save Israel from Midian as I send you. Gideon asked how he was to save Israel, since his family is the poorest of Manasseh, and he the least of his father's house. But the Lord assured him that He will be with him; and he must strike the Midianites as one man. Gideon asked for a visible sign that it was the Lord speaking. He asked the Angel to stay under the Oak till he returns with meal as an offering; and he agreed; Gideon cooked a kid, baked unleavened cakes or loaves; then put the meat in a basket, the broth in a pot, and set it before the Visitor. The Angel of God told him to put the meat and the unleavened cakes upon this rock and pour the broth out; then the Angel of the Lord extended his staff and touched the meat and the cakes, and fire came from the rock and consumed the meat and cakes; then the Angel departed. Gideon then surprised realized he had seen the Lord's Angel face to face. The Lord assured him with peace, and that he will not die. Gideon built an Altar there, calling it Jehovah-Shalom (the Lord of Peace); it still exists in

Ophrah of the Abiezrites. That night the Lord told him to take his father's second bullock of 7 years old; and he must demolish his father's altar of Baal, and to cut down the Asherah next to it; and to build an Altar to the Lord on this stronghold, in an orderly manner; and offer the second bullock on it as a burnt-offering with the wood cut from the Asherah. Gideon did so with 10 of his servants, at night for fear of his father's household and men of the city. In the morn the citizens saw it and demanded to know who did this; they discovered it was Gideon ben-Joash; they demanded Joash to hand over his son to die for demolishing Baal's altar and cutting down the Asherah. But Joash responded that if anyone contends to save Baal, they must be put to death immediately; if Baal is a god let him contend for himself against the one who destroyed his altar; he called him Jerubbaal (Baal's Contender or Opponent). The armies or divisions of the Midianites, Amalekites, and Easterners assembled, and passed over the Jordan, and encamped in the Valley of Jezreel. The Lord's Spirit came upon Gideon (5th Savior-Judge), and he blew the trumpet, and Abiezer gathered after him; he sent messengers (angels) through Manasseh, to those who gathered to him, to Asher, to Zebulun, and to Naphtali; and they gathered to him. Gideon prayed to God for a sign that He will save Israel by his hand as He said; let me, he said, put a fleece of wool on the threshing-floor, and if the dew is on the fleece but not on the ground, then he will know the word is sure; so he did and he wrung out a bowlful of water. Gideon begs for another sign; that another fleece will be dry put the ground soaked; and God did as he asked.

Then Jerubbaal (Gideon) (5th Savior-Judge), and all the people with him, early in the morn and encamped beside the Spring of Harod; the camp of Midian was on the north side by the Hill of Moreh, in the Valley. The Lord told Gideon that people are too many to give victory over the Midianites, lest Israel boast that they saved themselves. He told Gideon to dismiss anyone who is fearful and trembling to return and depart from Mount Gilead; 22,000 departed, leaving 10,000. He reduced the number by bringing them to the waters to drink; those who lap water with their tongue as a dog to stand in one group, and all who bow on their knees to drink in another group. Those who lapped from their hand to mouth were 300, all the rest (9,700) knelt to drink. The Lord told Gideon that He will save Israel from the Midianites by the 300 that lapped; and the rest were dismissed with food in their hand, and their trumpets, to return to their tents; and the camp of Midian was below in the valley. That night the Lord told him to go down to the camp, for He will deliver them to him; but if you fear to go down, then take Purah your servant to the camp; and you will hear their plans; then you will be strengthened to attack; so they went down to the edge of the camp of the armed men. The hosts were like countless locusts along the valley, and camels without number, as sand of the sea-shore. Gideon came near and heard a fighter telling his dream to another, that a cake of barley bread tumbled into the camp of Midian into the tent and knocked it over, and it fell and flipped over flat; the other replied with the interpretation that it was the Sword of Gideon of Israel, that God has delivered Midian and all the host to him. Gideon after the dream and interpretation, worshipped, then returned to the camp of Israel; saying, up, the Lord has delivered to us the armies of Midian. He divided the 300 hundred men into 3 companies, each with trumpets, empty pitchers with only torches in them; he instructed them to copy his action as they reached the outer limits of the camp, and to say: for the Lord and Gideon. Gideon and his men did so at the time of the middle watch when they changed watch and guard; they blew the trumpets with the right hands, and shattered the pitchers, and held the torches in the left hands, and they shouted: The Sword of the Lord and Gideon. They stood in place encircling the camp; the armies were routed and fled to escape; but the 300 trumpets blew, and the Lord turned each man's sword against his fellow through all the army; they fled as far as Beth-Shittah toward Zererah, to the border of Abel-Meholah by Tabbath. The Israelites from Naphtali, Asher, and Manasseh pursued Midian. He invited those of Ephraim to come against Midian before the waters as far as Beth-Barah to Jordan; and they did so; capturing the 2 princes of Midian, Oreb and Zeeb; Oreb they slew at the Rock of Oreb, and Zeeb at the

Winepress of Zeeb; they continued their chase of Midian across the Jordan, carrying the heads of Oreb and Zeeb.

The Ephraimites, west of Jordan, criticized Gideon, that he insulted them by not inviting them at outset of the assault against Midian; he replied that the gleanings of grapes of Ephraim are better than the vintage of Abiezer; and since God has handed over the Princes of Midian Oreb and Zeeb, what is my comparison; with that word they were appeased, and their anger abated. Gideon and the 300 crossed Jordan in hot pursuit but tired. He asked from the men of Succoth for loaves of bread for his tired and hungry men, in pursuit of the Kings of Midian, Zebah and Zalmunna; but they answered asking if he already captured them, so that food should be rewarded to his army. Gideon promised them that after capturing them by the Lord's help, I will tear your flesh with desert thorns and briers. He asked the same of the men of Peniel, who answered like the men of Succoth; he promised to return in peace and victory and will demolish this Tower. Zebah and Zalmunna were in Karkor with their hosts of some 15,000 from the Easterners, for some 120,000 soldiers died. Gideon went by way of tent dwellers on the east of Nobah and Jogbehah and attacked the secured army; so Zebah and Zalmunna escaped; but he chased both and caught them and routed the host. He returned from the battle from the Ascent of Heres, and caught a young man of Succoth, and interrogated him; he described to him the Princes of Succoth and the Elders, in all 77 men; he came to the men of Succoth and reminded them of their words to him in refusing food for his tired men; so with desert thorns and briers he taught the City Elders a lesson; and he demolished the Tower and killed the men of the city. Then he asked Zebah and Zalmunna what kind of men they killed at Tabor; they told him they were like him, they resembled sons of a king. He said to them that they were his brothers, his mother's sons; and if they had been spared, by the Lord they would be allowed to live. Gideon told Jether his firstborn to slay them, but he was afraid being young; the two Kings bid him to prove his manhood to slay them himself; he slew them and took the crescents from their camel's necks. Israel asked Gideon to rule over them, you and your sons and your grandsons, since you saved us from Midian. Gideon declined, telling them the Lord must rule over them. He requested of them to give him the ear-rings of the plunder, for the Ishmaelites had golden ear-rings. They spread a garment and gave the spoil of golden ear-rings, weighing some 1,700 shekels of gold, besides the crescents and pendants, and the purple garments on the Kings of Midian, and the chains about their camel's necks. Gideon made an Ephod from them, and put it in his city (Ophrah), and all Israel played the harlot with it there; which was a snare to Gideon and his house. Midian was subdued before Israel, and they did not lift their heads again. And the Land rested 40 years in Gideon's days. Jerubbaal (Gideon) went home; his own sons, by his many wives, were 70. His concubine in Shechem birthed to him his son Abimelech. Gideon died in old age and was buried in the sepulchre of his father Joash, in Ophrah of the Abiezrites. Again, Israel turned to idolatry and harlotry with Baalim, and made Baal-Berith their god; and Israel forgot the Lord God Who saved from all their enemies; neither showed kindness to the house of Jerubbaal-Gideon for all his goodness to Israel.

Abimelech ben-Jerubbaal (6th Judge and King or Ruler) went to Shechem to his mother's brothers, asking the house of his mother's father if it's better that 70 or 1 to rule over them; and to remember he is their bone and flesh; the men of Schechem heard and agreed to follow their brother Abimelech. They gave him 70 silver pieces from the House of Baal-Berith, which he used to hire worthless and useless followers. He went to his father's house at Ophrah and murdered all 70 sons of Jerubbaal; but Jotham the youngest hid himself. The Shechemites assembled at the House of Milo, and they made Abimelech King by the Oak of the Pillar in Schechem. It was told to Jotham, and he went on top of Mount Gerizim, and shouted for the Shechemites to listen to him that God may hear them: The Trees went to anoint a King over them, and asked the Olive-Tree to reign over them; the Olive-Tree declined not wanting to leave their fatness which honor God and man, to wave to and fro over the Trees. The Trees asked the

Vine; which declined, not desiring to leave its new wine, which cheers God and man, to wave over the Trees. The Trees asked the Bramble; which agreed to be anointed King over them if they take refuge in its shade; but if they refuse, let fire from the Bramble consume the Cedars of Lebanon. So, he asked, have you have done right in making Abimelech King, and treated Jerubbaal and his house properly for his fighting and risking his life to deliver them from Midian: rather you have risen against my father's house, murdered his 70 sons on one stone, and made Abimelech, his maid-servant's son, your kin, King over the Shechemites; then rejoice in him, and he with you; and if not, let fire from Abimelech devour the Shechemites and the house of Millo; and let the fire from the Shechemites and the house of Millo devour Abimelech. Then Jotham ran away, and escaped to hide at Beer, for fear of his brother Abimelech. He was Prince over Israel 3 years, and then God sent an evil spirit between Abimelech and the Shechemites to deal treacherously with him, to repay his treatment, Jerubbaal's 70 sons, for blood-guilt murder to him and them. The Shechemites set ambush on the mountain tops for him and robbed all that passed by that way; and it was told to Abimelech. Gaal ben-Ebed came to the Shechemites and they trusted in him; they gathered from their vineyards in the field, trod the grapes, and held a festival, and went into the house of their god to eat and drink, and cursed Abimelech. Gaal denounced Abimelech as Jerubbaal's son and a nobody, and Zebul his officer; rather serve the men Hamor Shechem's father; would that this people were under my rule, then I would get rid of Abimelech; he challenged Abimelech to a great battle. Zebul the city's ruler heard and was enraged. So Gaal sent messengers (angels) to Abimelech craftily, warning him that Gaal has attack the city against you; at night you and the people lay in ambush to come against him in the morn by surprise, and meet him as they leave the city, and do what you will. Abimelech and his men by night lay ambush in 4 companies against the Shechemites; Gaal stood at the entrance of the city gate, and Abimelech rose from the ambush to confront him; Gaal told Zebul that the people are coming down the mountains; Zebul said he was seeing the mountains shadows as men; but Gaal said again, the people, as one company, are in the middle of the land by way of the Oak of Meonenim. Zebul asked him about his mouth against service to Abimelech, and to go out to fight the people he despised. So Gaal leading the Shechemites in battle, was chased by Abimelech; and he fled the field of the many wounded, up to the city entrance. While Abimelech was at Arumah, Zebul ousted Gaal and his brothers from Shechem. They told Abimelech, and he with three companies ambushed the city, and they killed the people leaving the city; then he rushed the city at the gate, while the two companies killed those in the field. He fought the city that day, then captured it, killed the citizens, destroyed the city, and salted it. The Shechemites of the Tower entered the Stronghold of the house Elberith; and Abimelech was told; he and his men went to Mount Zalmon, and he and they took axes and cut down branches and carried them on their shoulders; then they sieged the Stronghold and set in on fire, killing about 1,000 men and women. Abimelech besieged and captured Thebez; but the people had fled to the city's strong Tower and shut themselves in and went to the roof. Abimelech attacked it, and was about to burn it, when a woman on the roof of the Tower threw a millstone down on his head, breaking his skull. He called to his armorbearer while dying to kill him with the sword that it may not be said a woman killed him, and thus he did. Israel departed and returned to their place after his death; for God requited Abimelech's wickedness and murder of his brothers; and that of the Shechemites with the curse of Jotham ben-Jerubbaal

After Abimelech, arose Tola ben-Puah ben-Dodo of Issachar (7th Judge) at Shamir, in the hill-country of Ephraim. He judged Israel for 23 years and was buried at Shamir. Next Jair the Gileadite (8th Judge) judged Israel 22 years; he had 30 sons riding 30 donkeys' colts, having 30 cities called Havvoth-Jair in Gilead; he died and was buried in Kamon. Again, Israel outraged the Lord by idolatry in service to Baalim, the Ashtaroth, and the gods or idols of Syria, Sidon, Moab, Ammonites, and Philistines; they forsook the Lord in disobedience. The Lord sold them to the Philistines and Ammonites. That year they vexed and oppressed Israel, for they had done so for 18 years in Trans-Jordan in Gilead.

Now the Ammonites crossed Jordan to attack Judah and Benjamin and the house of Ephraim; Israel was distressed, and cried to the Lord, confessing their sin of disobedience and idolatry to Baalim. The Lord responded to Israel, that He saved them when they cried to Him, from the oppression of Egyptians, the Ammorites, Ammonites, Philistines, Sidonians, Amalekites, and Maonites. But, He said, you have forsaken Me for idols; I will no longer save you; rather go to your gods to be saved from distress. But Israel confessed their sin, and begged to be saved now, and for Him to do with them what He will. Israel got rid of the foreign gods to serve the Lord; and He was grieved for Israel's misery. The Ammonites encamped in Gilead and Israel in Mizpah. The Princes of Gilead asked who could lead the fight against the Ammonites; and they promised to make him head or ruler of all the Gileadites.

Jephthah the Gileadite (9th Judge-Ruler) was a brave warrior, but was a son of a harlot, but Gilead fathered him. Gilead's wife bore him sons, who when grown rejected and banished him from the household as an outcast; he fled and lived in the land of Tob; and outcasts gathered to him. When the Ammonites warred against Israel, the Elders of Gilead appealed to Jephthah to be their Chief and fight the Ammonites; he reminded them that they hated him, and drove him away, so why come to him in trouble. But they insisted that he help them against the Ammonites, and become, they said, our head; he committed them to their word; if the Lord should give him victory. They made him head and chief, and he spoke these words in Mizpah. He sent messengers to the King of the Ammonites as to their campaign, which he answered, that Israel after the Exodus from Egypt appropriated my land from Arnon to Jabbok to Jordan; and demanded the lands be restored peaceably. Again he sent messengers stating that Israel did not take land of Moab or Ammon; but after the Exodus entreated the King of Edom for passage, which he refused; in like manner the King of Moab; so Israel stayed in Kadesh; going through the Desert or Wilderness, going around Edom and Moab, to the east side of Moab, and encamped on the other side of Arnon, and no closer. Afterwards, Israel sent messengers to Sihon King of the Amorites and Heshbon, asking for passage; Sihon refused, and gathered his people and encamped against Israel in Jahaz for battle; the Lord God of Israel defeated them by Israel's sword, and Israel thus possessed the land of the Amorites by conquest; occupying the borders from Arnon to Jabbok, and from the desert to Jordan. The Lord our God dispossess the Amorites for us by conquest. Should you now take possession? Are you better than Balak ben-Zippor the King of Moab, who never warred against Israel? Israel dwelt in Heshbon and its towns, in Aroer and its towns, and all the cities along the way, for 300 years; why did you not recover them during that time? I have not sinned against you, but you wrong me to war against me; the Lord judge between Israel and Ammon; but the King of Ammon refused this response. The Spirit of the Lord (Ruach Yehowah) came on Jephthah, and he passed over Gilead and Manasseh, Mizpeh of Gilead, to the Ammonites. He vowed to the Lord for victory, to sacrifice the first thing that meets him at the door of his house after his success as a burnt-offering. He fought and utterly defeated the Ammonites from Aroer to Minnith, 20 cities, even to Abelcheramim; thus, Israel subdued the Ammonites. Jephthah returned to his house in Mizpah, and his daughter came out to meet him with timbrels and dances; and she was his only offspring. He saw her and tore his clothes in shame and blame, very troubled for the oath or vow he made to the Lord; she replied that since the Lord has given him victory over the Ammonites, he should do with her according to his vow or oath. She requested a leave of 2 months to go along the mountains and bewail her virginity with her companions; and so she did; then she returned and Jephthah did with her as he vowed (he sacrificed her as a burnt-offering); she died a virgin; and it became a custom in Israel that the Daughters of Israel to yearly celebrate or commemorate the Daughter of Jephthah the Gileadite for 4 days.

The Ephraimites gathered and passed northward and asked Jephthah why he fought the Ammonites without consulting them and said they will burn his house and him with fire. He replied that he and his people were at great strife with the Ammonites, and they turned to the Ephraimites but were

not helped; he risked his life against the Ammonites; and the Lord delivered them into his hand. So why do you now come to fight against me? Jephthah and the Gileadites fought against the Ephraimites; who said that the Gileadites were but fugitives of Ephraim and Manasseh. The Gileadites took the fords of the Jordan against the Ephraimites, so that when a fugitive of Ephraim tried to pass over, and denied being an Ephraimite, he was asked to pronounce Shibboleth, but would say Sibboleth incorrectly; they killed him at the Jordan's banks; all Ephraimites killed were 42,000. Jephthah judged Israel for 6 years; then he died and was buried in one of the cities of Gilead. Next Ibzan of Beth-Lehem (10th Judge) judged Israel; he had 30 sons and 30 daughters; he got 30 daughters from abroad as wives for his sons; he judged Israel for 7 years; he died and was buried at Beth-Lehem. Next Elon the Zebulunite (11th Judge) judged Israel for 10 years; he died and was buried at Aijalon in Zebulun. Next Abdon ben-Hillel the Pirathonite (12th Judge) judged Israel for 8 years; he had 40 sons, and 30 grandsons, and they rode on 70 young donkeys; he died and was buried in Pirathon in Ephraim, in the hill-country of the Amalekites.

Now there was a man of Zorah of the Danites, Manoah, whose wife was barren; the Lord's Angel appeared to her with news that she will become pregnant and birth a son; that she must not drink wine or strong drink, nor eat anything unclean; the boy must not have a haircut or eat unclean things; for he is a Nazirite from birth to death. Manoah prayed that the Lord would send that Man of God to teach us how to raise the child. God heard and sent His Angel to the woman in the field, her husband not present; she hurried and told her husband, Manoah came to the Man and asked him if he spoke to the woman; and how to raise the child. The Lord's Angel told him to do all that he instructed his wife, she must abstain from all product of the vine, no wine or strong drink, and eat nothing unclean. Manoah desired the Angel to stay for a meal; but he said that if he is detained he will not eat, and if a burnt-offering is offered it must be to the Lord; for he did not know it was the Lord's Angel. Manoah asked the Angel's Name to honor him after his words come true; but he said, why? for it is Wonderful. Manoah offered a kid and grains on the rock to the Lord; and the Angel did wonders while he and his wife watched; as the flames consumed the sacrifice and ascended, so too the Angel ascended in the flames of the altar; they fell face down to the ground. The Angel never appeared again; but Manoah told his wife of his fear of death for seeing God; she replied that if the Lord wanted to kill them He would not have accepted the offerings or showed us or told us these things. The woman gave birth to a son named Samson; which grew with the Lord's blessing. The Spirit of the Lord began to move on him in Mahaneh-Dan, and Zorah, and Eshtaol.

Samson (13th Judge) went to Timnah and saw a woman of the daughters of the Philistines. He told his parents to arrange for him to marry her; but they objected that he wanted a wife from the uncircumcised Philistines; but he insisted he was pleased with her. But his parents did not know that Lord by him sought occasion against the Philistines; since they were then rulers of Israel. He and his parents went to Timnah; but near the vineyards a young lion roared against him; and the Lord's Spirit came on him mightily, and he tore him as if a kid with his bare hands; but he did not tell his parents. Samson was pleased with her, and soon went to take her; and on the way the carcass of the lion had a swarm of bees in the lion's body and honey; he took some honeycomb to eat along the way, then gave the rest to his parents without telling them that he took it out of the lion's body. Samson's father went to the woman, and Samson made a feast as the young men were accustomed to do. They brought 30 companions as guests; he put a riddle to them, and if they can explain it in 7 days he will give them 30 linen garments and 30 robes; but if they cannot, they must give him 30 linen garments and 30 robes; they agreed. Samson's Riddle: From the Eater came forth Food and from the Strong came forth the Sweetness. For 7 days they tried to explain the Riddle, and his wife also they threatened to get the meaning of the Riddle, or, they threatened, would burn her and her family, for making them poor. She

complained that he did not reveal it to her, but he said I have not told it even to my parents; she cried for seven days; on the 7th day she begged him, and he told her, and she told them. Before sunset they interpreted the Riddle: What is sweeter than Honey? Or what is stronger than a Lion? But he replied: If ye had not plowed with my Heifer, ye had not found out my Riddle. The Lord's Spirit mightily came upon him and he went to Ashkelon and killed 30 men and took their clothes as spoil and gave it to the interpreters of his Riddle. His anger burned, so he went to his father's house; but his wife was given to his companion he used as a friend.

Later, during the wheat harvest, Samson visited his wife with a kid, and desired to be with her in the bedroom; but her father objected, saying he thought he renounced her, so he married her off to his companion; but offered, in her place, her younger and more beautiful sister. Samson now said he would be blameless to do more mischief to the Philistines. He caught 300 hundred foxes, and tied firebrands between every two tails, then lit them and turned them loose in the standing grain of the Philistines; and it burnt up shocks, standing grain, and the oliveyards. The Philistines was told that Samson the son-in-law of the Timnite did it, because his wife was given to his companion; they burnt up her and her father. But Samson said this thing is reason to get more revenge, and then he will cease. He struck and slaughtered them hip and thigh; then went to stay in the Cleft of the Rock of Etam. The Philistines encamped in Judah and spread out in Lehi. The Judaens demanded why they came; they said for Samson to do to him what he did to them. Then 3,000 Judaens came to him and said the Philistines are our rulers what have done? he replied that I did to them what they did to me. They demanded him to be bound and handed over to them; but he insisted that they swear not to kill him themselves; they agreed that they will bind and deliver him to them; they bound him with 2 new ropes and brought him from the Rock. At Lehi the Philistines shouted as they met him; then the Spirit of the Lord came mightily on him, and the ropes became as flax burnt with fire and fell off his hands; he found a fresh donkey's jawbone and with it killed 1,000. He then said that Heaps on Heaps by a Donkey's Jawbone I killed 1,000 men; then he threw the jawbone away; the place was called Ramath-Lehi. He was very thirsty and called on the Lord who gave His servant great deliverance, not to let him now die of thirst, and captured by the uncircumcised. God split the hollow place at Lehi, and water flowed; he drank and his spirit revived; the place was called En-Hakkore to this day. Samson thus judged Israel in the days of the Philistines for 20 years.

Samson went to Gaza to a harlot; the Gazites surrounded the place, waiting quietly all night to kill him at daybreak; but at midnight he took the doors of the city gate by its two posts, pulling them out bar and all, and carried them on his shoulders to the top of the mount before Hebron. Later, he loved a woman named Delilah in the Valley of Sorek. The Lords of the Philistines persuaded her to entice him and discover the secret of his great strength, and how to prevail against him; to bind and afflict him; and they promised each one to give her 1,100 silver-pieces. Delilah asked him to tell her the secret of his strength, and how he may be bound and afflicted. He told her if he is bound with 7 green withes or vines never dried, he would be weak as other men; the Lords of the Philistines gave her the 7 green withes undried; she bound him; while an ambush waited hid in the inner chamber. She told him that the Philistines are on him; he broke the withes as if a string of tow when burnt. The secret of his strength still unknown, Delilah complained to him for mocking and telling her lies; she demanded the secret. He told her to use new ropes never used, and he will be another man. She did as before; but he awoke and broke them as thread. She complained of his trick and mockery and lies; and demanded the truth; he replied that if his hair is weaved into 7 locks with a web; she did and fastened it with the pin; she alerted him, and he awoke and plucked the pin and beam and the web. She complained that he didn't love her since he has mocked and tricked her 3 times, and she persisted daily with words till he was vexed to death. He revealed his heart and the truth that he was a Nazirite to God from his mother's pregnancy

and no razor has ever cut his hair; if shaven he will be weak as an ordinary man. Delilah told the Philistines to return this once, for he has told his heart and the secret; they came with the money in hand. She let him sleep on her knees or lap, and then had a man shave his 7 locks of hair, and his strength was gone. She alerted him, and he awoke to shake himself as before, but knew not the Lord had departed. The Philistines took him and put out his eyes, brought him to Gaza bound with brass fetters or chains, and made him grind grain in the prison house. But his hair began to grow again; and the Philistines gathered to offer a great sacrifice to their god or idol Dagon with joy; for their god has delivered Samson to them; they saw him and praised their god for his capture who had wasted their country and killed many of them. In their festive celebration they called for Samson to entertain them, setting him between the two pillars; Samson asked the youth that led him to rest on the pillars of the house. The house was filled with men and women, along with the 5 Lords of the Philistines, and some 3,000 guests on the roof; watching as he entertained them. Samson prayed to the Lord Jehovah, God, to remember and strengthen him this last time to avenge the Philistines for his two eyes. He took hold of the two middle pillars, and said: let me die with the Philistines, and bowed himself with all his might, and the house collapsed on the Lords and the people in it. He killed more in his death than he did in his life. His relatives and took him and buried him between Zorah and Eshtaol in the burial place of Manoah his father. He judged Israel 20 years.

Now Micah was an Ephraimite of the hill-country, he told his mother that the money (1,100 silver-pieces) that she uttered a curse and told him was stolen by him; his mother blessed him in the Lord. He restored the money; his mother said she had dedicated the money to the Lord to make of it a graven and molten image; she gave it back to him. After he restored the money, she took 200 silver-pieces and gave to the founder to make a molten and graven idol; and it was in Micah's house. Micah had a House of Gods, with an Ephod, and Teraphim, and he consecrated one of his sons to be his Priest. (In those days there was no King in Israel; every man did what was right in his own eyes.) Now a young man, a Levite from Beth-Lehem-Judah in Judah's family, travelled from that city to find another place, and he came to the hill-country of Ephraim to Micah's house. Micah asked from where he came and to where he was going, and he told him. Micah asked him to stay with him and become a Father and Priest to him; for which he would give 10 silver-pieces yearly, a suit of apparel, and victuals. The Levite was content to stay with him; who was as one of his sons; and Micah consecrated the young Priest in his house. Micah said the Lord will do me good since I have a Levite as Priest.

(In those days there was no King in Israel). At that time the Danites were seeking a place of inheritance, for yet they had not possessed their inheritance in Israel. The Danites sent 5 brave men from Zorah and Eshtaol to spy and survey the land. They came to the hill-country of Ephraim and lodged at Micah's house; and he recognized the young Levite; and they asked how he got here and what he was doing and what he had; and he said Micah hired him to be Priest. They asked him to inquire from God as to their mission's success; he told them to go in peace for the Lord goes with them. The 5 Danites came to Laish and saw the people dwelt securely like the Sidonians, safe and quiet, without authority to shame or stop them; far from the Sidonians in isolation. They returned to Zorah and Eshtaol and reported to make a quick assault and possess the land; for the people are secure, and the land large and abundant and God has given it to you. The Danites sent 600 men armed for war; they came and camped behind Kiriath-Jearim in Judah (the place is called Mahaneh-Dan to this day); thence passed through the hill-country of Ephraim to Micah's house. The 5 spies related about Micah's houses and his Ephod and Teraphim and idols; so they turned to the house and asked the young Priest his welfare; then they secured the entrance of the city-gate; the 5 spies went and took the idols, Ephod, and Teraphim; and the Priest asked what were they doing; they replied for him to keep silent, and to go with them to be a Father and Priest to a tribe in Israel instead of one man; the Priest was glad and went with them in the



midst with the Ephod, Teraphim, and idols. They departed with the little ones, and cattle and goods in front. After while Micah and his neighbors overtook the Danites, and shouted at them; the Danites turned around and ask what was there problem to come with such a company? Micah replied that they have stolen his gods and his Priest, what is left; and you say what is my problem? The Danites retorted to keep quiet before some angry fellows fall upon you and you lose your lives. The Danites continued toward home; Micah returned home seeing that they were too strong for him to stop. They continued to Laish and killed the citizens and burned the city; there was no deliverer or savior, being far from Sidon and secluded in the Valley by Beth-Rehob; and they built a city and called it Dan, their father the son of Israel; but its original name was Laish. The Danites set up their idols, and Jonathan ben-Gershom ben-Moses (Moses' grandson; some 100 years from the Entrance to Canaan) ((the variant Manasseh, with the altered Nun (N) saves Moses honor, but does not explain the genealogy)) and his sons were Priests to the tribe of Dan till the day of the Captivity of the Land (some 700 years later); the House of God then was in Shiloh.

(In those days there was no King in Israel.) Now there was a certain Levite traveling on the outskirts of the hill-country of Ephraim, who took a second-wife or concubine from Beth-Lehem-Judah; and she played the harlot against him and returned to her father's house in Beth-Lehem-Judah and stayed 4 months. Her husband went to get her with kind words, with his servant and donkeys. She brought him to her father and he was glad to see him; and his father-in-law retained him for 3 days and nights entertained with food and drink and lodging. On the 4th day he tried to leave early but his father-in-law said to stay awhile to eat then go. But when he later tried to go he begged him to stay the night; he did. Early the 5th day the damsel's father again insisted that he stay the day till sunset; he did. The Levite rose to depart with his concubine and servant; his father-in-law tried to persuade him to stay another night; but he refused and departed toward Jebus (Jerusalem); his servant suggested they turn to lodge in Jebus of the Jebusites; but the Levite answered that we will not stay in a city of foreigners but in a city of Israel like Gibeah or Ramah. They came to Gibeah of Benjamin and entered to lodge there and waited in the street for hospitality. Now at even an old man came from work in the fields, he was of the hill-country of Ephraim and settled in Gibeah of the Benjamites. The old man asked the visitors why they were there, whence they came and whither they went; the Levite told him from Beth-Lehem-Judah near the hill-country of Ephraim but now are going to the House of the Lord; but no one has invited us to lodge, although we have our own provisions; the old man in peace invited him to not stay in the street but to lodge with him and let him provide for all their needs. They lodged with the old man, who fed the donkeys, washed their feet, and fed them; while their hearts made merry some degenerate men of the city surrounded the house, beating the door, and demanded to the old man to hand over the visitor that they may know them (sexually). The master of the house, the old man, went out to appeal to them as brothers not to do this evil thing; and he offered his daughter and the man's concubine to satisfy their sexual lusts. The locals rejected the offer; and the Levite grabbed his concubine and thrust her out to them; and they sexually abused her all night till morning and let her go. The woman at daybreak reached the door of the man's house where her lord was lodging and collapsed at the doorway with her hands on the threshold. Her master, her husband the Levite, told her to get up and let us go; but she answered not; he put her on the donkey and returned home. In his house he took a knife and dismembered his concubine dead body, limb by limb, into 12 pieces; and sent each a piece to all the tribes and borders of Israel. All were shocked that such a deed which had never been done in Israel from the Exodus from Egypt to the present; and they took counsel to act.

All the congregation of Israel assembled as one man, from Dan to Beer-Sheba, with the Land of Gilead, to the Lord at Mizpah. The tribal Princes presented themselves in the Assembly of God's People, 400,000 foot-soldiers with swords. The Benjamites heard that the Israelites mustered in Mizpah; The

Israelites asked the Levite how this wickedness came about; and the murdered woman's husband told them the details of what they did and what he did. The Israelites vowed to not return home till this is judged. They cast lot to determine how to go against Gibeah; they enlisted 10 men of 100, 100 of 1,000, and 1,000 of 10,000, to get food supply for the fighters against Gibeah of Benjamin, and the folly done in Israel. Israel united against Benjamin and demanded what is this wickedness that was committed. They demanded the degenerates to be handed over to be put to death to remove the evil from Israel. But the Benjamites refused but mustered from all their cities to fight the Israelites; some 26,000, not counting the 700 Gibeahites. Now of the Benjamites were 700 left-handed stone slingers, able to hit a mark at a hair-breath. Israel forces numbered 400,000 swordsmen; and they inquired counsel from God at Bethel for the first to lead against Benjamin; the Lord designated Judah. Israel early in the morn encamped against Gibeah; they engaged in battle; and the Benjaminites slaughtered of the Israelites that day 22,000. The next day the Israelites were encouraged to array themselves in battle again; they wept before the Lord and asked should they go to war, and the Lord said to go. The 2nd day Israel battled Benjamin at Gibeah; and Benjamin destroyed of Israel some 18,000 swordsmen. Israel then went to Beth-El and wept and sat before the Lord and fasted that day till even; and they offered burnt-offerings and peace-offerings. The Israelites asked of the Lord (for the Ark of the Covenant of God was then there, and Phineas ben-Eleazar ben-Aaron stood before it) if they continue to war against Benjamin or cease; the Lord said go up, for tomorrow they will be defeated. Israel set an ambush around against Gibeah; on the 3rd day the Benjaminites went to war outside the city, wounding and killing about 30 of Israel along the highways towards Beth-El; saying, they are smitten before us as before; but the Israelites had agreed to flee to lure Benjamin from the city to the highways and the ambush. The Israelites rose to battle at Baal-Tamar, and those in ambush went forth at Maareh-Geba. The Israelites, some 10,000 strong, came against Gibeah in battle; and Gibeah did not know their end was near. The Lord struck Benjamin before Israel; and some 25,100 swordsmen were slaughtered. The Benjaminites saw they were smitten before Israel, trusting in their ambush against Gibeah. So those in ambush rushed on Gibeah and struck the city with the sword. The Israelites had agreed that after attacking the city that they burn it, to cause smoke to ascend; when the cloud arose as a pillar of smoke; the Benjaminites saw behind them that their city was in smoke; then Israel turned around against the dismayed and doomed Benjaminites. They turned in flight from the Israelites towards the desert; but the battle pursued them; but those from the city joined the pursuit trapping the Benjaminites in the middle. Israel enclosed the Benjaminites, routed them, chased and trod them in their resting-place as far as Gibeah toward sunrise east. Some 18,000 brave Benjaminites died; the rest turned and fled toward the desert, to the Rock of Rimmon; gleaning some 5,000 more along the highways; in hot pursuit to Gidom; and killed another 2,000. So that day some 25,000 brave fighters of Benjamin died in battle. Now some 600 men fled to the desert near the Rock of Rimmon and hid there in the rocks for 4 months. Israel turned against the Benjaminites killing everyone in the city, the cattle, and whatever they found, and they set the city on fire.

Now the Israelites swore in Mizpah that they would not give to Benjamin any of their daughters in marriage. The People came to Beth-El and sat before God, lifting their voices and crying greatly. They prayed: Lord God of Israel why has all this happened, that one tribe has been lost in Israel. Next day, early in the morn, they built an Altar to the Lord, and offered burnt and peace offerings. They asked which tribe was not represented in the Assembly to the Lord; since they swore that those who did not come to the Lord at Mizpah must dye. The Israelites repented and regretted for Benjamin being cut off; how shall we get wives for the survivors? No one came from the camp of Jabesh-Gilead to the Assembly, from the census that was taken. The Congregation sent 12,000 valiant men to kill the inhabitants of Jabesh-Gilead, men, women, and children; but to spare the virgin girls; and they found some 400 young virgins, which brought to the camp at Shiloh in Canaan. The entire Congregation sent and told the Benjaminites at the Rock of Rimmon in peace' Benjamin returned, and they gave them the spared

women of Jabesh-Gilead; but they still were short of wives. The People grieved still for the breach in Israel; and the Elders consulted and sought to preserve the tribe from extinction; but could not allow their daughters to marry the Benjaminites for the curse of the oath sworn. They suggested, that at the Lord's Feast at Shiloh, north of Beth-El, east side of the highway leaving Beth-El to Shechem, and south of Lebonah: that they go and hide in the vineyards; and when the Daughters of Shiloh come out to dance, then catch each one a wife and go to the land of Benjamin. And when their fathers come to complain, we will ask them to be gracious in this, since we did not reserve any wives in battle, lest we incur guilt; and they did. The Benjaminites took their new dancing wives and returned to their inheritance, built the cities, and settled in them. (In those days there was no King in Israel: every man did what was right in his own eyes.)

Judges in the Book of Judges: 12 + 1:

1. Othniel: ben-Kenaz, achi-Caleb, wife Achsah bath-Caleb from Debir of Judah: defeated King Cushan-rishathaim of Mesopotamia; ends 8 yrs servitude: years judged unknown: 40 years of rest.
2. Ehud: ben-Gera, left-handed Benjamite from Gilgal of Manasseh: defeats King Eglon of Moab with Ammon & Amalek; ends 18 yrs servitude: 80 yrs rest.
3. Shamgar: ben-Anath [of Naphtali?]: defeated the Philistines.
4. Deborah & Barak: Prophetess, Lappidoth's wife; from Bethel in Ephraim; & ben-Abinoam of Kedesh-Naphtali: defeated King Jabin of Canaan in Hazor, with Jael, the Kenite Heber's wife, ends 20 yrs oppression: 40 yrs rest.
5. Gideon: ben-Joash the Abiezrite from Ophrah of Issachar-Manasseh, Jerubbaal: defeated & subdued Midian, killed the Princes, Oreb & Zeeb, and Kings, Zebah & Zalmunna; ends 7 yrs servitude: 40 yrs rest.
6. ((Abimelech: ben-Jerubbaal (Gideon), made King by Schechemites after they murdered Gideon's 70 sons; ruled 3 yrs; killed by a woman throwing down a millstone on his head from the Tower of Shechemites of Thebez.))
7. Tolah: ben-Puah ben Dodo from Shamir of Manasseh-Issachar-Ephraim; judged for 23 yrs.
8. Jair: the Gileadite from Kamon of Trans-Jordan of Manasseh; judged 22 yrs.
9. Jephthah: the Gileadite, ben-Gilead, from Ramoth-Gilead of Trans-Jordan Manasseh; of a harlot mother by Gilead, and rejected by his brothers of Gilead wife; defeated the Philistines & Ammonites; ends 18 yrs of oppression; judged 6 yrs.
10. Ibzan: of Bethlehem of Judah; judged 7 yrs.
11. Elon: the Zebulunite; judged 10 yrs
12. Abdon: ben-Hillel the Pirathonite of Manasseh-Ephraim; judged 8 yrs.
13. Samson: ben-Manoah of Zorah of Dan-Judah; fought the Philistines; judged for 20 yrs; killed thousands of Philistines in life and more in death.

((The years of Rest were about 200, the years of Servitude or Oppression were about 70, 3 years of usurpation rule of a local King (Abimelech ben-Gideon of Shechem via his mother the harlot-concubine); and the years of Judges rule were about 100.))

Judges resumes the Divine History from Joshua's death, in the Conquest of Canaan, to complete the occupation and conversion of Palestine to Israel, the transformation of the old land to the new. The nation is tested by each tribe dealing with the challenges as they arise in each adversary and resistance of the natives. Judah and Simeon first strike the Canaanites and the Perizzites in Southern Judah (Hebron and Debir, formerly Kiriath-Arba and -Sepher, and the Negeb from the Dead Sea to the Great Sea coasts: Ashkelon-Ashdod, Gaza, Ekron, Debir, Gerar, Beersheba, Zephath, Hormah, Zoar, etc.), and Judah will increasingly become the power of Israel against the Canaanites and the Philistines. Benjamin and Dan and Simeon becoming dependent on the house of Judah. Some natives were too difficult to drive out, like the Jebusites of Jebus or Jerusalem, and a compromise or mutual toleration developed. It was so with each tribe in their failure to displace the native Gentiles in Canaan and Trans-Jordan. Canaan was never ever completely transformed into Israel from Joshua to David to Messiah. At times Israel would dominate, in a certain locality, but often the natives controlled and subjugated the country. Instead Israel intermarried and shared the customs and cultures of the natives, in violation to the Mosaic laws and the covenant they had with the Lord their God. They became idolatress in every way and place, and God would charge them with harlotry as a nation and a people. Their religious peculiarity and purity would be negated, defiled, and confused as an unfaithful wife to her spouse. The generations would undergo constant changes from good to bad and from evil to repentance and reform. God would deal with Israel according to their obedience or disobedience, their faithfulness or their disloyalty, and countless manners and ways possible. We see in Judges how the Lord relates to His people, and by extension, how God moves with the nations and the world, that is, how the Creator interacts with His creation. Israel would sin, the Lord would be enraged and punish them in different degrees, they would regret and repent, He would raise up deliverers, saviors, judges, and prophets as they needed, but only on temporary bases, avoiding the permanent system of kingship for some 400 years. The Lord would use the natives and the nations to chastise Israel, and when required even the land, the animals, and the earth and heavens as His rod and whip. The natives which were not displaced completely were the Philistines, the Canaanites (the Hittites, Amorites, Perizzites, and the Jebusites), the Sidonians, and the Hivites; these intermarried with the Israelites, who turned to idolatry to the offence of the Lord; Who in turn sold them into servitude to the King of Mesopotamia. The testimony of God to Israel in responding to their cries and prayers, their distress and repentance was to serve the nation of His faithfulness in His righteousness and holiness; and to bear witness to the Gentiles of His character and attribute of justice and grace. Each generation would undergo the same trial and training in the wisdom of God, and His patience or endurance with Israel would find its limits. In the Judges as deliverers and saviors, as teachers and rulers, we see the condition of the Israel in the varied aspects and states. Israel was increasing in population into the tens and hundreds of millions and the military force was easily mustered into hundreds of thousands and into millions. In like manner with all the nations far and near, warfare soon numbered into millions with those nations which grew into kingdoms and empires; and the human sufferings were unspeakable, and deaths innumerable. War became the most common way of population control for the local populace, and for the distant peoples as subjects to a foreign power. Self-defense was essential to ward off the invaders both small and great. The means of warfare in the offense or defense came in surprising features or instances such as with the women Deborah the Prophetess-Judge, the wife of Lappidoth; and Jael the wife of the Kenite Heber, related to Moses by his wife Zipporah bath-Hobab (or -Jethro) ben-Reuel the Midianite. When Israel became unfamiliar to war they were reluctant to fight and oppose the Gentile influences, and they easily compromised and reverted to idolatry. The Book of Judges as with the Five Books of Moses and the Book of Joshua, is

concerned with the spiritual state of the People, their relations to the Lord God of Israel. It traces those events of the history and the generations which reveal that state and condition. The progression of the judgeship into kingship is shown in various instances, and polygamy of the leader-ruler proliferated. Gideon had many wives who generated some 70 sons not counting the daughters and other illegitimate offspring. As with the older generations since the Great Flood, all through the patriarchal generations from Abraham to Jacob, polygamy, and inbreeding was the way of mankind; first of necessity, then of immorality. The Law would in time expose and eradicate this evil in the nations conscience and experience. The place of women, children, and servants and slaves was often lower than the value and status of animals. The example of those in power and anointed crowned, and enthroned was at best hypocrisy and depravity, and the exceptions became few and far between. Cities grew to comprise thousands and tens of thousands of citizens and would continue to enlarge into the millions as it is to this day. In Abimelech ben-Gideon the Gentile influence and practice of a King surfaced and did not disappear till they got themselves a King like the nations about them. The distant foreign powers continued to spread their hands to dominate other countries and people, and Israel would be oppressed by mighty nations from Mesopotamia, Egypt, Syria, and what we call Europe, along with the Arabs, India and Armenia, and all around their borders. Israel in Canaan-Palestine was situated as a vital way and passage for many nations in their imperial quests. The depravity and insanity of Jephthah's sacrificing his daughter to the Lord as a burnt-offering based on an illegal and foolish vow, easily atoned for by an animal sacrifice for such guilt. In the same way we judge that yielding to depraved men who wish to commit unspeakable immorality and sexual vice on men and guests, that they may use and abuse a servant-girl, or a slave-maiden, or a concubine or mistress, and even a man's own daughter reveals the depth and total depravity of human nature both among the Gentiles and in Israel. In Samson (the Nazirite) many of these things as just recounted find display and examples; and the dominance of the Philistines' shown. After Samson the last judge of Judges, the history focuses on the Priesthood and the Tribes of Israel dealing with Dan and Benjamin. 4 times the expression will occur in these last chapters: "In those days there was no King in Israel."

In Micah an Ephraimite of Joseph and Joshua we see idolatry at work within Israel, the Levite easily compromised the sacred priesthood to subserve Micah, and this in service and worship to the Lord. The Danites share in this idolatry and violation of the divine ritual, and Moses grandson or great-grandson, Jonathan, (the Masoretic variant to salvage Moses' honor by reading 'Manasseh', doesn't help) and his sons became Priests to the Danites. Another example of the depravity of the priesthood is seen in the Levite of Ephraim and a second marriage to a concubine of Bethlehem-Judah who committed harlotry and adultery and ran away. He sought to win her back and travelling back home to the hill-country of Ephraim via Gibeah of Benjamin; where taking hospitality from a local, an old man, was threatened with rape from men of the city; and instead the old man offered his daughter and the Levite's concubine-wife to their vile intent and lust. The Levite forced his concubine out the house and locked the door behind her; and they gang raped her all through the night till morning, to the brink of death. She walked back to the house and collapsed and the doorstep; the Levite in the morning seeing she was dead, loaded her body on the donkey, went home, dissected her body in 12 parts and sent them throughout Israel. The Assembly of Israel discovered the depravity of the Benjaminites and demand justice executed on the rapists and murderers; Benjamin refused, war ensued, at last the Tribe of Benjamin, known for their many left-handed slingers, were destroyed and annihilated; and to remedy the total extinction of the tribe the allowed young virgins of Shiloh to be kidnapped to become wives to the few hundred Benjaminites that survived the massacre. And from this decimated and exterminated tribe came the house of Kish and Saul.

#### RUTH: 4 Chapters: Kinsman Redeemer during Judges: Generations of Perez to Boaz to David:

RUTH: In the days of the judging Judges (shephot hash-shophetim) during the famine in the Land; a man of Bethlehem-Judah moved to the country of Moab with his wife and two sons. Their names were Elimelech, his wife Naomi, and his sons Mahlon (Machlon) and Chilion (Chilyon, Kilyon); Ephrathaites of Bethlehem-Judah. Naomi's husband died; and her sons married Moabite women, Orpah and Ruth; and they stayed 10 years. Mahlon and Chilion both died; Naomi got ready to return home, since she heard the Lord visited His people with bread. She and her two daughters-in-law started back to Judah; but Naomi bid them to return to their mother's house; and that the Lord deal kindly with them as they dealt with the dead and to her; that the Lord grant them rest in the house of a husband. She kissed them; but they cried, and desired to go with her; but she insisted that they go back, since she cannot bear sons for them to marry; for she was too old; and if she did, would they wait till they grew up to marry them; and she grieved for them that the Lord was against her. They cried again; Oprah kissed Naomi and returned; both Ruth refused and clung to Naomi. She said to Ruth to follow her sister-in-law who has returned to her people and her god. Ruth begged her not to send her back; but she will go and lodge with her, and her people and God will be hers also; that nothing but death may sever them. Naomi yielded to her persistence; they both came to Bethlehem; and the city gathered around them, and asked: is this Naomi? but she told them not to call her Naomi (Sweet, Pleasant, Delight) but Mara (Bitter, Sad, Grief); since Shaddai (Almighty-Nourisher, Nurse) has treated me bitterly; for I left full, but the Lord brought me back empty; so do not call me Naomi for He has witnessed against me, and Shaddai has afflicted me. Naomi and Ruth came to Bethlehem at the beginning of barley harvest (in the spring).

Naomi's husband Elimelech's near kin was Boaz, a wealthy man. Ruth asked Naomi to permit her to glean in the fields of any who might favor her; and Ruth by chance gleaned after the reapers of the field in the lot of Boaz. Boaz came from Bethlehem, and blessed them in the Lord, and they him. He asked the reapers about the young woman, and the foreman said she was a Moabite returned with Naomi, who requested to glean the sheaves after the reapers; and she has continued from morn till now, except a little time in the house. Boaz told Ruth, my daughter glean only in this field and stay near my maidens; watch and glean the field they reap; and I have warned the young men not to touch you; and when you thirst drink from the vessels that they filled. She fell to the ground, asking why he was so kind to her as a foreigner; and he told her that it was reported how she has treated her mother-in-law as a widow; and that you left your family and country and people; the Lord God of Israel repay and reward your work for taking refuge under His Wings. She replied: lord (master), may I find favor and comfort in the kind words spoken to one not like your handmaidens. At meal-time Boaz told her to share bread and vinegar with them, and she was also given parched grain, with leftovers. When she began to glean Boaz commanded his young men to let her glean even of the sheaves without reproach and pull out some from the bundle for her to glean without rebuke. She gleaned till even, and then beat it out, amounting to an ephah of barley. She returned with the gleanings to her mother-in-law; and gave her leftovers she had saved. She asked where she gleaned and worked; blessed be the one that noticed you; and Ruth said his name was Boaz; Naomi said, blessed be the Lord for His continued kindness to the living and dead; and that the man is very close kin. Ruth added that he also instructed her to stay with his young men till the harvest ends. Naomi agreed that Ruth stay with his maidens in his field. She stayed with them till the barley and wheat harvests ended (in autumn), living with her mother-in-law.

Naomi said to her: my daughter what rest may I find for your good? Boaz is a close kinsman, and you are with his maidens, and he winnows barley tonight in the threshing-floor; wash yourself, anoint yourself, get dressed, and go down to the threshing-floor; but do not make yourself known to him, till he has finished eating and drinking; then when he lay down at the end of the heap of grain, to mark the place he slept; then uncover his feet and lay down; he will tell you what to do. She came quietly and uncovered his feet, she lay down. At midnight he was afraid and turned himself to find a woman at his feet; and asked who she was; and she said: I am Ruth your handmaid, spread your skirt over me, for you are a near kinsman. He blessed her in the Lord for her kindness at the end, greater than at the start; that she did not follow young men, rich or poor; but fear not, I will do as you ask, for all know that you are a worthy woman. It is true I am a near kinsman, but there is one still nearer; stay the night here till morn; and if he will perform the Kinsman part then so be it, if not, then I will do so as the Lord lives. She arose early before being detected; for he said let it not be known that a woman came to the threshing-floor. He asked her to hold her mantle (robe), and he filled it with 6 barley-measures; then he went into the city. She came to her mother-in-law; and she told her the man's decision; and his gift of 6 barley-measures for her mother-in-law. Naomi told Ruth to wait, for he will finish the matter this day.

Boaz went and sat at the city-gate till the other near Kinsman came; and said to him to, turn and sit; and Boaz, along with 10 City Elders sitting, told them: Naomi has returned from the country of Moab, and is selling the parcel of land of our brother Elimelech. I disclose it to yu to buy it in the presence of these Elders, to Redeem it, but if yu will not Redeem it then tell me; for the right to Redeem is yurs as the nearest Kinsman and I am after yu. He said he would Redeem it; Boaz replied in the day yu Redeem it yu must also do so from Ruth the Moabite, the widow (wife) of the deceased, to raise up the name of the dead on his inheritance; he replied that he cannot Redeem it lest he mar his own inheritance; that Boaz should take the Right of Redemption. Now the custom in Israel in Redeeming and Exchanging property and persons, to confirm all things, was a man removed his shoe (sandal) and gave it to his neighbor, as witness in Israel of the transaction; and he did. Boaz said to the Elders that they were witnesses of his purchase of the property of Elimelech's sons Chilion and Mahlon from Naomi; also, the purchase of Ruth the Moabite, the widowed-wife of Mahlon, to become my wife, to raise up the name of the deceased on his inheritance, for a memorial here. The people and the Elders replied: We are witnesses; and the Lord make this woman and wife like Rachel and Leah, who both built the house of Israel; and may you do worthily in Ephrathah, and be famous in Bethlehem; and may your house be like the house of Perez, whom Tamar birthed to Judah, from the seed or offspring which the Lord shall give you of this woman. Boaz took Ruth as wife, and went in to her, and she became pregnant and gave birth to a son. The women blessed Naomi in the Lord, Who gave her this near Kinsman; may he be famous in Israel. For he (the child) shall be a Restorer and Nourisher of thine old age, because your daughter-in-law who loves you and is better to you than 7 sons, gave him birth. Naomi took and laid the child in her bosom and nursed him; and the neighborhood women said, Naomi has a baby boy; and they called him Obed; he became the father of Jesse the father of David (abi-Yishai abi-Dawid). These are the Generations of Perez: abi-Hezron; abi-Ram; abi-Amminadab; abi-Nahshon; abi-Salmon; abi-Boaz; abi-Obed; abi-Jesse; and abi-David. (8 Generations, not counting Perez and Judah.)

In the Book of Ruth, we are given a window into the times of the Judges of Israel during the days and years of Gideon (the 5<sup>th</sup> Judge), and perhaps during the 40 years the land rested, which is ascertained in that Salmon was David's great great-grandfather and thus about 100 years before David, and according to Jephthah (the 9<sup>th</sup> (8<sup>th</sup>) Judge), 300 years transpired from Joshua to Jephthah. Those who place Ruth during the times of Samson are not clear. The picture is beautiful and simple. The Kinsman Redeemer is the Mediator between God and man; a Relative or Near-Kin Who can stand before God on our behalf; Who takes us up and in, sharing all He is and has with us. It is a lovely portrait of redemption and

salvation. In David's line we have Tamar and Ruth, Gentiles brought into the family of God. We see sin, ruin, lost, and the need for divine help; and Boaz shines in the dark background of the period of the Judges. The Law was not entirely forgotten, but it was not carefully observed. The Trans-Jordanians Israelites of the tribes of Reuben and Gad, dwelling within and alongside of Moab and Ammon, reveals the mixed condition of Israel's occupation and the prevalence of the Gentiles in the people's history, and daily experience. In Ruth we see the Goel, the Kinsman Redeemer, as He is seen in Job 19 and 23, where God is approachable as a man and friend and brother. This is Messiah in all that is meant to our hope and life. But in David will be the fulfillment of this hope and longing, and David is the seed that Ruth produced in her birth of a son to Boaz. And from David the Seed of Woman would come forth in due time in Jesus the Christ, the Messiah of Israel, and the Savior of the world.

We continue in the Scriptures in the Books of Samuel which is in the Hebrew Bible, in the traditional Masoretic Text is one Book called Samuel, but the Greeks and the Latins named them Kings 1<sup>st</sup> & 2<sup>nd</sup>, which they name Kings 1<sup>st</sup> & 2<sup>nd</sup> Kings 3<sup>rd</sup> & 4<sup>th</sup>. The history concludes the dispensation of the Judges, and the generations are seen in light of the Book of the Law as made known in Deuteronomy. The People or the Nation of Israel is governed by the Book, administered and maintained by the Priesthood of Aaron and the Levites. Judges exposed the defect and deterioration of both the Law and the Priesthood as displayed in the People. We read and understood that the People were the Kingdom of the Lord their King and Savior. Yet they lived in opposition to His Headship, and the Kingdom became an anarchy without a Monarch. Israel craved the visible Monarchy as they saw with the Gentiles, and they demanded to have a King, as seen in Abimelech ben-Gideon. Samuel enters the 'divine drama of redemption' to reveal a change in the Covenant and the Dispensation, that is the Divine in Economy in its Administration from Judgeship to Kingship, from local Heads to the Federal and National Headship. The failure of Israel to eradicate the local Gentiles, and to fully occupy their inheritance, and their violation of both their covenant relation to the Lord and their obligation to produce a future for their children and grandchildren in testimony to the nations compelled the Lord to interpose a new way to accomplish His long-term goals and Messianic preparations. Ruth has the Seed of the King of the Lord's Kingdom, but Samuel must be created by God to have the Lord's man in a new generation which, like in Ruth, must begin with a woman and wife. The Dispensation from Exodus to Malachi, is in three parts, the 1<sup>st</sup> is Moses and Aaron, from Exodus – Deuteronomy; the 2<sup>nd</sup> is Joshua and the Judges from Joshua to Samuel, and the 3<sup>rd</sup> is the Kings, from David & Solomon to Zerubbabel and the Captivity. As in previous dispensations the great dispensation is divided into three parts, it is a Dispensation of Israel as Jehovah's Kingdom on earth, and it begins United by the Mosaic Law and Covenant supported by the Aaronic and Levitical Priesthood; then it undergoes tests and failure in Israel's troubles and experience, with the added helps of the Judges and the Prophets; at last the Kingdom is altered in its visible headship and transferred by delegation and anointing to the Kings of Israel and Judah, and then to the Gentile Monarch's in Israel's Captivity and Exile. It is the 5<sup>th</sup> great Dispensation of the Historical and Generational Lampstand and corresponds or complements or answer to the 3<sup>rd</sup> Great Dispensation of the Sons of Noah as the Nations or Gentiles.

As with Joshua the Divine direct speaking continues to fade and is rare; it first occurs in Judges 1:2: "Judah shall go up: I have delivered the land into his hand." Then later recalls the Exodus and warns about their duties concerning taking the land, and their disobedience; then at last of Samson the Nazarite against the Philistines; and concludes with these few words in chapter 20 against the Benjaminites: "Judah first" "Go up against him." "Go up; for tomorrow I will deliver them into your hand." He is silent in Ruth.

We give Bullinger's 'Summary of Principal Events' Appendix 50.viii, from B.C. 1431 to A.D. 69.



B.C.

Judges: Years of Servitude & Years of Rule

1431 First servitude. Mesopotamia 8 yrs

1423 Othniel. 40yrs [rest]

1393-1392 First Jubilee year (Anno Dei reckoning).

1383 Second servitude. Moab 18 yrs

1365 Ehud. 80 yrs [rest]

1285 Third servitude. Canaan 20 yrs

1265 Barak. 40 yrs

1225 Fourth servitude. Midian 7 yrs

1218 Gideon. 40 yrs

1178 Tola. 23 yrs

1155 Jair. 4 yrs

1151 Jephthah. 6 yrs (300 years from the entry into the Land. See note on chart 50. IV.)

1145 Ibzan. 7 yrs

1138 Elon. 10 yrs

1128 Abdon. 8 yrs

1120 Fifth servitude. Philistine. 40 yrs

[Total years of Rest and Rule: 258; and Total years of Servitude: 93.]

1808 Eli, 40 years.

1040 Samuel, 40 years.

1020 The "Reformation". 1Sam. 7.

1000 Ends the 45 years of Acts 13:20, and 490 years from the year they should have entered into the Land.

1000 THE KINGDOM. Saul, 40 years.

990 David b.

974 David's first anointing (16).

960 David, 40 years. Second anointing (30).  
953 David's third anointing (37).  
920 Solomon, 40 years.  
917 The Temple begun. 573 years after the Exodus. (Cp. Acts 13:20-23).  
910 The Temple finished.  
897 At the end of twenty years, the "two houses" finished (1Kings 9:10).  
880 The Disruption. Rehoboam, 17 years.  
863 Abijam, 3 years.  
860 Asa, 41 years.  
819 Jehoshaphat, 25 years.  
796 Jehoram's accession.  
794 Jehoshaphat d.  
789 Ahaziah's accession.  
788 Ahaziah slain by Jehu.  
788-782 Gap, 6 years. Athaliah's usurpation.  
782 Jehoash, 41 years.  
743 Amaziah, 29 years.  
714 Amaziah ends.  
714-701 Gap, 13 years.  
701 Uzziah, 52 years.  
687 Hosea's prophecies begin?  
649 Gap. One year between Uzziah's death and Jotham's accession.  
647 Jotham, 16 years.  
634 Micah's prophecies begin?  
632 Ahaz, 16 years.  
617 Hezekiah's accession.  
616 Ahaz d.  
615 Hosea ends?

613 Siege of Samaria begun.

611 Samaria taken, and Israel ends.

603 Sennacherib invades Judah in the fourteenth year of Hezekiah (2Kings 18:13).

588 Manasseh, 55 years.

584 Isaiah killed? (Cp. Isa. 7:6).

533 Amon, 2 years.

531 Josiah, 31 years.

530 Zephaniah?

518 Jeremiah's prophecies begin in Josiah's thirteenth year.

513 The Book "found" and the Passover in Josiah's eighteenth year.

500 Jehoahaz, 3 months.

499 Jehoiakim, 11 years.

497 Nebuchadnezzar's first siege of Jerusalem.

496 Jehoiakim's fourth year, Nebuchadnezzar's first. Daniel taken to Babylon.

495 Jehoiakim burns the roll.

494 Nebuchadnezzar's second year. His dream of the Great Image. Daniel interprets.

489 Jehoiachin, 3 months. Captivity begins in Nebuchadnezzar's eighth year (second siege).

488 Zedekiah, 11 years.

484 Ezekiel's prophecies begin.

478 Nebuchadnezzar's third siege of Jerusalem begins.

477 Jerusalem taken, and Temple destroyed, in Nebuchadnezzar's nineteenth year. Jeremiah ends.

473 Punishment for the murder of Gedaliah (Jer. 52:30).

462 Ezekiel's last dated prophecy.

461-454 Nebuchadnezzar's seven years of "madness".

454 Twentieth year of Astiages (Artaxerxes). The commandment to rebuild Jerusalem. (See 50. VI, VII. 5, 12.) Nehemiah's first visit to Jerusalem.

452 Nebuchadnezzar d. after forty-four years' reign.

452 Evil-Merodach. Jehoiachin's captivity ends.

446 Nabonidus.

429 Belshazzar, 3 years.

426 Belshazzar slain. "Darius the Median" (Asteiages) takes the kingdom. Cyrus (Asteiages' son) issues the Decree to rebuild the Temple. Daniel's vision of the "seventy sevens". The "seven sevens" begin. Foundations of the Temple laid. Nehemiah's second visit to Jerusalem.

421 Cyrus ends.

418 Cambyses makes Nehemiah governor. Nehemiah's third visit to Jerusalem.

411 Darius Hystaspis re-enacts the decree of Cyrus.

410 Haggai and Zechariah begin. The temple superstructure commenced and carried on to completion, from the second to the sixth year of Darius.

408 Zechariah's last date.

405 The Temple finished and dedicated. The "seven sevens" end, and the "sixty-two sevens" commence.

404 The Passover.

403 Ezra's last date: 1st of Nisan.

375? Darius Hystaspis d. (according to Herodotus, 63 years old).

4 The Nativity.

A.D.

0 The Common Era of A.D.

29 The "sixty-nine sevens" end with the "cutting off of the Messiah", 483 years from the "going forth of the commandment to build Jerusalem" in 454 B.C.

69 Destruction of Jerusalem by Titus.

(From: Oxford Bible for Teachers: Helps to the Study of the Bible (1896))

Table IX: Itinerary of the Journeyings of the Israelites to their Settlement in Canaan.

[Exodus Escape Route: 10 Stops: (50 Days)]:

Rameses (from), near '*Port Said*', to Succoth (?) (Succoth '*Booths*') was probably not a place, but only an encampment, so called from the temporary booths, hastily made from the boughs of trees, to shelter the fugitives during their Sabbath rest, for they would not be provided with tents.). '*Southward*'. To the borders of the Wilderness of Egypt. '*Southward*'.

Pi-hahiroth (to), between Migdol ('Suez') and the (Red) Sea. '*Eastward*'. Through the Red Sea to the "Wells of Moses."

Etham (Wilderness of).

Shur (Wilderness of). 3 days without water.

Marah. Bitter water sweetened. '*Southward*'.

Elim. Twelve wells, 70 palm-trees. '*Southward*'.

Sin (Wilderness of). Quails and manna sent. '*Eastward*'.

Rephidim. Water from the rock of Horeb. '*Eastward*'. Battle of Rephidim. Massah and Meribah. Altar of Jehovah-nissi.

Sinai [Horeb], in the third month. '*Northward*'.

Sinai [Horeb] (from), through the Wilderness of Paran or Zin.

20 Stations [40 Years + 10 Years]:

Taberah ("burning"). Murmurings at fatigue; punishment by fire; 3 days' journey.

Kibroth-hattaavah ("graves of lust"). Murmurings for flesh; flock of quails and plague. Council of 70 elders.

Hazereth. Sedition of Aaron and Miriam, and leprosy of the latter.

Kadesh-barnea. 12 spies sent to Canaan. 10 spies destroyed; 40 years' wandering declared; defeat of the Israelites. Rebellion of Korah, Dathan, and Abiram. Rebellion of the congregation (14,700 die of plague).

40 Years' Wanderings in the Wilderness of Zin.

Kadesh-barnea. Return to). Water from rock at Meribah; the sin of Moses and Aaron. Death of Miriam. Refusal of passage through Edom.

Mount Hor (in Moab). Death of Aaron.

Hormah ("utter destruction"). Defeat of Canaanites,

Edom (circuit of borders of). Crossing Zared (River), through Moabites' territory, to Aman (River). Plague of fiery serpents. Free passage refused by Sihon; his defeat.

Edrei. Similar refusal by Og, king of Bashan; his defeat.

These two victories gave to Israel possession of the whole country East of Jordan, from the River Aman (which falls into the Dead Sea) to Mount Herman.

Shittim. Alliance of Moabites, Ammonites, and Midianites, under Balak, against Israel. Balaam's fruitless attempt to curse Israel. Fornication of Israel, and defection to worship of Baal. 24,000 slain by a plague. Zeal of Phinehas. Defeat of Midian; Balaam slain.

Moab (plains of). Review of Israelite army, 625,030 males above 20 years old (B.C. 1451). Book of the Wars of the Lord. Repetition and confirmation of the Law by Moses, to the new generation of Israel. Moses' view of Canaan from Pisgah. His death.

Jordan (crossing the).

Gilgal (encampment at). Circumcision.

Jericho (fall of). March on Ai.

Ai (its capture). Achan's sin.

Shechem. The whole congregation (half on Mount Ebal, half on Mount Gerizim) swear to the Covenant, in presence of the ark. The Law written on 12 stones on Ebal; the cursings read from the same mountain, and the blessings from Gerizim.

Gilgal (return to). Treaty with Gibeonites.

Gibeon (march to relief of).

Beth-horon. Defeat of Adoni-zedek and 4 other kings. Conquest of Southern Canaan.

Merom. Defeat of Northern Canaanite confederacy.

Shiloh. Settlement of the 12 tribes in their possessions,

SAMUEL: 1<sup>st</sup> & 2<sup>nd</sup>: The Kingdom: Samuel: United: House of Saul & House of David:

1st SAMUEL: 31 Chapters: Samuel's Birth to Saul's Death.

Elkanah ben-Jeroham ben-Elihu ben-Tohu ben-Zuph; Ephraimite of Ramathaim-Zophim in the hills of Ephraim; he had two wives, Hannah childless, and Peninnah with children. He yearly visited Shiloh to worship & sacrifice to the Lord of Hosts. Eli sons Hophni & Phinehas were priests to the Lord. Elkanah gave of his sacrifice portions to Peninnah and her children, but to Hannah double portions, for he loved her, though the Lord prevented her conceptions, for which her rival troubled her to tears yearly on visits to the Lord's House. Elkanah comforted her that he was better to her than 10 sons. Hannah at Shiloh, after feasting, went to the Lord's Temple as Eli the Priest was seated by the door-post; and she prayed in tears quietly only moving her lips, vowing that if the Lord grant her a man-child, she would devote him to the Lord as a Nazarite all his life. Eli noticed her lips moving without sounds and rebuked her as a drunkard; but she replied that in sorrow of spirit she has poured out her soul to the Lord with complaint and provocation. Eli blessed her with peace and that the Lord grant her petition. Hannah was glad; she and her husband worshipped the Lord and returned home in Ramah; the Lord remembered Hannah and

she conceived and gave birth to a son and named him Samuel (Ask, Request, Borrow, Loan), because she asked the Lord for him. The next three years Hannah stayed home with Samuel when Elkanah and his house went to Shiloh for the annual sacrifice and his vow. When she weaned her son on the third year to keep her vow, she went up to the House of the Lord in Shiloh, and brought three bullocks and one ephah of meal and a bottle of wine. The bullock was slain; and she gave the child to Eli saying that she had prayed and vowed for this child to the Lord that he loaned and given to be a Nazarite to the Lord as long as he lives; Samuel worshipped the Lord.

Hannah's Prayer:

Joy in Jehovah's Salvation; God the Holy Rock; God knows our words and ways;

the mighty are broken; the fallen made strong;

the full beg bread; the hungry are fed;

the barren is fertile, and the fertile frets;

He kills, and He enlivens; He lowers, and He raises;

He makes poor and rich;

He helps the poor and needy to set them with princes and glory.

He maintains the world; He protects His saints; He silences the wicked.

His foes are demolished; He judges all the earth;

He strengthens and exalts His King and His Anointed.

Samuel's parents return to Ramah, but he stays ministering to the Priest Eli. Eli sons are base and godless young men; abusing the Lord's sacrifices at Shiloh causing Israel to despise the Lord's offerings. Samuel ministered to the Lord girded in a linen ephod, and wore a little robe made and given by his mother every year. Eli blessed Samuel's parents that the Lord lend to her her request (samuel). The Lord enabled Hannah to be fertile and she in time bore 3 sons and 2 daughters. Samuel grew before the Lord. Eli was aged, and his two sons were fornicating with women serving at the door of the Tent of Meeting; Eli rebuked and warned them for their sins, but they paid no heed, for the Lord determined to kill them. Samuel continued to grow in the Lord's grace and men's favor. (It appears Samuel is now entering his teen years.) A Man of God prophesied to Eli concerning the House of Aaron; reminding him of the elect priesthood to serve and wearing an ephod, accusing him of honoring his sons by their fattening themselves from the best of Israel's offerings to the Lord. So instead of a promised perpetual priesthood, for the Lord honors only those who honor Him, the house of Eli will be cut off by his two sons dying on the same day. The Lord will raise up a faithful Priest fulfilling His heart and mind, to walk always before His Anointed. And Eli's household will bow and beg him to let them serve in some priest's office so that they may eat bread.

Samuel continued to care for Eli in his old age (the Word of the Lord was rare and precious, few visions), blind and weak, asleep while the Lamp of God was still burning, Samuel in bed, in the Lord's Temple with the Ark of God. The Lord called to Samuel and he answered, running to Eli thinking he called, but Eli told

him he did not call out, and to return to bed. Again The Lord called to Samuel, who did as before, and Eli in turn replied as before. Again the 3rd time was as before; but Eli told Samuel to answer the next time saying: speak Lord Thy servant is listening. The 4th time the Lord called saying: Samuel, Samuel; and he answered as instructed. The Lord told Samuel He is about to shock Israel and Eli by fulfilling everything He foretold and sworn concerning the house of Eli, without mitigation of any sacrifice or offering. In the morning Samuel opened the doors of the House of the Lord, afraid to tell Eli. He constrained Samuel to tell him every word that the Lord told him last night; Samuel told him every word; and Eli owned it from the Lord Who will do as He pleases. Samuel grew in the Lord's favor Who established Samuel's words; and Israel from Dan to Beersheba knew he was a Prophet of the Lord; Who appeared to him again at Shiloh as before. (Samuel now reaches his 20s; as Eli reaches his 90s.)

Israel encamped for battle near Eben-ezer and the Philistines at Aphek. They engaged in battle and they slew of Israel some 4,000. Distressed they brought the Ark of Covenant to the camp to save them from the Philistines. Israel shouted in joy to see the Ark, and Eli's sons accompanied it. The Philistines hearing the shouts of Israel and heard that the Ark of the Lord was in the camp were afraid, for nothing like this was ever done before, that is, God coming into the camp to fight; for they heard of the God of Israel delivering Israel from the Egyptians with plagues. The Philistines encouraged themselves overcoming their fear of defeat and enslavement to Israel engaged the battle and killed some 30,000 soldiers of Israel; capturing the Ark of God, and killing Eli's two sons. A Benjaminite runner came to Shiloh and related the battle news to the city and to Eli who was sitting watching for the outcome. Eli asked why the people made such noise, and was told that Israel fled in defeat from the Philistines, that a great slaughter of the soldiers, that his two sons were dead, and that the Ark of God was captured. Eli on hearing the Ark of God was captured fell backwards near the gate and broke his neck, dying old and heavy at 98; he had judged Israel for 40 years (this makes Eli the 13<sup>th</sup> or 14<sup>th</sup> Judge and Samuel the last of the Judges; but this must not be taken that there were no more or other judges, it is clear there were). Eli's daughter-in-law, Phinehas's pregnant wife, heard of the captured Ark of God and the deaths of Eli and her husband bowed in severe labor, dying when the women told her that she birthed a son, calling him Ichabod: for the glory is departed from Israel.

The Philistines moved the Ark of God from Eben-ezer to Ashdod and put it in the House of Dagon. In the morn those of Ashdod found Dagon fallen on his face to the ground before the Ark. They reset Dagon in his place, and the next morn again found him fallen with his head and hands broken off, leaving him a stump; thus no priest or worshipper of Dagon ever crosses the threshold of Dagon in Ashdod. The Lord plagued Ashdod and its borders with tumors or hemorrhoids; so they consulted with the Lords of the Philistines to send the Ark to Gath. But the Lord plagued Gath with tumors; they in turn quickly sent it to Ekron, but the Ekronites cried out against the Ark of God as a curse and plague; and they consulted with the Lords of the Philistines to send the Ark back to Israel to be healed of the plague and death.

The Ark was with the Philistines now 7 months, then the Philistines with their priests and diviners sought appeasement from the Lord cause of His plagues, so they gave a trespass-offering of 5 golden-tumors and 5 golden mice, saying perhaps He will lighten His hand off them and their gods, and not to do what He did to Egypt and pharaoh. So they made a new cart, yoked two milk-cows never before yoked, and they put the Ark on the cart, and put on the side in a coffer the jewels of golden images. They let the oxen wander at will to see if they go towards Beth-shemesh of Israel as sign that the Lord accepted their offering. Those of Beth-shemesh while reaping their wheat harvest in the valley rejoiced seeing the Ark. The Ark came to the field of Joshua the Beth-shemite and stopped by a great stone; so they chopped up the cart for fire and offered up the kine for a burnt-offering to the Lord. The Levites took down the Ark; and offered the golden jewels and sacrifices to the Lord. The Philistines after seeing all this returned home to Ekron. The 5 golden tumors and mice were for the 5 Cities and Lords of Ashdod,



Gaza, Ashkelon, Gath, and Ekron. But the Lord smote 70 men and 50,000 men of Beth-shemesh because they had looked inside the Ark; terrified they sent messengers to Kiriath-jearim asking them to come get the Ark.

And they came and took it to the house of Abinadab in the hill. and sanctified Eleazar his son to keep the Lord's Ark. The Ark remained in Kiriath-jearim for 20 years while Israel lamented. Samuel told Israel to repent and turn to the Lord, remove the idols and Ashtaroth that He might deliver them from the Philistines. Samuel gathered Israel at Mizpah in fasts and prayers, judging Israel. The Philistines heard and mustered against Israel at Mizpah; Israel in fear cried to the Lord and to Samuel for salvation. He then offered burnt-offering to the Lord and cried to Him for Israel. The Philistines drew near to attack while Samuel was praying and sacrificing, but the Lord thundered against them and confused them and slew them. Israel pursued the Philistines and killed of them up to Beth-car. There between Mizpah and Shen Samuel set up a stone called Eben-Ezer (Stone of Help) for the Lord's help. Thus were the Philistines subdued and no longer advanced into Israel's lands during the life of Samuel. The cities and borders captured by the Philistines from Ekron to Gath were restored; and there was peace between Israel and the Amorites during Samuel's administration. His circuit as Judge (the 14<sup>th</sup> or 15<sup>th</sup>) was from Beth-El, Gilgal, Mizpah, and Ramah his hometown; and he built an Altar to the Lord.

Samuel in his old age put his sons Joel and Abijah as judges in Beer-sheba; but they loved money and bribes and perverted justice so that Israel's Elders came to Samuel at Ramah complaining about them and demanding to be given a King to judge us like the Gentiles. Samuel displeased prayed to the Lord Who told him to listen to them for they have decided to reject the Lord as their King and Ruler; for since the Exodus till Samuel they have been rebellious idolaters. In protest he is to warn them of the manner of their King; and Samuel described to Israel that their King will make their children his servants and soldiers, his farmers and merchants, his perfumers, cooks, bakers; he will take their best fields and vineyards and oliveyards to give them to his officers and servants; he will enlist and draft your best children and animals for his service and pleasure and enterprise; and he will tax to take a 10th of your flocks, and make you his servants; so that you will complain to the Lord because of your King, but He will not hear or help you. Israel told Samuel: No, we will have a King over us, like the Gentiles, to judge us, and to lead us in battles. Samuel reported Israel's words to the Lord, Who told him to do as they have decided. Samuel dismissed Israel to go to their cities.

Benjaminite named Kish (Qish) ben-Abiel ben-Zeror ben-Becorath ben-Aphiah ben-Ben-Jamin, valiant fighter, whose son was Saul, a handsome young man, a foot taller than most Israelites. Kish's donkeys were lost, and he sent Saul and a servant to find them, who searched the hills of Ephraim and in Shalishah then in Shaalim then in the land of the Benjaminites without finding the donkeys, finally at Zuph Saul told his servant we should return lest his father now worry that they too were lost. Saul's servant suggested that in this city was a Man of God honorable and whose words come to pass, perhaps he can help. Saul asked what they can offer as a gift to him, and his servant said he had 1/4th a shekel silver-coin; (for it was custom to give the Man of God who was a Prophet as Seer and note here the Prophet-Seer is in Samuel as Judge and Priest) such payment or donations). So ascending to that city they met young maidens going to draw water who informed them the Seer was here and for the people's sacrifice in the High Place, he can be easily found, for the people will not partake of the sacrifices till he is present to bless. As they drew near Samuel, forewarned by the Lord to anoint the visiting Benjamite as Prince over Israel and Savior from the Philistines, came toward to them on the way to the High Place. When Samuel saw Saul the Lord said: this man shall have authority over My People. Saul unknowingly asked Samuel where the Seer's house was; Samuel told Saul he was the Seer, and to go ahead to the High Place, since he must eat with him today; and in the morn he may return home, informed of all on his heart, and not to fret about the donkeys that his father has found; adding is not

the desire of Israel on Saul and his father's house. Saul surprised asked why Samuel said this since his father's house was insignificant of the smallest tribe of Israel (which we saw in Judges was almost exterminated about 100 years earlier). Samuel seated Saul and his servant at the chief place amid 30 of his guests, and had the cook bring the reserved thigh for Saul to eat. Afterwards they descended the High Place, and Samuel talked with Saul on the housetop. Early the next day Samuel awoke Saul and told him to send his servant ahead; and he related to him the Word of God.

Samuel poured from a vial oil on Saul's head, and kissed him saying: The Lord has anointed him to be Prince over His Inheritance; and he will meet by Rachel's sepulchre in the border of Benjamin at Zelzah two men, who will tell him that his father's donkeys are found, and he is looking for his son. Then at the Oak of Tabor he will meet three men on the way to Beth-El, with 3 kids and 3 loaves of bread and a bottle of wine; they will greet him and offer him two loaves, which he must take; afterwards at the Hill of God near the garrison of the Philistines, near the city he will meet a band of prophets descending the High Place with musical instruments in processions while prophesying; and the Lord's Spirit will change him and cause him to prophesy; and at that time act for God Who is with him; afterwards to wait for Samuel at Gilgal for the sacrifices and offerings to the Lord. Saul departed and met a band of prophets and the Spirit of God caused him to prophesy with them, so that the people asked if Saul ben-Kish was also a prophet, but who is his Father (Master). So he ended his prophesying and came to the High Place. Saul's uncle (Abner's father) asked the servant where they went, he told him of the donkeys and Samuel, and he wanted to know what Samuel said, so Saul related about the donkeys but withheld the details of the Kingdom. Samuel assembled the People to the Lord at Mizpah, telling that the God of Israel saved them from Egypt and the kingdoms that oppressed them, yet Israel has rejected their Savior God for a human King. So he gathered the tribes of Israel and chose Benjamin, and of all the families of the Benjaminites he selected the Matrites, and of them Saul ben-Kish, but he could not be found; but the Lord revealed that he was hiding, so they brought him out and he stood taller than all the people. Samuel told the people this is King the Lord has chosen, and Israel shouted Life to the King; so Samuel described the manner of the Kingdom and wrote it in a Book and deposited before the Lord. Samuel dismissed the People. Saul returned home to Gibeah attended by a host whose hearts God had touched, but some worthless fellows voiced doubt and despised him, not giving any token gifts, but he kept quiet.

Nahash the Ammonite encamped against Jabesh-Gilead, but they tried to make a covenant to serve him; but he stipulated that they put out their right eyes as a reproach to Israel; the Elders of Jabesh ask for 7 days to send messengers to Israel's borders for help, and if none, they will comply. The messengers (angels) came to Gibeah of Saul and related the crisis, and the people cried. Saul heard and asked and was told the details; then God's Spirit came upon Saul and he was enraged. He took a yoke of oxen and cut them into pieces and sent the pieces throughout the borders of Israel, saying so will happen to their oxen if they refuse to muster to Saul and Samuel. The Lord's dread was on the people who rallied as one man. Israel was numbered in Bezek some 300,000, and of Judah 30,000. They sent the messengers back with words of promise to Jabesh-Gilead of deliverance the next day. They in turn told the Ammonites the next day they'll come out as they demanded. Saul divided the host into 3 divisions, and early attacked and slaughtered all the Ammonites. Some called for the men who mocked Saul as King to be put to death, but Saul prevented them since it is the Lord's deliverance in Israel. Samuel then took Israel to Gilgal to renew the Kingdom and inaugurate Saul as King; and they offered sacrifices in gladness to the Lord.

Samuel said to Israel concerning their new King and called them to witness against him as wronging and abusing them, and they said he has never defrauded or oppressed them or taken a bribe. So he confirmed their testimony before the Lord and the King of his innocence. Samuel testified to Israel: The Lord by Moses and Aaron delivered Israel from Egypt by righteous acts after they cried to Him, and

brought them to this Place. Israel forgot Him, and He sold them to Sisera of Hazor, to Philistines, and to Moab; who fought them, and made them cry to the Lord confessing their sins and idolatry; He sent Jerubbaal, Bedan, Jephthah, and Samuel to save them. (Tolah and Jair were both Gileadites, like Jephthah ((‘Bedan is named as the deliverer of Israelites in 1 Samuel 12:11. (compare 1<sup>st</sup> Chron. 7:14-17; compare Num. 26; 27; 32). He is not mentioned elsewhere as a judge of Israel. Bp. Patrick and others hypothesis the name to be a contraction of ben Dan (ben-Dan) by which they suppose Samson is meant, as the Targum reads. The LXX, Syriac, and Arabic, however, refer to the name as Barak, instead of Bedan; and the two latter versions refer to Samson, instead of Samuel. These readings are adopted by Houbigant, and appear to be genuine, for it is not probable (except as quoted or cited by the Lord and spoken by another) that Samuel would enumerate himself.” The Study Bibles cite the reading from the LXX and the Pesh., settling that Bedan = Barak, and Samuel = Samson; Bullinger offers a soft reason from Hebrew similarity and Dake adds his interpretation to that, and as usual without credit or referral; the Net Bible gives two notes on the reading and rendering; some even translate Barak and Samson as the text, without a note or comment. Here is William Smith’s Bible Dictionary (1863) entry: “BE'DAN (bedan; Badan), mentioned 1 Sam. 12:11, as a Judge of Israel between Jerubbaal (Gideon) and Jephthah. As no such name occurs in the Book of Judges, various conjectures have been formed as to the person meant, most of which are discussed in Pole (Synopsis, in loc.). Some maintain him to be the Jair mentioned in Judg. 10: 3, who, it must then be supposed, was also called Bedan to distinguish him from the older Jair, son of Manasseh, (Num. 32: 41), a Bedan being actually named among the descendants of Manasseh in 1 Chron. 7: 17. The Chaldee Paraphrast rends Samson for Bedan in 1 Sam. 12: 11, and many suppose Bedan to be another name for Samson, either a contraction of BenDan (the son of Dan or Danite), or else meaning in or into Dan (be) with a reference to Judg. 13: 25. Neither explanation of the word is very probable, or defended by any analogy, and the order of the names does not agree with the supposition that Bedan is Samson, so that there is no real argument for it except the authority of the Paraphrast. The LXX., Syr., and Arab, all have Barak, a very probable correction except for the order of the names. Ewald suggests that it may be a false reading for Abdon. Alter all, as it is clear that the Book of Judges is not a complete record of the period of which it treats, it is possible that Bedan was one of the Judges whose names are not preserved in it, and so may perhaps be compared with the Jael of Judg. 5: 6, who was probably also a Judge, though we know nothing about the subject except from Deborah's song. The only objection to this view is, that as Bedan is mentioned with Gideon, Jephthah, and Samuel, he would seem to have been an important Judge, and therefore not likely to be omitted in the history. The same objection applies in some degree to the views which identify him with Abdon or Jair, who are but cursorily mentioned. [G.E.L.C.]”)). When Nahash the king of the Ammonites attacked, Israel insisted on greeting a King to rule though the Lord God was their King. So now you have your chosen King; to fear the Lord, to serve and fear and listen to Him, not rejecting His commandment, and following Him; and if not, His hand will be against you and your king. Samuel to Israel called in the wheat-harvest for the Lord to make it rain with thunders and lightening; that they know and see that their rejection of the Lord for a King was wickedness; and it was so, and they feared the Lord and Samuel. Israel asked Samuel to pray for them in this great sin against the Lord; and He bid them to fear not but to continue to serve Him with all their heart, for the Lord will not forsake them for His great name's sake, since He was pleased to make them His People. Samuel assured them he would not sin against the Lord to neglect to pray for them and to instruct them in the good and right way; but only that they fear and serve Him whole heartedly in truth, considering His ways; and if they do wickedly He will destroy them and their king.

Saul (ben-shanah Saul) ruled Israel, the 2nd year he mustered 3,000 fighters, 2,000 with him at Michmash and amount at Bethel, 1,000 with Jonathan in Gibeah of Benjamin [this suggests Saul some 40 years old and Jonathan about 20]; and he dismissed the rest of the hosts. Jonathan struck the

Philistine's garrison at Geba, then Saul sounded the trumpet for the Hebrews to hear; so Israel thought that Saul had defeated the Philistines, and they hated Israel; Israel gathered to Saul at Gilgal. The Philistines mustered 30,000 chariots, 6,000 horsemen, and a mighty host at Michmash east of Beth-Aven. Israel distressed hid in everywhere; and some went across the Jordan to Gad and Gilead; the rest was with Saul at Gilgal trembling. He waited 7 days as Samuel ordered, but Samuel did not show up, and they people scattered; so Saul offered the sacrifices himself. Samuel arrived, and Saul went to meet him. Samuel asked him what he was doing; he said that he was afraid in Samuel's delay, so he offered to the Lord for His protection. Samuel rebuked him for such foolishness and disobedience, and now his kingdom will not be established permanently; rather the Lord has found him a man after His own heart, and appointed him to be Prince over the People, because of Saul's disobedience. Samuel left Gilgal to go to Gibeah of Benjamin; Saul with 600 men with Jonathan and some of the people stayed at Geba of Benjamin while the Philistines were at Michmash. The Philistine fighters (spoilers) moved in 3 companies: one toward Ophrah of Shual, second to Beth-Horon, and 3rd to the desert of the valley of Zeboim. (Now Israel had no smiths or iron-workers or tool-sharpeners, except some sharpening files, because the Philistines were afraid that the Hebrews would make weapons; thus most the people had no iron weapons, except for Saul and Jonathan.) The troops of the Philistines restationed to the passage of Michmash.

Jonathan and his armor-bearer decided to get near the garrison of the Philistines, but had not informed his father Saul, who was still at Gibeah by the pomegranate-tree of Migron; with Ahijah ben-Ahitub, Ichabod's brother, ben-Phineas ben-Eli the Lord's Priest in Shiloh, wearing the Ephod. Jonathan was between two passes of rocky crags, Bozez and Saneh., one north before Michmash, the other south before Geba. Johnathan told his armor-bearer that they should attack the uncircumcised Philistines for the Lord saves by few or many, and he agreed to go. They went and plotted to test for a sign if they should wait or advance by asking the fighters if they should come or stay for the battle; the Philistines replied thinking the Hebrews were coming out of their hiding places to fight, so bid them come on, to teach them; thus Johnathan took it as the Lord's answer of victory. They crept into the garrison and killed about 20 men in distance of 1/2 a furrow of 1/2 acre; causing great fear and confusion in the camp, and the earth quaked. Saul's watchmen of Gibeah of Benjamin saw the Philistines dwindle in numbers being routed; he asked who was missing from his fighters and was told Jonathan and his armorbearer. Saul told Ahijah to bring the Ark of God, and while he talked with the Priest the Philistines continued their tumult, Saul told Ahijah to withdraw his hand (that is from the breastplate of the lots of the Urim & Thumim); when Saul and his men came to the camp the Philistines were slaughtering themselves in confusion. The Hebrews allied to the Philistines then deserted and aligned themselves with Israel; and the Israelites in hiding came out to take part in the battle.; the Lord saved Israel, and the battle spread to Beth-aven. But Israeli fighters became hungry because Saul had cursed and banned anyone from eating till the evening till he was avenged. The people came to the forest and Jonathan tasted some wild honey not knowing Saul's curse, but the men refused fearing the King's oath; Jonathan objected to Saul's ban as troublesome and deprived the men their portion from the spoils. They continued to fight from Michmash to Aijalon, and the people flew in craze upon the spoil, eating animals raw with blood. Saul was told, and he ordered a great stone be rolled for the sin; then he dispersed men throughout the camp to order every man to bring their animals to be slaughtered before him to prevent their eating blood meat; and he built an Altar to the Lord. Saul desired to pursue the Philistines to complete destruction and his men agreed, but he asked counsel from God, but He answered not; so he demanded of the chiefs what is this sin, but none answered; Saul swore that even if the sin is in Jonathan his son, as the Lord lives, he shall die. Saul set Israel on one side and he and his son on the other, and cast lots, and he and Jonathan was taken; he cast lots between them, and Jonathan was taken. Saul demanded what he had done, Jonathan related about the honey, and Saul was determined

to kill him for violating the ban; but the people rescued Jonathan from death saying he shall not die for he worked with God to save Israel. So Saul abandoned his pursuit, and the Philistines went home. Now Saul in his kingdom over Israel defeated Moab, Ammon, Edom, the Kings of Zobah, the Kings of the Philistines, and wherever he turned; he was valiant against the Amalekites, delivering Israel from his spoilers. His sons were Johnathan, Ishvi, and Malchishua; his daughters were Merab the older, and Michal the younger; his wife was Ahinoam bath-Ahimaaz; his general was Abner ben-Ner, Saul's uncle; Kish (Qish) was his father; and Ner, ab-Abner, was ben-Abiel. (Now the Philistines warred against Israel through Saul's reign; and whenever he found a mighty man or valiant or brave man, he enlisted him.

Samuel told Saul how the Lord sent him to anoint him as King over Israel, now listen to the voice of the Lord's words to destroy completely Amalek and all that belongs to them for their assault on Israel after the Exodus. Saul mustered 200,000 footmen of Israel, and from Judah 10,000; he came to the City of Amalek in ambush; he told the Kenites to depart lest they be destroyed, for they showed kindness to Israel after the Exodus. So Saul struck the Amalekites from Havilah going towards Shur before Egypt; he took Agag the King of the Amalekites as hostage, but utterly destroyed the people, but spared Agag and the best of the animals and good things, only destroying the useless or worthless things. The Lord's words came to Samuel: I regret making Saul king, for he has stopped following Me and disobeyed My commands; and Samuel was angry and cried to the Lord all night. Samuel went to meet Saul early next morn, but was told that Saul came to Carmel and set up a monument, but went to Gilgal. Samuel went to Saul and greeted him in the Lord and declared his obedience; but Samuel asked what the noise of the animals was; he told him it was the Lord's sacrifices from the slaughter of the Amalekites. Samuel told Saul to stay to hear what the Lord told me tonight: When you were little in your sight, the Lord made you Head of Tribes of Israel and anointed you King of Israel; He sent you on a journey to utterly exterminate the sinners, the Amalekites; but you have disobeyed, and fly upon the spoils, and did evil before Me. Saul replied defending his actions and excusing the people's actions. Samuel replied that the Lord delights in obedience than animal sacrifices (ritual worship), for rebellion is as the sin of witchcraft, and stubbornness (self-will) as idolatry and idols; since Saul rejected the Lord's word, He has rejected him as King. Saul confessed his sin and asked forgiveness from him, and that he go with him to worship the Lord, but Samuel refused and turned away, but Saul grabbed his skirt and it was torn; thus Samuel said the Lord has torn away the Kingdom or Monarchy and given it to a better neighbor: the Strength of Israel will not lie or repent as if a man. Saul insisted that Samuel honor him with his presence in prayer before the Elders and the People in worship. Samuel yielded, and Saul worshipped the Lord. Samuel called for Agag who thought death was past; but Samuel said as he made mothers' childless so too his mother would be, and he cut him in pieces before the Lord in Gilgal. Then he returned to Ramah, and Saul to Gibeah; Samuel never saw Saul again till his death but mourned for Saul whom the Lord rejected.

The Lord told Samuel stop mourning Saul, take a horn of oil and anoint one of the sons of Jesse the Beth-lehemite; but Saul said Saul will kill him; so told him to take a sacrifice for the Lord, and invite Jesse; so he came to Beth-lehem, and the Elders in fear asked if it was in peace, and he replied in peace, to sacrifice to the Lord, sanctify yourselves for the sacrifice, and he sanctified Jesse and his sons. Samuel saw Eliab and thought he was the Lord's anointed, but the Lord said not to look on the outward features for the Lord looks at the heart. Jesse then showed him Abinadab, then Shammah, then his other sons, but the Lord did not choose them. Samuel asked if he had any other sons, and he said his youngest was watching the sheep. Samuel told him to fetch the boy, then he took him to Samuel, who saw he was ruddy and handsome, and the Lord told him to anoint this boy. Samuel anointed David witnessed by his brothers. The Spirit of the Lord thence moved upon David. Samuel returned to Ramah. The Spirit of the Lord left Saul and an evil spirit from the Lord troubled him; his servants suggested to rid the evil spirit from God by a skilled harpist playing when he was oppressed; and Saul agreed; they suggested young

David who also was brave fighter and prudent and handsome and favored of the Lord. Saul sent messengers (angels) to Jesse to send to him David the shepherd youth. Jesse sent him to Saul with a donkey loaded with bread and wine, and a kid. David stood before Saul who loved him, and he became his armorbearer; and he told Jesse he wants to keep David as favored. When Saul was troubled by the evil spirit from God David played and Saul was refreshed, and the spirit departed.

The Philistines gathered to battle at Socoh of Judah and encamped at Ephes-dammim between Socoh and Azekah. Saul and Israel encamped in the Vale of Elah; the Philistines on one mountain and Israel on another, a valley lay between them. A Philistine man, a champion (ish-habenaïm), Goliath of Gath, 6 cubits 1 span (some 9 feet) tall, with a helmet of brass on his head, wearing a coat of mail, an armor weighing some 5,000 brass-shekels, with greave leggings of brass, a brass javelin between his shoulders, his spear staff was like a weaver's beam weighing 600 iron-shekels, and his shield-bearer before him ("5,000 shekels (of brass or otherwise) is equal to approximately 125 lbs or 2000 ounces. Example: 1 talent= 60 maneh (mina)= 3,000 shekels = about 75 lbs or 1200 oz (little less than half ounce per shekel 0.4 oz) 1 maneh= 50 shekels= 100 beka= 1,000 gerahs= about 20 ounces or 1 lb 4 ounces, one beka or a half shekel is about equivalent to the weight of a US Jefferson 5¢ coin.)) ((125 + 25 + 25 + 25 + 25 + 50 = armor items = some 275 pounds of armory)). Goliath shouted out a challenge to Israel and Saul that one man be sent to fight him and if he kills him then the Philistines will serve Israel, but if he kills him then Israel must serve the Philistines; he defied Israel with these words. Saul and Israel were dismayed in fear. Now David was son of Jesse an Ephrathite of Beth-lehem-Judah, father of 8 sons, very old at this time. His 3 oldest sons (Eliab, Abinadab, and Shammah) fought for Saul; but David was his youngest. David went from Saul to Jesse, back and forth, to tend his father's flocks at Beth-lehem. The Philistines taunted Israel for 40 days. Jesse sent David to his brothers encamped with ephah of parched grain and 10 loaves of bread, along with 10 cheeses to the captains of their 1,000; to see how his brothers fared and their report or pledge. Saul and his men fought with the Philistines in the Vale of Elath; David leaving his sheep with a keeper, went early as he was instructed, and came to the place of the wagons (supply wagons) and the armies were marching to fight with battle shouts. The hosts faced off, and David leaving his baggage (provisions) with a keeper, he ran to the battle field to greet his brothers. Goliath again came forth with his challenge, and David heard his words. The fighters of Israel in fear talked with each other, and mentioned that the King will enrich anyone who defeats Goliath, and offer him his daughter and make his father's house free in Israel. So David asked concerning the King's words and offer, and replied who was this uncircumcised Philistine to defy the armies of the living God; and the men in turn repeated the reward. Eliab his oldest brother heard and reproached him as a proud brat, deserting the flocks, desiring to see the battle; but David objected and turned to the men repeating his words. His words were rehearsed to Saul who had him brought to him; and he said to Saul no one need fear, he would go and fight the Philistine; Saul told him he cannot fight him for he was but a boy, and he Goliath was a man of war from his youth. David replied that when a lion or bear took a lamb from the flock he went after him to save the lamb and took it by the beard and killed it., both lion and bear; and so will do to this uncircumcised Philistine who has defied the armies of the living God; so as the Lord delivered me from the paws of the lion and bear, so He'll deliver me from the hand of this Philistine; so Saul permitted him to go and the Lord be with him. Saul clad David with clothes, brass helmet, coat of mail, and girded with a sword; but David could not move easily for it was not proved, so he told Saul he could use these, and took them off. David took his staff, chose 5 smooth stones from the brook and put them in his shepherd's bag in his wallet pouch, and his sling was in his hand; and he drew near the Philistine. The Philistine with his shield-carrier ahead in front advanced towards David, and when he saw him he distained him with his pretty features, asking if he was a dog that David came to him with sticks; and he cursed David by his gods; telling David to come to him that he might feed the birds and beasts with his flesh. David shouted back that the Philistine came with sword, spear, and

javelin, but he came in the name of the Lord of hosts (Jehovah Tsabaoth), the God of Israel's armies whom he defied; and today the Lord will deliver the Philistine into David's hand to kill him, cut off his head, feed the birds and beasts with the carcasses of the Philistines, that all the earth may know there is a God in Israel, and all this assembly may know that the Lord saves not with sword and spear: for the battle is the Lord's and he will give him into Israel's hands. The Philistine moved closer to David, David quickly ran toward the army to meet him, and took a stone from his bag and slung it and struck the Philistine in his forehead, and the stone sunk into his forehead and he dropped dead. David did not have a sword, so he ran and stood over the Philistine and drew his own sword from his sheath and cut off his head. The Philistines saw their champion was dead and they fled, but Israel and Judah pursued them with shouts to Gai and to Ekron, and the wounded fell along the way to Shaaraim to Gath and to Ekron. Israel then returned and plundered their camp. David took the head of Goliath the Philistine to Jerusalem, but his armor in his tent. Saul afterwards asked Abner his general whose son was this youth, and Abner said he had no idea; so Saul asked Abner to find out; so Abner found David after his return and brought him to Saul, who asked him, and he answered that he was the son of his servant Jesse the Beth-lehemite.

Saul's son Jonathan was knit in love in soul to David; Saul enlisted David as his servant; Jonathan covenanted with David, clothed him in his own robe, sword, bow and girdle. David went as Saul sent him, behaved wisely, and he set him over the men of war, and the people and Saul's servants were pleased. When David returned from the defeat of the Philistines the women from the cities of Israel celebrated with songs and dance to meet Saul with musical instruments, singing Saul slayed his 1,000s and David his 10,000s. Saul was angry and displeased that they ascribed 10,000s to David but to him only 1,000s; and what is left but the kingdom for him. Saul eyed David ever after; and the next day an evil spirit from God visited him in his house, and he prophesied while David played as usual, and he threw a spear at David to kill him, and again at another time. Saul was obsessed with fear of David (phobic insanity) for the Lord was with him and He had abandoned Saul. Saul then reassigned David to military field service as captain over 1,000s, marching to and from, conducting himself wisely and favored by the Lord, so that Saul was in awe; and Israel and Judah loved David as a leader. Saul then offered David his oldest daughter Merab as a bride if he would show himself brave in fighting the Lord's battles, thinking that in this way he will die in war rather than by Saul. But David replied to Saul why should he be considered of such honor to be the King's son-in-law; and in time when Merab should have been given to David she was given in marriage to Adriel the Meholathite. But Saul's daughter Michal, loved David, and Saul heard and was pleased, saying he would let him marry her that she might be a snare to him, and that he might die fighting the Philistines. So again Saul offered David the chance of becoming the King's son-in-law; and he urged his servants to commend David to accept the King's offer being loved and favored by all. David objected to the servants that they treated it easy and small matter for a poor and simple man should be the King's son-in-law. The servants related his answer to the King, who in turn demanded only a dowry of 100 foreskins of the Philistines as vengeance against his enemies, thinking thus will he die. They told David who was pleased, and in the time allotted went with his men and slew 200 Philistines, and he presented to the King the foreskin dowry; so Saul married off his daughter to David. Saul saw and knew the Lord was with David; and Michal loved him; and he became more afraid (paranoid), and was his enemy continually. The Philistines Princes went forth, and David responded more wisely than all Saul's servants so that his name was famous and respected.

Saul solicited David's death from his son and his servants; Jonathan related to David that his father sought to kill him, so he told him to be careful, and to hide himself, and he will talk to Saul of David and see his father's response and then tell David. Jonathan defended David as a faithful and good servant, a great warrior favored by the Lord, and innocent of any wrong against the King. Saul reconsidered and agreed

and swore that David will not be put to death. So Jonathan told David, and brought him back, and he was in the King's presence as before. Again the Philistines made war, and David defeated them again; but an evil spirit from the Lord caused Saul to throw a spear at David while he played, but he got away again, and fled. Saul sent messengers to David's house to watch and kill him, so Michal urged him to escape that night, and she let him down through the window; she then took a teraphim idol and laid it in David's bed covered, and when Saul's servants came she told them he was sick in bed; they told Saul and he ordered them to bring him in bed to him that he might slay him. The messengers came and found a teraphim idol in bed with goat's hair at the head. Saul demanded from Michal why she deceived him and let his enemy escape, she replied he threatened to kill her. David escaped to Samuel at Ramah, and told him all that Saul did, so they went to stay in Naioth. Saul was told, and he sent messenger's to Naioth in Ramah, but when they saw the company of prophets led by Samuel, the Spirit of God made the messengers of Saul prophesy, so Saul sent other messengers, but they too prophesied, and then the 3rd time with the same result; so Saul went to Ramah near the great well in Secu and asked for Samuel and David, and was told they were in Naioth of Ramah, and as he went the Spirit of God made him prophecy up to Naioth, and he stripped naked while he prophesied that day and night. So people asked if Saul also was one of the prophets.

David fled Naioth of Ramah and came to Jonathan asking for what wrong Saul sought his death; he replied that it's not true, his father would have disclosed it to him; but David swore it was so, and Saul knowing that it would grieve Jonathan he hid his intent; he agreed to do whatever David asked; David said to him that tomorrow on the new moon he must sit at the King's table, but he will hide himself for three days, and if he notice, tell him that he requested to go to his city Bethlehem for a yearly family sacrifice, and if he says its good, then there is peace; but if he is angry, he intends evil. Since we have a mutual covenant in the Lord then slay me rather than wait for your father. Jonathan objected and said he will tell him his father's intent; David asks how, and he said let's go into the field and he said good or bad he will tell him. He promised David, and asked the same kindness from David towards his house and family; so they both swore and reaffirmed the covenant before the Lord. He told David to hide in the field for 3 days near the stone Ezel, and on the 3rd day he would shoot 3 arrows toward the place, then will tell his servant to fetch the arrows by saying the arrows are on this side, then there is peace all is well; but if he says the arrows are beyond you, then David must go for the Lord is sending him away. The King sat to eat at the new moon, he was seated by the wall as usual, Jonathan stood, and Abner sat by Saul's side, Saul notice David's place was empty but thought maybe he was unclean, The next evening he asked of David, and Jonathan told, and Saul was enraged and accused him as a son of a perverse rebellious woman that has chosen the son of Jesse to his shame and his mother's nakedness; and that his kingdom will never be established while he lives; and he demanded David be brought and killed. Jonathan protested that David has done nothing worthy of death; Saul threw a spear at him, so he knew his father was determined to kill David; and he arose in rage and ate nothing, grieved for David and for his father shaming him. In the morn he and a lad went to the field as he promised and did as they agreed; he then gave his weapons to the boy and sent him back to the city. David surfaced from the South and bowed 3 times, and they hugged and kissed and cried. Jonathan bid him to go in peace in the Lord's name, and may He be with their offspring forever; and David departed, and Jonathan returned home.

David came to Ahimelec the Priest at Nob, who greeted in fear and caution; David relates to him that he is on secret errand from the King, and in a hurry took no food, and he asks if any bread was on hand; the Priest had no common bread, but offered him holy bread (the Show-Bread of Presentation to the Lord) soon to be exchanged for fresh hot loaves, only if the men have abstained for 3 days from their women (sexual pollutions); David assures him none of them have been near women for 3 days, and the men's



vessels were holy when they left. Now Saul's servant Doeg the Edomite, his chief of his herdsmen, was detained before the Lord that day. David asked Ahimelech for any spear or sword on hand, and he only had the sword of Goliath the Philistine who David slew, wrapped in cloth and placed behind the Ephod; David said there is none like it, so he took it, and fled in fear of Saul to Achish the King of Gath. Achish's servants said to him, is this the David that they celebrate in songs that Saul slew 1000s but David his 10,000s; David wondered and worried of Achish; he then acted insane with erratic motions at the city-gate, spit drooling on his beard; so Achish asked why such a madman was brought to him.

David then escaped to the Cave of Adullam, and his relatives and family went to him; any who were distressed or discontented joined him, some 400 men. He then removed to Mizpeh of Moab (David's great great grand-mother was a Moabitess), and he requested of the King of Moab asylum for his kin folks till he knew what might do for him; they stayed there while David hid in the Stronghold (Fortress). The Prophet Gad told David to leave the Fortress and go to Judah; so he went to Hereth. Saul, while sitting under a tamarisk-tree in Ramah of Gibeah, holding his spear with his men, heard David and his men was discovered. Saul accused his servants as Benjaminite traitors conspiring to get rewarded and promoted as captains by the son of Jesse, so no one has felt sorry for Saul to reveal that his son has plotted with his servant waiting to attack him. Doeg the Edomite standing near Saul's servants, informed the King that he saw and heard that the son of Jesse came to Ahimelech ben-Ahitub the Priest, who inquired of the Lord for him, gave him food, and the sword of Goliath. Saul summoned Ahimelech the Priest and his house, the priests of Nob; Saul demanded why he has conspired against the King and help David the rebel. The Priest Ahimelech replied that who is as faithful to Saul as David the King's son-in-law, of the King's council, and honorable in the King's house; and it's not now he has inquired of God for him, it is not so, I know nothing of any of this. The King sentenced Ahimelech and his house to death; and he ordered the guard to execute the Lord's priests, but his servants refused to slay the Lord's priests; so he ordered Doeg the Moabite to do it, and so he did killing all 85 priests wearing linen ephods. He also smote Nob, the city of the priests, slaughtering every living animal or persons. But Abiathar, Ahimelech's son, escaped and related all to David; David said I knew that day that Doeg the Edomite would tell Saul; I have caused the death of all your father's house; stay with me without fear and in safety, for he who seeks my life seeks your life.

David was told the Philistines were fighting Keilah and robbing the threshing-floors; he inquired of the Lord Who told him to go save Keilah; but David's men voiced their fears in Judah how much more with the armies of the Philistines; he again inquired of the Lord, again He told him to go, for He will deliver the Philistines into his hands. David and his men fought the Philistines and slaughtered them, taking their cattle, and saved Keilah. Now Abiathar ben-Ahimelech had brought with him an Ephod. Saul was told that David was at Keilah, so he said alas God has delivered him into his hands, for he is imprisoned in a town with gates and bars. Saul summoned all the people to war against David at Keilah. and they besieged them. David had Abiathar bring forth the Ephod; he asked the Lord if the people of Keilah will hand him over to Saul; and He answered yes. David and his 600 men left Keilah; Saul heard, and gave up the chase. David stayed in the wilderness of Ziph, and God did not let Saul capture him. Jonathan went to David in the woods and strengthened his hand in God, assuring him that Saul will not find him, and that David will be King over Israel and Jonathan will be next to him, as Saul knows. Again they renewed their covenant, then he returned home, and David stayed in the woods. The Ziphites told Saul David was hid in the fortress in the woods, in the Hill of Hachilah, south of the desert. They invited Saul to come get him as he desired, and they will deliver him to the King; and Saul blessed them in the Lord for their compassion. Saul asked them to make certain David's whereabouts, his hiding places, and movements, then return with the intelligence, and he will come and hunt him anywhere he runs, to the thousands of Judah. So they returned to Ziph ahead of Saul; but David was now in the desert of Maon in the Arabah

south of the desert. So Saul went after David in the desert of Maon by a mountain side, David and his men on the other side, in flight, Saul and his men compassed them on all sides. Then news came to Saul that the Philistines had raided the land; so Saul gave up the pursuit, and went to fight with the Philistines; the place was thus called Sela-ham-mahlekoth (Rock of Division). David repositioned to the fortresses of En-gedi.

Saul returned from fighting the Philistines and was told David was in the wilderness of En'gedi; and he took 3,000 chosen men of Israel to seek David and his men among the rocks of the wild goats; and came to the sheepfolds by the way, near a cave, where Saul went to cover his feet. David and his men were in the innermost of the cave; his men wanted David to kill Saul as the Lord promised to deliver him into his hands; but he only cut off the skirt of Saul's robe quietly. David was grieved for this action, saying the Lord forbid that I should mistreat the Lord's anointed; thus he checked his men's desire against Saul. Saul arose and went on his way; then David followed and shouted out : my Lord the King; Saul turned around to see David bowing face down in obeisance; saying to Saul, why he was listening to men's words that David seeks his hurt; when today the Lord delivered the King into his hand, but he would not kill Saul being the Lord's anointed; and he lifted up Saul's skirt of his robe in his hand as proof that he is innocent, without evil or transgression or sin, though Saul hunted to slay him. The Lord judge between us, avenge me, but I will not harm thee; as says the ancient proverb: wickedness from the wicked, but my hand shall not touch thee. The King of Israel pursues a dead dog and a flea. The Lord vindicate me rightly. Saul shouted back: is this my son David, and he cried aloud, saying you are more righteous than me, rendering me good for my evil; seeing that you spared my life when the Lord gave you a chance to kill me; for who spares his enemy and let him go free. I know you will be King, and the Kingdom of Israel will be established in your hands; swear to me by the Lord you will not cut off my seed or my name in my father's house. David swore to Saul; Saul returned home; David and his men went to the fortress.

Samuel died, and all Israel lamented him, and buried him in his house at Ramah. David relocated to the wilderness of Paran. A man, named Nabal (Folly), in Maon was very rich, having some 3,000 sheep, and 1,000 goats, shearing his sheep in Carmel; his wife's name was Abigail, intelligent and beautiful, but her husband was churlish and an evil doer, and was of the house of Caleb. David sent 10 young men to Nabal to greet him in peace, informing him that he and his men have protected his shepherds without robbery, requesting favor and whatever he could give to help. The men went and related to Nabal David's words, but he answered roughly: who was the son of Jesse, for many servants are run-aways from their master; that I should give bread and water and my shearers' meat, to give to nobodies. They returned and reported Nabal's words to David; he ordered 400 hundred men to gird for war, and 200 to stay with the stuff. Abigail was told by the servants of her husband's actions and David's reaction and intent to wipe out Nabal's house; she quickly took 200 loaves, 2 bottles of wine, 5 prepared sheep, 5 measures of parched grain, 100 clusters of raisins, and 200 fig cakes, all loaded on donkeys. She ordered her young men to ride ahead, and she'll follow; and she did not tell her husband. As she rode by the covert of the mountain, David came to meet her; voicing his rage and threatened to get revenge on Nabal for his ingratitude and offense, by slaughtering all the males of his house to the last man-child. Abigail dismounted and bowed before David's feet, asking his wrath be upon her, begging with words and admitting her husband named Nabal which means Folly is true to his name, informing him she did not know when the young men came for help; requesting that David has been kept back from guilt of personal revenge, and may my lord David's enemies all perish; that he forgive her trespass, for the Lord will establish David's house, for he fights the Lord's battles, and thus be free from evil; though men seek to kill him, his soul will be bundled with life with the Lord his God; but the souls of his enemies will be shot out as from a sling's pouch (mouth); thus when the Lord has appointed David Prince over Israel that this revenge will not grieve or stain his heart; and at that time remember your handmaid. David blessed

the Lord for Abigail for her discretion and preventing his vengeful act that he was determined to carry out on Nabal's house. David received Abigail's gifts of supplies, dismissing her in peace and favor. Abigail returned to Nabal who held a great feast as a king, got merry and drunk; the next day she told him everything, and he became as a stone; about 10 days later the Lord smote Nabal to death. David heard that the Lord had avenged him of Nabal, and sent for Abigail to be his wife; David's men came to Abigail with David's marriage proposal; she in turn offered to become his handmaid to wash his servants feet; but David married her (as his second wife). He married also Ahinoam of Jezreel (as his 3rd wife); for Saul had married off Michal, David's 1st wife), to Palti ben-Laish of Gallim.

The Ziphites came to Saul in Gibeah informing him that David was hiding in the hill of Hachilah before the desert; Saul went to the wilderness of Ziph with 3,000 select Israelites, and encamped near David's hide out; David sent spies to verify Saul's position, then came to Saul's camp while he rested, near Abner ben-Ner his general, within the place of the wagon supplies, surrounded by the people. David asked Ahimelech the Hittite and Abishai ben-Zeruiah, Joab's brother, to go down with him into Saul's camp. Abishai volunteered, and they went at night and found Saul sleeping, with his spear by his head stuck in the ground; Abishai wanted David to let him spear Saul to death with one stroke, for God has delivered his enemy to him; but David told them not to touch the Lord's anointed and be guilty. He said the Lord will one day smite him, or by chance die in battle; but only take his spear and the cruse of water; Saul and his men were in deep sleep caused by the Lord. David went over the other side opposite Saul and shouted out to the people and to Abner; Abner in turn asked who was shouting to the King; David replied that Abner deserved death for not guarding the life of his King and Master, the Lord's anointed; and showed the King's spear and cruse as proof. Saul recognized David's voice, and spoke; David asked why he was seeking to kill him, and petitioned the King to accept a peace offering, and let the sons of men be cursed by the Lord for driving him out from the Lord's inheritance to serve idols; and that David not perish outside Israel as a flea or a hunted partridge in the mountains. Saul responded that he sinned, that David return without harm, because he spared the King's life, for he has played the fool and sinned. David asked the King to let a young man come fetch the King's spear; and may the Lord repay each man his righteousness and faithfulness, and as I have regarded the King's life, the Lord's anointed, may He regard and preserve me from all trouble. So Saul blessed David to do mightily and prevail; and David departed but Saul returned home.

David said in his heart that one day he will perish by the hand of Saul; its best that I escape to the land of the Philistines that Saul give up pursuing me in the borders of Israel. David and 600 men passed over to Achish ben-Maoch, King of Gath, along with all their households, and David's two wives. Saul heard and stopped chasing David. David asked favor from King Achish to settle in a city in the country away from the King's royal city; so he gave him Ziklag, which belongs to Judah to this day (perhaps Solomon's time and after). Now David stayed in the country of the Philistines 1 year 4 months. He and his men made raids on the Geshurites, Girzites, and Amalekites, for they inhabited the land anciently, from Shur to Egypt; he slaughtered the people, taking the livestock and clothes, then returned to Achish. He asked David of his recent raids, and he said on South of Judah, and South of Jerahmeelites, and South of the Kenites; sparing no person that could tell of his manner in the country of the Philistines. Achish believed David, saying he has made himself odious to his people, and he will be my servant forever.

Now in those days the Philistines mustered their armies for warfare against Israel; and Achish told David he and his men will join him in the battle; David agreed, and Achish said he'll be my body guard. Samuel was dead and buried in Ramah, while Israel mourned. Saul had put away those of familiar spirits and wizards from the land. The Philistines were encamped in Shunem, and Saul and Israel were in Gilboa; he was afraid of the Philistines' host; and he inquired of the Lord, but He answered not by dreams or Urim or prophets. So Saul demanded that a woman with a familiar spirit be brought to him; he was told that

there is such a woman at En-dor; he went disguised to her by night, and asked her to divine by the familiar spirit and bring up the one he names. The woman said that Saul has cut off the witches and wizards from Israel, why is he trying to snare her life to die. Saul swore to her by the Lord that she would not be punished; so she asked who he wished to be brought up; he said Samuel; when she saw Samuel she screamed at Saul that he has deceived her; the King calmed her not to fear, but tell him what she saw; she said she sees a god rising from the earth; Saul asked of his form; she said an old man dressed in a robe; so Saul perceived it was Samuel, and he bowed in homage. Samuel asked Saul why he disturbed him to bring him up; Saul said that he was distressed for the Philistines at war with him, and God has departed from him and will not communicate with him by any means; that I might know what will happen. Samuel told Saul since God has deserted him and become his adversary; He is fulfilling His words that He spoke by Samuel, that the Lord has rent the Kingdom from Saul and given it to David; because Saul disobeyed the Lord's voice in not executing His wrath on Amalek. The Lord will deliver Israel with Saul into the hands of the Philistines, and tomorrow Saul and his sons will be with Samuel. Saul immediately fell flat face down on the ground at these words, having no strength not having eaten that day and night; so the woman pleaded with Saul to grant her favor for doing as he wished, and to eat some bread to be strengthened for his journey; but he refused, but his servants and the woman prevailed to persuade him, so he sat up on the bed, while she took the calf and killed it, and prepared unleavened bread, and they all ate, then departed.

The Philistines hosts were in Aphek and Israel was encamped in Jezreel; and the Lords of Philistines crossed on by 100s and by 1,000s; David and his men passed on rearward with Achish; the Princes of the Philistines objected to Hebrews' presence; Achish told them David the ex-servant of Saul Israel's servant, has been these days and years faithful and loyal. The Princes protested in anger, and told Achish to send David away from the battle lest they turn against us in the fighting to reconcile himself to Saul; for it is this David that they sing and dance that Saul slew his 1,000s and David 10,000s. Achish told David that though, as the Lord lives, he has been upright and loyal in everything; yet the Lords of the Philistines, demand he turn back ; David replied that he is loyal and ready to fight all the enemies of the Lord and King Achish; he in turn agreed that David has been good, as angel of God; but the Lord insist. Achish ordered David and his men to return at early light in the morn; so David returned to the land of the Philistines in Ziklag; but the Philistines moved on to Jezreel.

David returns to Ziklag on the 3rd day to find that the Amalekites had raided the South, and attacked Ziklag and burned it, taking the women and children captive with them. David and his men cried and shouted for their families, and David's two wives were taken captive also; he was in great distress for the people talked of stoning him in their grief; but David strengthened himself in the Lord. He asked the Priest Abiathar to bring the Ephod and inquire of the Lord if he should pursue the troop; and was told to pursue and overtake them, and recover all. David and the 600 men advanced to the brook Besor, then left 200 men to guard the stuff because they were exhausted, he and 400 continued. They found an Egyptian in the field famished, they fed with bread and fig-cakes and gave him water to drink, for he had not eaten or had water for 3 days. David asked and was told he was an Egyptian a servant to an Amalekite, who left him sick 3 days ago; that they had raided the South of the Cherethites in Judah, and the South of Caleb, and burnt Ziklag. David asked if he could lead them to this troop; he made them swear to not kill him nor hand him over to his master, and he will lead them to them. They came to the Amalekites who were spread out eating, drinking, and dancing for all the spoils they had gotten from the land of the Philistines and from Judah. So David smote and slaughtered them from that evening to the next evening, killing all except for 400 who escaped on camels.; thus he recovered all, his wives, the women and children, the cattle and goods; and they called it David's spoil. They returned to the brook Besor to the 200 men guarding the stuff; then so base wicked men said that the 200 men who stayed

behind should get nothing of the spoils save their own wives and children. David protested not so, for the Lord gave us and preserved us and defeated the troop that came against us; we must share alike all with those who went to battle and with those who stayed with the baggage; thus David made from that day a statute and ordinance for Israel to share equally the spoils of war. When they came to Ziklag David sent gifts and presents of the Lord of the spoils to the Elders and his friends, to them in Beth-El, in Ramoth of the South, in Jattir, in Aroer, in Siphmoth, in Eshtemoa, in Racal, in the cities of the Kenites, in Hormah, in Bor-ashan, in Athach, in Hebron, and to all the hiding places of David.

The Philistines defeated Israel at Mount Gilboa, and they pursued Saul and his sons and killed his sons Jonathan, Abinadab and Malchishua; and the battle increased and Saul was distressed by the archers; and he commanded his armorbearer to slay him with the sword, for he was wounded, and did not want to be struck and abused by the hands of the uncircumcised; his armorbearer was too afraid to obey; so Saul fell on his own sword and died. When the Israelites on the other side of the valley saw the Israelites with Saul retreating, and that Saul and his sons were dead they also deserted the field, and forsook the cities; the Philistines then occupied the cities. Next morn the Philistines came to strip the slain and found the bodies of Saul and his 3 sons at Mount Gilboa; they cut off Saul's head, removed his armor, and sent news and tokens through the land of the Philistines, to the house of their idols, and to their people. They put Saul's armor in the House of the Ashtaroth, his body on the wall of Beth-shan. The citizens of Jabesh-gilead heard and sent valiant men to take the body of Saul and his sons from the wall of Beth-shan; then came to Jabesh and burnt the bodies there; and buried the bones under the tamarisk-tree in Jabesh, and fasted 7 days.

## 2nd SAMUEL: 24 Chapters: Saul's Death to David's Last Days:

After Saul's death, after David returned from the slaughter of the Amalekites, after 2 days in Ziklag; on the 3rd day a man from Saul's camp came to David with torn clothes and dirt on his head and knelt in homage to David; saying he was escaped from Israel's camp. David asked of the battle; he said the people fled the battle, many wounded and dead, and Saul and Jonathan were dead. David asked how he knew this: he said that in Mount Gilboa he noticed Saul was leaning on his spear, the chariots and riders were in hot pursuit; when Saul looked behind him and saw me he called me to him, and asked who I was; I said I was an Amalekite, and he asked me to stand near to slay him, for he was in anguish of bare life; so I stood and slew him, for he was already mortally wounded. I then took his crown and arm bracelet to bring to my Lord. David and his men tore their clothes, mourned in tears, and fasted till eve, for Saul, Jonathan, the Lord's people, and the house of Israel slain in battle. Again David questioned the Amalekite that reported Saul's death, and asked why he was not afraid to destroy the Lord's Anointed. He commanded a young man to execute him, for his blood is on his own head by his own mouth.

David lamented the death of Saul and Jonathan with a Lamentation Song, (and taught that children of Judah must learn to use the bow, this is written in the Book of Jashar (Upright, or Ya-Shar, Jehovah's Prince or Captain)):

Israel thy Glory is slain on the High-places; the Mighty are fallen.

Tell it not in Gath, publish it not in the streets of Ashkelon;

lest the daughters of the uncircumcised Philistines rejoice in triumph.

Mountains of Gilboa be without dew or rain or fields of offerings:

for the shield of the mighty was tossed as trash;

Saul's shield not anointed with oil.

Jonathan's Bow stained with the blood of the mighty;

and Saul's Sword returned soaked.

They were lovely and pleasant in life, and undivided in death:

swifter than eagles and stronger than lions.

Daughters of Israel weep for Saul, who clothed you scarlet and gold ornaments.

The Mighty are fallen in battle: Jonathan slain on the heights!

I am distressed for thee my brother Jonathan;

you were pleasant with love surpassing women.

The Mighty are fallen and the weapons perished!

Afterwards David inquired of the Lord which of Judah's cities should he enter; He told him Hebron; David, his two wives, Ahinoam the Jezreelitess, Abigail the Carmelite, Nabal's wife (widow), with his men and their families, and resettled in Hebron. The men of Judah anointed David as King over the House of Judah. David was told that those of Jabesh-gilead buried Saul; he sent messengers (angels) to them with the Lord's blessings for their kindness to their Master Saul, and that the Lord show mercy and truth to them, and also, he will requite their deed. Abner ben-Ner Saul's army general conveyed Ish-bosheth ben-Saul to Mahanaim, and made him King over Gilead, the Adhurites, Jezreel, Ephraim, Benjamin, and over Israel; he was 40 years old, and reigned 2 years. But the House of Judah followed David. He was King in Hebron for 7 1/2 years. Abner and Ish-bosheth's servants moved from Mahanaim to Gibeon.; Joab and David's servants met them at the Pool of Gibeon, each sitting opposite each other at the pool; Abner said to Joab that the young men should compete, 12 for Benjamin and Ish-bosheth, and 12 of David's servants. The young men each grabbed his opponent and thrust each his sword in each other to death, so that the place was called Helkath-hazzurim in Gibeon. The battle was intense, and Abner and Israel was beaten before David's servants. The 3 sons of Zeruiah: Joab, Abishai, and Asahel (who was swift as a wild roe deer) were there; Asahel pursued Abner tenaciously, and Abner turned while running and bid Asahel to turn and seize a young man, and take his armor; but he refused, and again Abner warned him, for how would he face Joab if he should kill Asahel; but he still refused, so he thrust his spear shaft into his body and the spear end came out his back and he dropped dead on the ground. Joab and Abishai continued to chase Abner till sunset and they reached the Hill of Ammah before Gath by way of the Wilderness of Gibeon. The Benjaminites united as one band under Abner atop the hill. Abner called out to Joab asking if the sword will forever devour ending in bitterness; and how long before the chase of the people against their brothers end. Joab blew the trumpet, and the people quit the chase, never to pursue again. Abner and his men continued through the night crossing the Jordan passing through Bithron till they arrived at Mahanaim. Joab gathered the people and found only 19 men plus Asahel were missing. But David's men had killed some 360 of Benjamin. They buried Asahel in his father's sepulchre in Beth-lehem. But Joab and his men travelled all night till daybreak at Hebron.

The House of Saul and House of David continued at war, David getting stronger, and Saul weaker. David 6 sons born in Hebron were by birth: Ammon of Ahinoam the Jezreelitess; Chileab of Abigail the Carmelite (Nabal's wife (widow)); Absalom ben-Maacah bath-Talmi king of Geshur; Adonijah ben-Haggith; Shephatiah ben-Abital; and Ithream of Eglah, David's wife. As the two Houses warred, Abner made himself strong in Saul's House. Saul's concubine Rizpah bath Aiah, was suspected with Abner of infidelity; but Abner in anger replied if he was a dog's head of Judah, and for the kindness he's shown to Saul's House, his brothers, and his friends that he should be accused with fault with the woman. He said, by God he will now fulfill the Lord's words sworn to David, to transfer the Kingdom from Saul's House to establish the Throne of David over Israel and Judah, from Dan to Beer-sheba. He was afraid to answer Abner. Abner sent messengers (angels) to David asking who's the land is, and to make a league with him to bring all Israel to David. David agreed with the condition Abner must also bring his wife Michal. David sent messengers to Ish-bosheth demanding his wife Michal betrothed at the cost of 100 Philistines' foreskins; he sent and took her from her husband Paltiel ben-Laish, who followed her in tears up to Bahurim, where Abner told him turn back. Abner communicated with Israel Elders that in time past they wanted David to be King, as the Lord spoke that by David's hands Israel should be delivered from the Philistines. He spoke also to Benjamin, then went to relate it all to David in Hebron, and with him 20 men. David made a feast for Abner and his men; Abner said he would now go to gather all Israel to his lord the King, so that they may covenant, and that David may rule over all he desired; and he sent him away in peace. David's servants and Joab returned from a raid with great spoils; they told Joab Abner came, and David let him go in peace. Joab asked David why he let him go, since came to deceive and betray as an informant; he left David and sent messengers to bring Abner back to the well of Sirah secretly; and when Abner returned to Hebron Joab took him aside to speak quietly, and he smote him to death for his brother's Asahel's blood. David heard and said: I and my Kingdom are guiltless before the Lord for Abner's blood, but the guilt fall upon Joab and his father's house, so that none be without disease, wounds in war, or poverty. So Joab and Abishai killed Abner to avenge Asahel's blood in battle at Gibeon. David ordered Joab and the people with him to rip their clothes, gird with sackcloth, and mourn for Abner; and David followed the bier; they buried him in Hebron; and the King cried aloud with tears at the grave, and so too the people. David lamented Abner saying:

Should Abner die as a fool die? Hands unbound, and feet unfettered:

As a man falls by sons of iniquity, so fell thou!

The people wept, and tried to get David to eat, but he swore he will not eat till the sun sets; thus, they knew David did not intend Abner's death; they noticed and were pleased, as ever, with the King. David said to his servants that today a great man has fallen in Israel; and I am weak because these sons of Zeruiah are too much: may the Lord reward the evil-doer for their wickedness.

Saul's son (Ish-bosheth) heard that Abner was dead in Hebron, he became feeble, and the Israelites were troubled; Saul's son had 2 captains over 2 divisions, Baanah and Rechab, sons of Rimmon the Beerothite, Benjaminites, (for Beeroth is reckoned to Benjamin, for the Beerothites fled to Gittaim and settled there to this day). Saul's son Jonathan also had a son with lame or crippled feet from when he was 5 years of age, news of Saul and Jonathan at Jezreel, so that his nurse took him and fled, and he fell and injured his feet; his name was Mephibosheth. Rechab and Baanah came at noon to the house of Ish-bosheth while he rested in bed, acting as if they would fetch wheat, instead struck him and beheaded him, and took his head, then escaped by way of Arabah at night. They brought the head of Ish-bosheth to David in Hebron, saying, here is the head of thine enemy, the Lord has avenged my lord the King of Saul and his seed. David answered them, as the Lord my Redeemer from adversity lives, when a man brought me news of Saul's death by his hands, thinking I would reward him, instead I slew

him at Ziklag for his news; how much more now when wicked men kills a righteous person in his own house in his bed, shall their blood be required, and they be removed from earth; so David commanded a young man to slay them, to cut off their hands and feet and hang them beside the pool in Hebron. But they buried Ish-bosheth's head in Abner's grave in Hebron.

The tribes of Israel came to David saying: we are thy bone and thy flesh; when Saul was King, it was David that led Israel, and to whom the Lord said he will be My Shepherd and Prince of My people Israel. The Elders of Israel came to King David in Hebron and covenanted and anointed him before the Lord over Israel; he was 30 years old, and reigned 7 1/2 years in Hebron over Judah, and 33 years he ruled over Israel and Judah, some 40 years (30<sup>th</sup> – 70<sup>th</sup> year). The King and his men went to Jerusalem (Yeru-Shalem, City of Peace) against the Jebusites, its citizens, who had mocked David saying he must remove the blind and lame before he enter. David took the Fortress of Zion to become the City of David: and he said those who smite the Jebusites, first get up to the watercourse and strike the lame and blind hated by David: thus they say: No blind or lame may enter the house. David dwelt in the fortress and called it his city, and he built it around from Milo and inward. David continued to increase by the Lord God of hosts. Hiram the King of Tyre sent messengers to David, and cedar-trees, carpenters and masons to build him a house (palace). David perceived that the Lord had established his Throne and his Kingdom for His people's sake. David took more concubines and wives from Jerusalem and had more children: Shammua, Shobab, Nathan, and Solomon; Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet (11 sons in addition to the 6 sons at Hebron). The Philistines heard that Israel had anointed David, so sought him, and David heard, so he went to the fortress or garrison; the Philistines spread themselves in the Valley of Rephaim; David inquired of the Lord, if he should go against them with success; the Lord said to go, and they will be defeated by David; so he came to Baal-perazim, and smote them, saying: the Lord has broken his enemies, so he called it Baal-perazim; for they left their images (of Baal) which David and his men destroyed. Again the Philistines encamped in the Valley of Rephaim; David inquired of the Lord, and He told him not to go up, but to make a circuit behind them across from the mulberry-trees, then stir themselves when they hear the sound of marching in the tops of the trees, for then the Lord has defeated them; so David obeyed and smote the Philistines from Geba to Gezer.

David with 30,000 Israelites went to Baale-judah to bring back the Ark of God, called by the Name (Shem), the Name of the Lord of Hosts (Jehovah-Sabaoth) seated over the Cherubim (Cherubs); they placed the Ark of God on a new cart, brought it out of the house of Abinadab on the hill; Uzzah and Ahio, sons Abinadab, drove the cart; so they took the Ark led by Ahio; David and the House of Israel celebrated to the Lord with various instruments of strings and percussions; near the threshing-floor of Nacon, Uzzah touched the Ark of God to steady it from falling; the Lord in anger killed him for this error. David displeased called the place Perez-Uzzah because the Lord Broke Forth against Uzzah; and he was afraid to move the Ark any further, but took it to the house of Obed-Edom the Gittite, and it remained there for 3 months, with the Lord's blessings. David was told of His favor towards Obed-edom, so he brought the Ark of God to the City of David with joy. Now when they moved the Ark about 6 paces (about 20 feet) they sacrificed an ox and fatling; and David danced before the Lord girded with a linen ephod, with Israel, with shouts and music, and came to the City of David. Michal saw David from a window leaping and dancing and she despised him. They placed the Lord's Ark in a tent that David had pitched for it, and he offered sacrifices to the Lord; afterwards he blessed the people in the name of the Lord of hosts, giving each and every person cake of bread and some meat, and raisin-cakes, and they returned home. He returned home to bless his household, but Michal criticized him as a shameless naked fool; but he replied that before the Lord Who chose me above thy father's house and appointed me Prince over His people; and I will be viler and baser, but the handmaids will have me in honor. Thus Michal was childless to her death.



David dwelt in his house, the Lord giving him rest all about; he said to Nathan the Prophet that he dwells in a cedar house but the Ark of God in curtains. Nathan told him to do what he desires, for the Lord is with him; but that night the Lord's word came to Nathan to tell My servant David he will not build Me a House to dwell in; for from the Exodus to now I have walked in a Tent and Tabernacle; and I never asked of any tribe of Israel to build Me a cedar House. Tell David My servant that I took thee from following sheepfolds to be Prince of My people Israel, to be with thee, and to subdue all thine enemies, and made thy name great as those of great ones of the earth. I will appoint a place for My people to be planted, no longer to be afflicted by wicked men as before and during the time of the Judges; also I will cause thee to rest from thine enemies, and the Lord will build thee a House; after thee I will set up thy seed and establish thy Kingdom, and he will build a House for My Name, and I will establish his Kingdom forever. I will be His Father, and he will be My Son; if he is lawless I will chasten him with the rod of men and the stripes of children of men; but My mercy will never depart from him as with Saul. Thy House and Kingdom and Throne will abide and be established. By these words and this vision Nathan spoke to David.

King David sat before the Lord:

Who am I and what is my house that Thou hast brought me to this;

that Thy servant's future House be after the manner of man;

and what can David say more, for Thou knowest me.

For Thy word's sake of Thine heart to work this greatness to show me.

Thou art great, none like Thee, no other God exists as we have heard with our ears.

What nation on earth is as Thy people Israel,

whom God redeemed for Himself, for His great Name,

for greatness and awesome works,

redeemed from Egypt and the nations and their gods;

to make them Thy people, and Thou Lord became their God.

Now Lord God establish and confirm Thy word to Thy servant;

Thy name be magnified, Thou Lord of hosts, Thou God over Israel;

and establish Thy servant's David House forever:

for Thou hast revealed to build a House for Thy servant:

and for this reason, I pray this prayer.

Thou art God and Thy words are truth, and promised good things;

so be pleased to bless Thy servant's House forever with Thy blessings.

Later David subdued the Philistines and took the bridle of the mother (Methegammah) city from them; then he measured Moab, making them lie down on the ground in two lines to put them to death or to keep alive; making Moab subservient, paying tribute. Then he stopped Hadadezer ben-Rehob King of Zoah as he went to recover his dominion at the River; taking from him 1,700 horsemen and 20,000 footmen; he hocked the chariot horses reserving 100 chariots. When the Syrians of Damascus tried to help Hadadezer David killed 22,000 of them; putting garrisons in Syria of Damascus, making them tribute paying subjects. The Lord gave David victory wherever he went. He brought the shields of gold of the servants of Hadadezer to Jerusalem; and much brass from Betah and Berothai, cities of Hadadezer. Then Toi the King of Hamath heard news of the defeat of the Syrians, and he sent his son Joram to King David to greet and bless him for victory against a common enemy; and he also gave David vessels of silver, gold, and brass: these spoils as with the other silver and gold he dedicated from all nations he subdued: Syria, Moab, Ammon, Philistines, Amalek, and of Hadadezer. David was famous after he had defeated 18,000 of the Syrians in the Valley of Salt. David put garrisons in Edom, and the Edomites became subject to him. David prevailed, and ruled Israel, and executed justice and righteousness to his people. Joab ben-Zeruiah was General, Jehoshaphat ben-Ahitub was Recorder; Zadok ben-Ahitub, Ahimelech ben-Abiathar, were Priests; Seraiah was Scribe; Benaiah ben-Jehoiada over the Cherethites and Pelethites; and David's sons were Chief Ministers.

David asked if any of Saul's house survived that I might show kindness for Jonathan's sake. Ziba a servant of Saul's house was brought to David, and told him that Jonathan's son who with crippled feet was in the house of Machir ben-Ammiel in Lo-debar. David sent and brought to him Mephibosheth, who bowed before the King; and David said not to fear, for I will be kind to you for Jonathan's sake; I restore to thee all the land of Saul thy grand-father, but thou wilt eat bread at my table. He bowed again and asked why such kindness to such a dead dog; but David called Ziba and commanded him to care for all the household and property and possessions than belonged to Saul for Mephibosheth thy master: to till the ground, to harvest the crops, to feed the servants; but he must eat at my table. Now Ziba had 15 sons and 20 servants; and he agreed to do as the King ordered. Mephibosheth's young son was Mica; so he ate at the King's table in Jerusalem.

Later the King of the Ammonites died, and his son Hanun ben-Nahash reigned in his place. David sent servants to console him with kindness as his father had treated David kindly; when they came to the land of the Ammonites, the Princes accused the men as spies of David to overthrow the land; Hanun then shaved half the beards of the men, cut off their garments exposing their butts, then sent them away. David was told how they were shamed; and he told them to stay at Jericho till their beards grew back before they returned to him. The Ammonites seeing they made themselves odious to David, also hired the Syrians of Beth-rehob and of Zobah, with the men of Tob, some 12,000 men. David sent Joab with a large militia of warriors; and the Ammonites engaged battle at the gate: the Syrians and Tobites being in another division. Jobab in response to these two divisions before and behind Israel, divided his armies in two, the mightiest Israelites under himself against the Syrians, the majority of the Israelites under Abishai his brother against the Ammonites; instructing that if the Syrians prove too strong you must come to my help; and if Ammon prove too strong we will aid you; be brave and manly for our people the cities of our God, and the Lord do as He please. The battle begun and soon the Syrians fled from Joab's army, and the Ammonites seeing their retreat fled also from Abishai's force into the city. Joab returned to Jerusalem; but the Syrians being defeated, gathered a great army under Hadarezer, who enlisted the Syrians beyond the River Euphrates, that came to Helam with Shobach his general. David responded by leading a large army of Israel; and they fought but David defeated the Syrians killing some 700 chariots, and 40,000 riders, and killed Shobach the general. The Kings subject to and in league

with Hadarezer being defeated made peace with Israel to be subjects. The Syrians feared to ever help the Ammonites again.

At the return of the year when kings go to war, David sent Joab and his men and Israel to destroy the Ammonites by besieging Rabbah. But David stayed at Jerusalem; and in the evening he arose from bed and walked on the roof of the King's house; and he noticed across the way a beautiful woman bathing; he inquired concerning her and was told she was Bath-sheba (Daughter of Sheba) bath-Eliam, the wife of Urijah the Hittite. David sent for her, and he laid with her (she was already purified of her uncleanness); then she returned home. She was pregnant, and informed David; who sent for Joab to send him Uriah the Hittite. When he came David asked concerning the Joab and Israel in the war; then he told Uriah to go home to wash and rest; he departed, and David sent to him food from the King; but Uriah slept at the door of the King's house with the servants without returning home. David was told, so he asked Uriah why he did not return home after such a long journey; he answered that the Ark and Israel and Judah abide in booths, while my lord Joab and my lord's servants are encamped in the fields; how can I go home to eat and drink and lay with my wife; as thou livest I will not do it. David told him to stay in Jerusalem that day, and the next day will send him back. David invited him to feast at his table and got him drunk; but when he retired he slept near the servants and did not go home. In the morn David wrote a letter to Joab and sent it with Uriah. The letter instructed Joab to place Uriah at the forefront of the hottest battle, then withdraw, so that he will die. Joab set Uriah with the bravest warriors; and in the fierce fighting some men died along with Uriah the Hittite. Joab sent a report of the war to David and told the messenger that after he related the war details, that when the King became angry, and say why they went so near to the city, did you not know they would shoot from the wall; like Abimelech ben-Jerubbesheth, when a woman threw an upper millstone from the wall and he died at Thebez; then tell the King that thy servant Uriah the Hittite is also dead. When the messenger related to the King that the enemy prevailed at first into the fields, but we pushed them back to the entrance of the gate; the shooters on the wall shot and killed some of King's servants, also Uriah the Hittite is dead. David told the messenger to tell Joab don't be displeased, the sword devours one as the other; strengthen yourself against the city and overthrow it; to encourage him. Uriah's wife heard and lamented her husband's death; and afterwards David married her, and she birthed him a son. But this thing David did, displeased the Lord.

The Lord sent Nathan to David, and he said: Two men in the same city, one rich, the other poor; the rich man had great flocks and herds; the poor man only one she lamb as a pet and a daughter in his family; the rich man had a traveling guest, so he took the poor man's lamb and prepared it for his guest. David became enraged and said to Nathan: as the Lord lives this man deserves to die! and he must restore the lamb fourfold for his merciless act. Nathan said to David: Thou art the man; the Lord God of Israel says that I anointed thee King over Israel, delivering thee from Saul, I gave thee thy master's house, his wives, and the House of Israel and Judah; and if that was not enough I would have added more. Why did thou despise the word of the Lord to this evil in killing Uriah the Hittite by the hands of the Ammonites and then taking his wife to be thy wife? For this reason the sword shall never depart from thy house; I will take thy wives and give them to thy neighbor, and he will violate them in broad daylight; for thou did it in secret, but I will do it in the sight of all Israel. David confessed to Nathan: I have sinned against the Lord; and he replied that the Lord has put away thy sin, thou shalt not die; however, because thou hast occasioned the enemies of the Lord to blaspheme, the child must die. Nathan departed; and the child became sick; David begged God for the child, fasting and lay prostrate that night; the elders of his house tried to get him up to eat but he refused, then on the 7th day the child died; but they were afraid to tell him lest he does something to himself in his despair. But David saw them whispering and asked is the

child dead; they said he is dead; so David arose, bathed, anointed himself, changed his clothes, then came into the Lord's House and worshipped; he then requested bread to be served him to eat. The servants amazed asked why he fasted and cried for the child when he was alive, but now after his death thou rise and eat. he replied that while the child lived he fasted and mourned in hopes that the Lord may be gracious to spare the child; but now he is dead, I cannot bring him back, but I will go to him. David then comforted Bath-sheba and again lay with her and she gave birth to a son, and he named him Solomon; and the Lord loved him; and sent the Prophet Nathan to him, calling the child Jedidiah (Jehovah's Beloved), for the Lord's sake.

Now Joab fought against Rabbah of the Ammonites, and took the royal city; and he sent word to David that he took the City of Waters; therefore to muster the rest of the people and encamp against the city and take it, lest it should be named after Joab's name; so David did it, and took the crown of their King which weighed a talent of gold, and in it precious stones, and it was set upon David's head; and he brought back great spoils; but he slaughtered the citizens by saws, iron, axes, and brickkiln; and in like manner other cities of Ammon; then they returned to Jerusalem.

After this Absalom, David's son, whose sister Tamar was a beautiful virgin; Amnon, David's son, loved her; so that he became sick over her, how he might have her. Amnon's friend and cousin, Jonadab ben-Shimeah, David's brother, cleverly suggested to the King's son: why art thou daily so lean and sad; he told him; he replied that Amnon should pretend to be sick and confined to the bed, and to ask the King to let Tamar prepare food before to eat from her hands. David told Tamar to go to her brother Amnon's house to prepare food for him. She took dough and baked cakes, giving them to him in a pan, but he refused to eat. Instead he ordered everyone to leave his chamber, but told Tamar to bring the cakes to him; he then took hold of her demanding her to have sex with him; she begged him not to force her for no such folly (rape and incest) should be done in Israel; and where will I hide my shame, and you will be treated as one of the fools in Israel; so she pleaded with to ask the King to let them marry; but he refused to listen, and being stronger forced or raped her. Afterwards he hated her even more than when he loved her before, and told her to get out. She replied no, this was even worse than the wrong or rape itself; but he rejected her, and ordered his servants to put this woman out, and to bolt the door. Tamar with ashes on her head, tore her dress of multi-colors, with her hands on her head, went crying aloud. Absalom her brother asked if Amnon thy brother had been with her; and said she should not be too troubled, but be quiet since he was her brother; so she remained desolate and stayed in Absalom's house. When King David heard he was enraged. Absalom did not speak with Amnon good or bad, but hated him for raping his sister Tamar. After 2 years Absalom had sheep-shearers in Baal-hazor near Ephraim, and he invited all the King's sons and the King and his servants to a feast; but the King turned down the invitation as too burdensome for his son, but blessed him anyway. He asked the King to permit Amnon to attend; but David asked why; but he pressed the King till he consented for Amnon and the King's sons to go. Absalom instructed his servants to watch Amnon, and when he is merry with wine, and he gives the order, they must kill him without fear or reserve; and so they did. The King's sons all fled by mule; and David heard news that Absalom had slain all the King's sons; the King tore his clothes and lay prostrate on the ground, with his servants standing with torn clothes. But Jonadab ben-Shimeah, his brother's son, told the King the truth is only Amnon is dead, for Absalom had appointed it from the day Tamar was violated. Absalom fled; and the servants which watched saw a crowd coming, and Jonadab said to the King: look, your sons; and they came in tears and the King and his servants cried with them. Absalom took refuge with Talmai ben-Ammihur King of Geshur; but David mourned for his son daily. Absalom was with Talmai for 3 years; and David's soul longed for Absalom, for he was comforted from the loss of Amnon.

Now Joab sent for a wise woman of Tekoa; and told her to pretend to be a mourner in mourning clothes, without the oil of anointment, be a mourner of many days; to go to the King and speak in this manner; just as Joab instructed her. She spoke to the King, prostrate, begging for help; the King asked of her trouble; she replied that she was a widow with two sons who were fighting, and one slew his brother and he died; the family arose and demanded the death of her surviving son, thus to quench the last of her coal, leaving no male heir. The King dismissed her saying I will decide; but the woman of Tekoa implored the King to remove the iniquity from the King and her father's house, that the King and his throne be guiltless; the King assured her that she may bring anyone wanting to harm her son, and that will end the matter. But she petitioned the King by the Lord God, not to let the avenger of blood destroy him; so he swore to her by the Lord; so she asked for a few more words with the King; he said speak; she said why he has devised a thing against the people of God; for by such words he incriminates himself guilty, in that he has not fetched and restored his banished exile. We all must die as spilt water on the ground; but even God restores life by making a way for the exile to return; and I have spoken these words to the King because the people made me afraid; so perhaps the King will grant this one favor towards his handmaid; for the King is determined to deliver me and my son from the avenger to preserve the inheritance; so I said my Lord the King's word is comforting, he is as an angel of God, and knows the good and the bad, for the Lord God is with him. The King then asked her to tell him the truth about these words she has spoken if Joab was not behind them; she replied the King knows all secrets as an angel of God, and yes, thy servant Joab put all these words in my mouth to persuade the King. So the King told Joab I have heard you, go and bring the young man Absalom back. Joab bowed in homage and blessed the King for the favor shown him in this request. Joab brought Absalom from Geshur to Jerusalem. The King said he must not see my face, but must go to his own house. In Israel none was praised for spotless beauty as Absalom; when he cut his hair yearly, for it was heavy, it weighed 200 shekels according to the King's scale. Absalom had 3 sons and one daughter, who he named Tamar, and she was beautiful; and he stayed 2 full years in Jerusalem never seeing the King's face. He sent for Joab to go to the King, but he ignored him; so he told his servants burn Joab's field of barley next to his; so Joab demanded why he set his field aflame; and he replied that he wanted him to go to the King and ask why he was brought from Geshur if I cannot see the King's face; if I deserve to die then let the King put me to death. So Joab went to the King, and he permitted Absalom to see his face, and he came and bowed, and the King kissed Absalom.

Afterwards Absalom prepared a chariot with horses and 50 front runners; early he stood by the way of the city gate, and when anyone had a case that should go to the King for judgment; he asked what city they were from, and when they said they were from a certain city of Israel's tribes, he told them their case is valid but there is no one deputed to hear the case for your city, adding that if only he was a judge in the land he would hear every litigation and give justice. When any bowed to him he extended his hand and kissed him; thus he stole the hearts of the men of Israel. Absalom (now 40; or end of David's 40th year reign) asked the King to pay his vow to the Lord in Hebron, which he made at Geshur in Syria, that if the Lord bring me back to Jerusalem then I will serve Him; so the King permitted him, and he went to Hebron. But Absalom sent spies to all the tribes of Israel that at the sound of the trumpet they should shout that Absalom is king in Hebron. He had 200 men from Jerusalem ignorant of his intentions; he then sent for Ahithophel the Gilonite, David's counsellor from his city Giloh, while offering sacrifices; the conspiracy was strong for Absalom; and a messenger told David; so David told his servants that we must flee lest Absalom quickly overtake us and strike the city with the sword. His servants replied that they were ready to do his will; the King and his household escaped; but he left 10 concubines to tend the house; the King and the people came to Beth-merhak; followed by his servants the Cherethites, Pelethites, Gittites, and 600 followers from Gath. The King asked Ittai the Gittite to stay home with the King (Absalom), being a foreigner and an exile, arriving only yesterday; return with your brothers, and

mercy and truth be with thee. But Ittai insisted as the Lord and the King lives he will go with the King to life or death; David permitted him and his men and his little ones to cross over; the country wept, and the people crossed over the brook Kidron with the King by way of the wilderness. Zadok and the Levites, carrying the Ark of God and set it down, while Abiathar went up till the people exited the city. The King told Zadok to take the Ark of God back into the city; for if the Lord show me favor He will return me to see it and His habitation; but if not, let Him do as He please. The King told Zadok the Priest and Seer to return in peace with his two sons, Ahimaaz and Jonathan ben-Abiathar; and I will stay at the fords of the wilderness until I hear word; they returned with the Ark to Jerusalem. David ascended the Mount of Olives, crying as he went, head covered and barefoot, together with the people. David was told that Ahithophel is among the conspirators with Absalom; so David prayed that the Lord turn his counsel to foolishness. David reached the top where God was worshipped; Hushai the Archite came with coat ripped and earth on his head; but David said if he cross over to him he will only be a burden, but if he returns and be Absalom's servant as the King, just as he was his father's servant; thus, thou will defeat Ahithophel's counsel. What you hear in the King's house thou may send me word by Zadok and Abiathar the Priests, by sending their sons Ahimaaz or Jonathan. So Hushai went to the city, and Absalom came to Jerusalem.

David passed over the top of the mount, and Ziba the servant of Mephibosheth met him, with couple of donkeys saddled, loaded with 200 loaves of bread, 100 clusters of raisins, 100 summer fruits, and bottle of wine. The King asked what all this is; he replied that these are for the King's household, for the young men, and for the faint in the wilderness; and he asked where his master's son was; and Ziba said he was staying in Jerusalem, saying that today the House of Israel might restore to me the Kingdom of my father. The King told Ziba that now all that belongs to Mephibosheth is thine; but Ziba said I bow in the favor of my Lord the King. ((Those who think that Ziba is false and deceptive are in error; it is clear he was on David's side against the House of Saul, including Mephibosheth.)) David then came to Bahurim, and Shimei ben-Gera of the family and House of Saul came out and cursed him as he went along, throwing stones at David and the servants; the people and fighters on the right and the left of the King. Shimei cursed, saying, begone! get out! thou man of blood and base fellow: the Lord has returned on thee the blood of Saul's House, whose reign thou replaced, and He has delivered thy Kingdom to Absalom, and thou art taken in thy mischief, thou bloody man! Abishai ben-Zeruiah asked the King to permit him to go cut off this dead dog's head that curses my lord the King. The King replied: what do I have to do with you sons of Zeruiah? The Lord permits him to curse me, who can say no? My own son from my body seeks my life, how much more this Benjaminite; let him curse as the Lord bids; perhaps the Lord will see the wrong done to me and requite me with good for his curses. So they continued on while Shimei cursed and threw stones and dust. The King and the people were tired, and he refreshed there. Absalom and the people of Israel with Ahithophel came to Jerusalem; Hushai the Archite, David's friend, greeted Absalom, saying, the King lives! Absalom responded: Is this thy kindness to thy friend, why are you not with him? He said that whom the Lord and Israel chooses to him will he stay; as I served thy father, so I now serve his son. Absalom asked counsel from Ahithophel; who said he should violate his father's concubines keeping the house; thus Israel will know thou art odious to thy father, and will be more resolute in supporting you. So they spread a tent for him on the housetop, and he violated his father's concubines before Israel. Now the counsel of Ahithophel was in those days, for David and Absalom, as if one inquired from the Oracle of God. Further, he asked Absalom to permit him to take 12,000 men and pursue David this night, and will catch him weak and weary, and he will be afraid, and the people will desert him; and I will only need to kill the King; and I will bring back all the people in peace. Absalom and the Elders of Israel were pleased with this counsel; but he asked Hushai his counsel; he replied that at this time Ahithophel's counsel was not good; for you know that your father and his men are brave fighters and chafed in their minds, as a bear robbed of her cubs, and your father as a valiant

warrior will not lodge with the people; he will be hid in some pit or place, and when some are fallen (naphal, nephallim), they will report that there is a slaughter of Absalom's followers; and even the most valiant warrior with a lion's heart will melt at the news. But I counsel that Israel be mustered from Dan to Beer-sheba, a great army led by Absalom; and we will surprise him as the morning dew and leave none alive; and if he flees to a city of Israel, we will take ropes and drag it into the river, that a stone be not left. Absalom and the men of Israel declared the counsel of Hushai the Archite is better than Ahitophel's counsel. The Lord had ordained to defeat the good counsel of Ahitophel, that He may destroy Absalom. Hushai related to the Priests Zadok and Abiathar to tell David the counsels given to Absalom, and that he lodge not at the fords of the desert, but pass over, lest the King and the people be swallowed up. Now Jonathan and Ahimaaz were staying by En-rogel, a maid-servant would inform them, then they would go tell David, thus not be seen to come into the city; but a youth saw them and informed Absalom; meanwhile they both went quickly to the house of a man in Bahurim, who had a well in his court; they hid inside; and a woman covered the well with straws of bruised grain; so they were undetected. Absalom's servants asked the woman of the house, where are Ahimaaz and Jonathan; she told them that they crossed over the brook; they searched but could not find them, they returned to Jerusalem. They then came out of the well and went and told David the counsel of Ahithophel against David. David quickly crossed the Jordan. When Ahithophel's counsel was ignored, he saddled his donkey and went home to his city, put his house in order, then hanged himself, and they buried him in his father's sepulchre. David came to Mahanaim; but Absalom and the Israelites crossed Jordan. Absalom replaced Joab with Amasa as general, he was the son of Ithra the Israelite, that wedded Abigail bath-Nahash, Zeruah's sister, Joab's mother. Israel and Absalom encamped in the land of Gilead. At Mahanaim Shobi ben-Nahash of Rabbah of the Ammonites, and Machir ben-Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim; they brought beds, basins, earthen vessels, wheat, barley, meal, parched grain, beans, lentils, parched pulse, honey, butter, sheep, and cheese for David and his people, who were hungry, weary, and thirsty in the desert.

David numbered the people, he set captains of 1,000s and 100s; and divided the people in thirds, 1/3 under Joab, 1/3 under Abishai ben-Zeruah, Joab's brother, and 1/3 under the hand of Ittai the Gittite. The King also said he would go with them; but the people said no, for if all the people flee, they will not care if we all die, but thou art worth 10,000 of us; so it's better that thou comfort us out of the city. The King agreed to do as they deem best, and he stood by the gate-side, while the people exited by 100s and 1000s. Now the King commanded Joab, Abishai, and Ittai to deal gently with young man Absalom, and the people heard; so they went to war with Israel in field and forest of Ephraim. The Israelites were beaten by the servants of David, some 20,000 were slaughtered; the battle spread over the country, so that the forest devoured more of them than the sword. Absalom by chance encountered David's servants, while riding his mule, and he rode under the thick boughs of a great oak tree. and his head got stuck, and his mule went on. One told Joab that Absalom was hanging in the oak tree; and he replied that you should have struck him to the ground, and I would have given you 10 silver pieces and a girdle; he replied that not 1,000 pieces of silver would entice him to harm the King's son, since he commanded us specifically; and if I had acted falsely against his life, the King knows all things, even thou would be set against me. Joab said he could not waste time; so he took three darts and pierced Absalom's heart; then 10 young men that carried Joab's armor struck Absalom to death. Joab blew the trumpet and Israel returned from the chase; they took Absalom and threw him into a great pit in the forest, and heaped stones over him; and Israel fled to their tents. Now Absalom had before erected a pillar in the King's Dale in his own memory, saying he had no son to remember him, and he called it Absalom's Monument to this day (times of Solomon to Ezra.). Ahimaaz ben-Zadok asked to run to the King with the news of the Lord avenging the King of his enemies. Joab said not today, maybe another time, for the King's son is dead. Then Joab told the Cushite (black runner) to tell the King what he has seen, so he bowed and ran;

Ahimaaz insisted to be allowed also to run, saying why? you will get no reward for the news; yet he insisted to let him run. Ahimaaz ran by way of the Plain, and outran the Cushite. David was seated between the two gates; the watchman from the roof of the gate of the wall, shouted out that a lone runner was coming; David said if he is alone he brings news. The watchman shouted to the porter that another man runs alone; the King said he too brings good news. The watchman said that the fastest runner appears to be Ahimaaz; the King said he is a good man with good news. Ahimaaz greeted the King and bowed, saying, the Lord is blessed Who delivered up those who rebelled against the King; but he asked is the young man Absalom safe; he said when Joab sent him he heard a tumult but did not know why. The King told him to step aside; then the Cushite greeted the King saying the Lord has avenged him of all his enemies; David asked of Absalom; he answered that may all those who rise up against my Lord the King be as that young man. The King greatly moved went to the chamber above the gate and wept, and as went crying: O Absalom, my son! my son Absalom! wished I had died for thee!

Joab was informed of the King's grief for Absalom, turning the victory into sorrow; the people quietly as if ashamed deserters, moved in the city; while the King agonized over Absalom. Joab came to the King's house and rebuked the King for shaming his men and people who saved his life and of all those loyal to the King, showing that the King loved his haters more than his lovers; and if Absalom survived and we all, princes and servants, died, the King would be pleased. Now get up and speak comfort to thy servants, or I swear by the Lord, not one man will be loyal to thee this night; and that will be the worse evil to thee from thy youth to today. The King arose and sat in the gate; the people were told, and they stood before him; for they had fled to their tents, quarreling that he delivered us from our enemies and the Philistines, but now flees because of Absalom who is dead; and why have we not brought back the King. King David sent the Priests Zadok and Abiathar to the Elders of Judah, asking why they are the last to reinstate the King in his house, as Israel has voiced. Ye are my brethren and kin; tell Amasa that thou art my bone and flesh, and God act, if I do not make thee my general of the army to replace Joab. Thus he bowed the heart of the men of Judah as if one man, that they might restore the King and his servants; so he returned, and Judah met him at Jordan, to escort him over the Jordan, Judah also came to escort him at Gilgal. Shimei ben-Gera the Benjaminite of Bahurim in haste joined the Judahites to meet King David; also 1,000 Benjaminites; and Ziba Saul's servant with his 15 sons and 20 servants accompanied the King; a ferry-boat transported the King's household, and for his use. Shimei prostrated himself, and spoke to the King not to impute lawlessness or perversity to his actions on the King leaving Jerusalem, for he knows his sin, and came first of all the House of Joseph to meet my Lord the King. Abishai demanded that Shimei be put to death for having cursed the Lord's Anointed! But David objected that ye sons of Zeruiah are my adversaries; no, not a man shall be put to death this day, for I am now King over Israel. So he swore to him not to put him to death; Mephibosheth also came to Jerusalem, unkept from the time the King fled till his return; the King asked why he was not an exile with him; he replied that Ziba deceived him when he was about to saddle the donkey and ride out to the King; also he has slandered me to the King; but the King is as an Angel of God; so do what you deem best; for I and my father's house were good as dead before the King's favor when you met me at your table; so I have need to trouble the King. But the King said, why speak of any of this; I have declared that thou and Ziba divide the land! Mephibosheth told the King to let Ziba have it all; for my Lord the King has returned home. ((Mephibosheth expected that David's death at Absalom's hand would disrupt the Throne of David's House, and the Kingdom would be restored to the House of Saul; so he played the part of an unkept mourner, and his alibi, a lame excuse, was to accuse Ziba as subverting his attempt to flee; but David did not fall for this version)) Barzillai the Gileadite, a great man, came from Rogelim, to accompany the King across Jordan; he was 80 years old; and he had supplied the King with provisions at Mahanaim. The King asked him to go with him to Jerusalem, and he would take care of him; but he said no, I am a very old man ready to die, poor health and vision, feeble mind, simple diet, and bad hearing,



why be a burden; why reward me for just going a little way with the King; no, let me return to die in my own city, and my grave to be with my parents. Instead let thy servant Chimham cross over with the King, and do to him what is good. He said, yes, he will go with me and I will do what you require. So the people and the King crossed Jordan, the King kissed Barzillai and blessed him, he went to his place. The King came to Gilgal, with Chimham; and all Judah and half Israel brought the King over; the rest of Israel complained to the King that Judah has stolen the King from them, along with his household and men. The Judaeans answered the Israelites: the King is our near kin; why are you upset? have we ate at the King's expense or be rewarded? Israel answered them that we have 10 parts in the King, with more rights to him; so why did you despise us to not seek our help to restore our King. But the words of Judah were more fierce that those of Israel.

Then Sheba ben-Bichri, a Benjamineite, a base fellow, sounded the trumpet declaring that Israel has no portion or inheritance in David ben-Jesse, thus back to your tents; Israel left and followed Sheba; but Judah stayed loyal to their King, from Jordan to Jerusalem. David returned to his house in Jerusalem, he took the 10 concubines that kept the house, and he sheltered them and sustained them as widows, but never cohabited with them again. He ordered Amasa with Judah to appear before him in 3 days; but Amasa took longer than the days appointed; so David told Abishai that maybe Sheba will do more harm than Absalom: so take the servants and pursue him, before he escapes to fortified cities. Joab's men, and the Cherithites, and Pelethites, and all the mighty men pursued Sheba; at the Great Stone in Gibeon Amasa met them; Joab was girded war clothes, with girdle and sheathed sword around his waist; the sword fell out while approaching Amasa, asking him if all was well; he answered it was; Joab held Amasa's beard as if to kiss him, but he did not notice the sword in Joab's hand, by which he thrust him to death, disemboweling him. Then Joab and Abishai continued after Sheba; a young man of Joab's stood and said: he who is for Joab and David follow Joab; but Amasa still laid in his blood, and the men refused to march till they removed his body from the highway to the field, and covered him; then the soldiers pursued; and Joab pursued him thru Israel's tribes, to Abel and to Beth-maacah and the Berites, all together; and they besieged him in Abel of Beth-maacah; they made a mound and set up the rampart, and battered the wall to overthrow it. A wise woman cried out to Joab to come near and let her speak; he answered her that he was listening; so she said that they say of old that go ask at Abel and that settles it: I am one of peace and faith in Israel; so why do you seek to destroy a city and mother in Israel; will you swallow up the Lord's inheritance? Joab replied, never, but only Sheba ben-Bichri of the hill-country of Ephraim has revolted against King David; deliver him over and I will depart; she answered that his head will be tossed over the wall. The woman in her wisdom convinced the people, and they cut off his head and threw it to Joab; so he blew the trumpet and dispersed; and he returned to Jerusalem to the King. Joab was general over all the army of Israel; Benaiah ben-Jehoiada was over the Cherethites and Pelethites; Adoram over the taskworkers; Jehoshaphat ben-Ahilud was Recorder; Shava was Scribe; Zadok and Abiathar were Priests; and Ira the Jairite was Chief-minister to David.

Now a famine lasted for 3 years in the days of David, and sought the Lord concerning it, and He said it was because of Saul and his bloody house putting the Gibeonites to death; the King David asked the Gibeonites (these were not Israelites but remnants of Amorites, who had a treaty with Israel, but Saul in his zeal for Israel and Judah slaughtered attempting to exterminate them) what do you want to make atonement, and for your blessing on the Lord's inheritance. We want neither money nor innocent blood, only the 7 sons of Saul's House be handed over, that we may hang them to the Lord in Gibeah of Saul, the Lord's Chosen; he gave them over, but he spared Mephibosheth ben-Jonathan ben-Saul for his oath's sake; the 7 sons were: 2 sons Saul by Rizpah bath-Aiah, Saul's concubine, Armoni and Mephibosheth; 5 sons of Michal bath-Saul born to Adriel ben-Barzillai the Meholahite. The Gibeonites hung them together in the mountain before the Lord, this was in harvest season, the first days of the

barley harvest (spring, April); then Rizpah covered the rock (covering the bones) with sackcloth and guarded it till the rain fell upon it, letting no birds near by day, or beasts by night. David was told about Rizpah, and he went and took the bones of Saul and Jonathan from the Jabesh-gileadites, who had stolen them from the street of Beth-shan, where the Philistines had hanged them in Gilboa; so he buried all the bones of Saul, Jonathan, and the others, in Benjamin in Zela, in the sepulchre of Kish, just as the King commanded; afterwards God was entreated for the land.

The Philistines again warred with Israel, and David and his servants fought them; he was exhausted, and Ishbi-benob, a son of the giant (offspring of Rapha), whose spear weighed 300 brass-shekels, girt anew, intended to kill David; but Abishai defended him by slaying the Philistine. David's men swore that he must not again go out to war lest he quench the lamp of Israel. Again (2nd time) the Philistines fought at Gob, and Sibbecai the Hushathite slew Saph one of the sons of the giant (offspring of Rapha). Again (3rd time) the Philistines warred at Gob; and Elhanan ben-Jaareoregim the Beth-lehemite slew Goliath the Gittite, whose spear staff was like a weaver's beam. Again (4th time) they warred at Gath, and a giant of great stature, having 6 fingers hands, and 6 toes feet, 24 in all; he defied Israel, and Jonathan ben-Shimei, David's brother, slew him. These 4 were born to the giant in Gath (Rapha in Gath), and were killed by David and his servants.

David's Song of Jehovah's Deliverance from his Enemies and Saul:

Jehovah is my Rock, my Fortress, my Deliverer;

God my Rock and Refuge; my Shield, and Horn of my Salvation;

my High Tower, and my Refuge; my Saviour from violence;

I will call on the Lord, the praise-worthy: I shall be saved from my enemies.

The waves of death compassed me; the floods of ungodliness frightened me;

the cords of hell (sheol) surround me; the snares of death upon me.

In my distress I cried to the Lord and called to my God:

He heard my voice from His Temple, my cry with His ears.

The earth shook and trembled, the foundations of heaven quaked and shook at His wrath.

Smoke from His nostrils, devouring fire from His mouth: coals were kindled.

He bowed the heavens and descended with thick darkness under His feet.

He rode a flying Cherub, on the wings of the wind;

darkness were pavilions, waters gathered in thick clouds of the skies;

brightness before Him, kindled coals;

The Lord thundered from heaven, the Highest shouted;

His arrows scattered them, lightning discomfited them.  
Sea channels appeared, the world foundations laid naked,  
at His rebuke and the blast of His nostrils;  
from on high He rescued me out of many waters,  
He delivered me from a strong enemy, and the mighty who hated me;  
they came in my calamity, but the Lord was my Stay;  
He brought me to large place, He delivered me because He delighted in me;  
He rewarded my righteousness, He recompensed my clean hands.  
I have kept the Lord's ways, and not departed from my God.  
His ordinances were before me, His statutes were not abandoned;  
I was perfect toward Him, and kept from my iniquity;  
the Lord repaid my righteousness and cleanness.  
Thou art merciful to the merciful, and perfect with the perfect;  
and pure with the pure, but perverse with the perverse.  
The afflicted Thou wilt save, but Thine eyes are against the haughty to humble them.  
Lord, Thou art my Lamp! enlighten my darkness!  
By Thee I run upon a troop, by God I leap over a wall.  
God's Way is perfect, the Lord's Word is tried;  
He is a Shield to all who seek refuge in Him.  
God is the Lord, the Rock and Strong Fortress;  
He guides the perfect, and makes his feet like the hinds,  
and set me on a high-places, and teaches my hands to war, to bend a brass bow.  
Thou gavest me the shield of Thy salvation; Thy gentleness made me great.  
Thou enlarged my steps, and my feet slipped not;  
I pursued and destroyed my enemies, relentless to consume them,  
striking them down, they cannot arise, under my feet;  
Thou girdest me with strength for battle and subdued the rebels.  
They looked for salvation even to the Lord, but He answered not;

I beat them to dust, crushed them as mud in the streets, and spread them all over.  
Thou delivered me from the people's strife;  
made me Head of the nations (Gentiles), of foreigners who submit to me,  
they hear and obey, they fade away and tremble in hiding places.  
Jehovah lives! blessed and exalted be my Rock of Salvation!  
my Avenging God and Subduer of my people and subjects my enemies.  
Thou elevate me above my conspirators and the violent man:  
I thank Thee among the Gentiles, and sing praises to Thy Name:  
great deliverance He gives to His King, and shows lovingkindness to His Anointed;  
to David and his seed forever!

The Last Words of David:

David ben-Jesse, the Man Elevated, the Anointed of Jacob's God,  
the Sweet Psalmist of Israel:  
Jehovah's Spirit spake by me, His Word on my tongue;  
the God of Israel, Israel's Rock spoke:  
the righteous ruler over men, ruling in the fear of God,  
is as morning light, as sunrise, a cloudless morn,  
as the earth's tender grass, in the sunshine after the rain.  
My house is not ordered so with God,  
yet He made with me an everlasting changeless covenant;  
it is my salvation and honor, although unborn;  
but the ungodly as thorns are thrust away as useless thorns,  
which must be handled with gloves of iron and staff (fork) of spear,  
to be utterly burned in fire.

These are the Mighty Men, Valiant Warriors, Brave Fighters of David:

1st, Josheb-basshebeth a Tahchemonite, Chief of the Captains (same as Adino the Eznite), against 800 slain at one time.

2nd, Eleazar ben-Dodai, son of an Ahohite, one of David's three mighty men, when they defied the Philistines in battle while Israel was absent; he fought the Philistines until his hand clung to his sword, and the Lord gave great victory that day, and the people took spoils.

3rd, Shammah ben-Agee an Hararite; when the Philistines encamped near a plot of ground full of lentils, the people fled, but he stood in the middle of the field and defended it, and slew them, the Lord giving victory.

Now 3 of David's special 30, came to David during the harvest time, to the Cave of Adullam, while the Philistines' troops camped in the Valley of Rephaim; David was still in the fortress, but the Philistines' garrison was in Beth-lehem. David sighed that he longed for a drink from the Well of Beth-lehem by the city's gate! The Three Mighty Men broke through the Philistine's army and drew water from the Well of Beth-lehem and brought it to David; but he refused to drink, but poured it out to the Lord, saying he would not drink the blood of these Three warriors who risked their lives for his thirst.

4th, Abishai ben-Zeruiah, Joab's brother, was Chief of the 3; he fought with spear some 300 and killed them, he was famous among the 3, but was not the most honorable, he was their Captain, but not one of the Three.

5th, Benaiah ben-Jehoiada, son of a brave fighter of Kabzeel, famed for killing the two sons of Ariel of Moab (two Ariel, Warriors, Champions, Lion-like): he went into a pit and killed a lion in the snow; and he killed a handsome Egyptian with his own spear, which had taken from him; he was famous among the three, and more honorable than the 30, but not of the Three; and David set him over his guard.

David's 30 Mighty Men: 1, Asahel, Joab's brother; 2, Elhanan ben-Dodo of Bethlehem; 3, Shammah the Harodite; 4, Elikah Harodite; 5, Helez Paltite; 6, Ira ben-Ikkesh Tekoite; 7, Abiezer Anathothite; 8, Mebunnai Hushathite; 9, Zalmon Ahohite; 10, Maharai Netophathite; 11, Heleb ben-Baanah Netophathite; 12, Ittai ben-Ribai of Gibeah of Benjamin; 13, Benaiah Pirathonite; 14, Hiddai of the Brooks of Gash; 15, Abialbon Arbathite; 16, Azmaveth Barhumite; 17, Eliahba Shaalbonite; 18, Jonathan of the sons of Jashen; 19, Shammah Haraite; 20, Ahiam ben-Sharar Ararite; 21, Eliphelet ben-Ahasbai ben-Maacathite; 22, Eliam ben-Ahithophel Gilonite; 23, Hezro Carmelite; 24, Paarai Arbite; 25, Igal ben-Nathan of Zobah; 26, Bani Gadite; 27, Zelek Ammonite and 28, Naharai Beerothite; both Joab's armorbearers; 29, Ira Ithrite; 30, Gareb Ithrite; and 31, Uriah the Hittite.

Again the Lord's Anger was ignited against Israel, so He moved David to number Israel and Judah; so David ordered Joab to take a census of all the people from all the tribes of Israel, from Dan to Beer-sheba; that I may know the sum. Joab objected saying may the Lord add 100 fold, but why must my Lord the King delight in this; David insisted and prevailed against Joab and the Captains of the army; and they crossed Jordan, encamped in Aroer, to the right of city in the middle of Gad, and to Jazer; they came to Gilead and to the land of Tahtim-hodshi; to Dan-jaan, and all about to Sidon; to the Fortress of Tyre; to all the cities of the Hivites, and Canaanites; down to the south of Judah at Beer-sheba; completing the circuit thru all the tribes in 9 months 20 days, and returned to Jerusalem and reported to the King the census numbers: 800,000 fighters with swords in Israel, and in Judah 500,000; thus in all 1.3 million ready militia. But David regretted and confessed to the Lord he had sinned greatly in ordering this census; he asked forgiveness for his wicked folly. David arose early the next morn, and the Word of the Lord by Gad the Prophet, David's Seer, saying: The Lord gives thee 3 options of judgment, choose one: 1st, 7 years of famine in thy land; or 2nd, to flee for 3 months from thy enemies chasing thee; or

3rd, 3 days plague of pestilence in thy land. David very perplexed said its best to fall into the Lord's hands, for He shows great mercies than in man's hand. So the Lord sent a pestilence on Israel from dawn to dusk as appointed, and some 70,000 people died from Dan to Beer-sheba. When the Angel stretched out his hand toward Jerusalem to destroy it, the Lord repented and said: Enough! hold thy hand; now the Angel of the Lord was in the threshing-floor of Araunah the Jebusite. David saw the Angel and spoke to the Lord: I alone have sinned perversely, but not these sheep; let Thy hand be on me and my father's house. Then Gad that day told David to erect an Altar to the Lord in the threshing-floor of Araunah the Jebusite. David went to Araunah, who saw the King and his servants, and bowed before him; asking why the King has visited his servant. David said he wished to buy the threshing-floor to erect an Altar to the Lord to stop the plague from the people. Araunah: Let the King take it and offer what he deems best; take the oxen for the burnt-offering and take the threshing tools and yokes for wood to burn; all of it I give to the King, and may the Lord thy God accept thee. The King replied: No, I must buy it at price, for I will not offer to the Lord my God what cost me nothing. So David bought everything for 50 silver shekels; and built an Altar to the Lord and offered burnt-offerings and peace-offerings; and the Lord was entreated for the land, and the plague was stopped against Israel.

#### Some Reflections on SAMUEL:

The Theocracy of Moses Law and Covenant on behalf of the Lord as the representation and reflection of the Divine Word and the Kingdom it reveals during the rule of the Judges over a 500-year period is about to change to a Monarchy. God had given Israel 5 centuries to generate a world which conformed to the Divine Will, and to eradicate all opposition to the Word revealed. The Land and the People were to be transformed by the Book, and the Divine work of Creation and Judgment and Salvation was to produce fruit to God's glory. The world of the Gentiles, the Nations not in covenant with God, nor related to the Lord, had for a millennium gone astray, and as they strayed, they altered all Divine knowledge and memory, and substituted vain imagination for truth and facts. The world history in each nation was more fiction than veracity, more virtual than real. The Law as Testimony had failed to change or perfect the chosen elect nation but was very much alive in judgment against the sins and nature of man in Israel and the world. Mankind was also maturing and aging in their own distinct ways and cultures. Religion was everywhere, but philosophy was becoming visible in many ways. Wisdom was discovered to be unique the man, and that with wisdom in its many forms, a man or a family, or a tribe, or a nation, could dominate all others. The Book as the repository of wisdom, human and divine, could unlock well guarded secrets and forbidden mysteries. Israel must needs undergo a change in regard to wisdom, and the Book must be enlarged to incorporate new features and meanings to the Divine knowledge. This wisdom will produce what centuries later we call science, that is, to apply the wisdom to produce, invent, create, make, and manufacture from ideas to reality for life and living. The sea merchant nations like the Phoenicians and the Greeks (the Hellenes) would learn from and teach to the nations of the Mediterranean world, and the Alphabet and the Book would spread throughout the earth; and with the Greeks new versions of old stories borrowed from Egypt, Canaan, Babylon, and elsewhere: stories, myths, legends and the like, of their gods and goddesses, of Hercules (compare with Samson), of Achilles, of David's Mighty Men, of Goliath, etc.

In Samuel we have a member of the tribe of Judah and Ephraim. The similarity to 1<sup>st</sup> Chron. 6:33-38 of Elkanah ben-Jeroham of Kohath ben-Levi is problematic and uncertain. The Levites lived in various cities of Israel among the different tribes, their lineage became mixed and diluted among the tribes as seen in Judges, and often mixed with foreign marriages. Samuel as a decedent of Levi instead of Judah via Caleb, or of Benjamin, is confused and difficult to determine. The names are common and popular, the variants of spelling adds to the problem and eludes the solution. (In Keil & Delitzsch Commentary on 1st Samuel 1 it is properly treated, and Samuel as a Levite maintained; and also more

fully treated in Lange & Schaff Commentary; and Barrett's; but I am not convinced that is the best or accurate solution, but I agree it is reasonable; and some interpret Samuel Levitically (Lee in the Recovery Version, and others), while most emphasize his prophetic-judicial significance. But I lean closer to Driver's note and solution, but with caution: (((From: S. R. Driver 'Notes on Hebrew Text of Books of Samuel' (1890)) ['aphrthi] This word appears to represent Elqanah not merely as resident in Ephraim (mohed 'Ephrim), but as an *Ephraimite*; in 1 Chron. 6 he is represented as a *Levite*, of the descendants of Qohath (Num. 3:27 etc.). The discrepancy is hard to reconcile. Jud. 17: 7 the expression 'of the family of Judah,' applied to a Levite, shews that Levites settled in a particular tribe may have been reckoned as belonging to it (cf. Ew. Hist. ii. 421); but there the addition (whu' lui) makes the double relationship clear; here the addition ('Ephrthi) seems to shew that the narrator has no consciousness of Samuel's Levitical descent. The explanation that the term designates Elqanah as an Ephraimite, merely so far as his civil rights and standing were concerned, makes it express nothing more than what is virtually declared in v. a, and moreover implies a limitation which is not, at least, sustained by usage. It is a question whether the traditions embodied in Chron. have been handed down uniformly in their original form, and whether in some cases the genealogies have not been artificially completed. The supposition that Samuel was really of Ephraimite descent, and was only in later times reckoned as a Levite, appears to be the simplest explanation of the divergence.) But see Oehler's solution below, that Samuel was a non-priest Levite of Ephraim.)) It is certain Samuel is shown to be a little priest adopted into Eli's care, if not family, and is made to appear Levitical, but no more than symbolic, for his priesthood was to be a prophetic nature in relations to the new monarchy. Like Samson his birth is by divine intervention, and like the Angel's instruction to Samson's parents that he will be a Nazirite for life ('from the womb to the tomb'), and his long hair ever a sign of his divine relation and obligation; so too, Samuel's mother uses the Nazirite vow to bind her son to the priesthood and the Lord's House and Tabernacle. There was a new way at work to displace and expose the priesthood, both Aaronic and Levitical. With Samson God uses a warrior and wild man, but with Samuel He has a scribe and prophet. The prophetic office was developing out of the Mosaic law, and Moses as a Prophet prefigured both the prophetic office of which Samuel is to play a major role, and ultimately Messiah the Prophet and the Anointed. In Moses's death his prophetic office is given as the standard and measurement of all future prophets (Deut.34), and we saw in Deut. 18 and 13 the nature of the future prophetic office. We will not here future explore the prophetic office, but reserve that for the division of the Tanakh beginning with Isaiah the Prophet. The School of the Prophets, as colleges and bands or families, will multiply and adapt to their heads, leaders, and fathers. Soon the Prophets Elijah and Elisha will display those features of which we speak and seek. The Theocracy of the Judges was that of a prophetic nature and not lordship or monarchy in government. Samuel as the last and final judge will become a warrior and prophet in his priestly function. Eli and his sons died, and the priesthood is temporarily suspended till the monarchy is established. In Joshua the priesthood, with the High Priest in Eleazar and Phinehas known and served, but the in Judges they are hidden, lost, and void. We find in Samuel that the priesthood, headed by Eli, is corrupt and artificial, and contrary to the Mosaic order. The prophets will be raised up to reform and renew the priesthood and the people. There are many doctrines and principles both small and great that are matured and germinated in this new period, and we must each search and explore as He gives us desire and power to find and understand. I leave Samuel to move on to the Kings with these selections from Oehler who has taught many of the former generations.

(From: G. F. Oehler 'Theology of the Old Testament' (1874))

Opening Words at the Last Delivery of Lectures October 21, 1870 (end of the Franco-Prussian War or Franco-German War 1870-1871):

“Gentlemen, in resuming our academic activity after long interruption, we all doubtless feel emotions of mingled joy and sorrow. We thank God for the deeds of deliverance by which He hath glorified Himself in our nation, and for the gracious protection which makes it possible for us to pursue here the works of peace while the conflict still surges without; we trust that He will bring forth judgment to victory, and from the pangs of these days bring forth for our nation a felicity worthy of the sacrifices offered. But, on the other side, we may not doubt that the duration of the serious crisis of history in which we stand is still incalculable; that perhaps it bears in its lap many new sufferings, and will yet add many to the lamented sacrifices which already have fallen on the altar of our Fatherland. In such critical moments, in which man would gladly have leave to ask a question at fate, and in lieu of this is ready to cradle himself in sanguine dreams, the Christian is referred to the word of God, as the light by which we ever learn to read God's ways, as the source from which in all circumstances we are to draw doctrine and counsel, admonition and comfort. In this blessing, by the divine word, the Old Testament has its proper share, as a prophetic word unveiling the divine purposes and the goal of all God's ways, and displaying in every crisis of the fortunes of nations the coming of the God who judgeth and delivereth the world, perfecting His own kingdom;—as an historic word holding up to us a mirror in which we see the severity and goodness of God in the guiding of men: His severity against those who, revolting from Him, harden themselves in pride and lies; His goodness to those who, in repentance and humility, give Him honour and walk in His paths;—finally, as a word of prayer which teaches us in every case to seek God's face, and to seek help from Him.

In the course of recent years it has often been said, especially in ecclesiastical assemblies, that a special need of the age is a better recognition of the importance of the Old Testament for religious knowledge and life—that the treasures of this book, so little known, especially to so-called persons of culture, be more fully laid open to the body of the Church. To this end the first requisite is, that theologians shall form a more thorough acquaintance with the Old Testament, especially that they become more familiar with it as a whole. It is true of every intellectual product, that it cannot be rightly esteemed by those who concern themselves only with its outer features, or with individual fragments of it; and of the Bible this is peculiarly true. What is here unfolded is one great economy of salvation—*unum continuum systema*, as Bengel puts it—an organism of divine deeds and testimonies, which, beginning in Genesis with the creation, advances progressively to its completion in the person and work of Christ, and shall find its close in the new heaven and earth predicted in the Apocalypse; and only in connection with this whole can details be rightly estimated. He who cannot apprehend the Old Testament in its historical context may produce in detail much that is valuable and worth knowing, but he lacks the right key to its meaning, and therefore true joy in the study of it; then he easily stops short at the puzzles which lie everywhere on the surface of the Old Testament, and from them he condemns the whole. Now, to introduce to organic historical knowledge of the Old Testament, is the very business of the discipline to which these lectures are to be devoted. We must not think it below its dignity to serve the practical need just indicated; nay, in general, he is no true theologian who leaves an open breach between science and life. But we vindicate for Old Testament theology no small importance also for science, especially for systematic theology. It possesses this importance as a part of biblical theology, since, in virtue of the Protestant principle of the authority of Scripture, every question for which the Protestant theologian seeks an answer leads back directly or indirectly to Scripture, and the historical investigation of the divine revelation it contains.



In its development as an independent science, biblical theology is one of the most recent branches of theology. We shall see by and by that the name and conception of biblical theology as a special historical science arose only in the course of last century, and the division of Old and New Testament theology was made still later. Older theologians did not separate dogmatic and biblical theology, and were still further from the idea of dividing Old and New Testament theology, ignoring the gradual progress of revelation, the constant connection of the revealing word with the advance of the revealing history, and treating the Old and New Testament as a sort of promptuarium which could be used alike in all its parts—prooftexts for every Christian doctrine being brought together from the various parts of the Bible. We are now far beyond such onesidedness, although some recent Old Testament theologians (Hengstenberg) still show a tendency to confuse the two Testaments after the fashion of the older orthodoxy. On the other hand, we are confronted in recent times by a view of the Old Testament which entirely cuts loose the Old Testament religion from specific connection with the New Testament, placing it on one line with the other pre-Christian religions, which also in their own way were a preparation for Christianity, —a view of the Old Testament which scarcely allows its theology to claim a higher significance for the theologic knowledge of the Christian, than could, for example, be ascribed to Homeric theology. This antipathy to the Old Testament in the spirit of Marcion and Schleiermacher is still prevalent among theologians, though far less so than it was twenty or thirty years ago. From this point of view the name Old Testament religion is as far as possible avoided, and Judaism and Jewish religion are spoken of by preference, although everyone may learn from history that the Old Testament and Judaism are distinct—that Judaism begins when the Old Testament is about to end, viz. with Ezra and the wisdom of the scribes founded by him. This view consistently leads to the ignoring of the specific character as revelation of the New Testament also—of Christianity. On this point we must not allow ourselves to be deceived. The relation of the New Testament to the Old is such, that both stand or fall together. The New Testament has no other view than that Old Testament law and prophecy form its positive presupposition. According to the New Testament, God built up Christianity out of other elements than those with which modern destructive criticism is accustomed to calculate. We cannot have the redeeming God of the new covenant, without the Creator and covenant God preached in the old; we cannot place the Redeemer out of connection with Old Testament predictions which He appeared to fulfil. No New Testament idea, indeed, is already fully set forth in the Old Testament, but the genesis of all the ideas of New Testament salvation lie in the Old Testament; and Schleiermacher himself was compelled to give a striking testimony to the organic connection of the two Testaments, which in principle he denies, when he reintroduced into dogmatic the treatment of the work of Christ on the type of the threefold office. Against the assertion that, to gain the true sense of Scripture, we must put aside everything that is Israelitish, or, as people say, everything that is Jewish, or, in Bunsen's words, must translate from Semitic into Japhetic, we must teach, with Hofmann (in his *Schriftbeweis*), that the history contained in Scripture being the history of Israel, is what makes it Holy Scripture; for Israel is the people whose vocation lies in the history of salvation Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, (hē sōtēria ek tōn loudaiōn estin), says our Lord to the woman of Samaria. Not to conceal God from the world, but to reveal Him to the world as the Holy One whom heathenism knows not, is the work for which Israel was chosen. In Israel were implanted such living forces, that only in this people could be born the God-man, the Redeemer of the world. The whole national figure of Israel; the election and the rejection; the curse that lies upon the nation, which Hitzig has compared to the oyster, which produces the pearl by its own destruction, —all these are revelations of God to the world.

Therefore Old Testament theology still retains its importance for Christian dogma, though not in the same way in which the older Protestant theology utilized the Old Testament in dogmatic. The old atomistic system of Scripture proof must be superseded by one that shows that the truths of salvation formulated in dogmas, arise as the result of the whole historical process through which Revelation

has passed. The possibility of such a Scripture proof is demonstrated just by biblical theology, which presents the Bible revelation in its totality and in its gradual historical course, and so displays the genesis of the scriptural notions from which dogmatic propositions are to be coined, and the context in which they appear in the divine economy of salvation. When dogmatic makes use of the structure of biblical theology, this not only serves continually to renew and deepen the former in regard to existing dogmas; but also those biblical doctrines which, in the dogmatic labours of former centuries, fell too much into the shade, will receive more justice. For Scripture is, as Oetinger has called it, the store-book of the world, the store-book of all times: it offers to the Church in every age just such instruction as it specially requires. Thus, to give a single example, recent times have directed to biblical eschatology an interest in which the older Protestant theology had no share.

In these remarks I think I have brought forward the principal points of view by which the importance of Old Testament theology is to be estimated, and which are my guides in dealing with the Old Testament. Of the greatness and difficulty of the task, no one can have a livelier conviction than I myself. There are good reasons why there are innumerable monographs on isolated portions of biblical theology, but only few discussions of the whole subject, and also few separate books on Old Testament theology, and that some of these are posthumous. If these lectures awake in one or other of you an inclination to labour at the solution of this problem independently, not through the glasses of a theological system or a critical school, but to devote to the Old Testament a thorough study, with a receptive sense of its holy grandeur, this will be the best result which I could wish for these lectures. So, then, let us begin the journey that lies before us with trust in God, that we may pass through it without disturbance to its goal, and, arrived thither, may thank Him for His help in the way."

(From Oehler's as cited above.)

Part II —Prophetism. First Section. The Development of the Theocracy, from the Death of Joshua to the Close of the Old Testament Revelation.

First Division. The Times of the Judges. I. —The Disintegration of the Theocracy till the Times of Samuel.

§157. Course of Events. Import of the Office of Judge.

"The history of the period of the judges, when viewed from the theocratic point of view in which it is contemplated in the Book of Judges, and especially in the second introduction to this book (chap. ii. 6-iii. 6) (1), presents a constant alternation between the apostasy of the people and their consequent chastisement by the Divine Power, on the one hand, and the return of the people to their God and the Divine deliverances therewith connected, on the other. The course of events during the three centuries preceding the time when Samuel filled the post of judge, may be generally described as follows: —After Joshua, who had no immediate successor, and the other elders, who had known all the works of the Lord that He had done for Israel " (Josh. xxiv. 31), had passed from the scene, the nation was left to itself, that its life might now be freely developed under theocratic institutions. So long as the remembrance of the Divine manifestations endured, the people remained faithful to these institutions. Even the internal war against the tribe of Benjamin, related in the sequel of the Book of Judges (chap. xix—xxi), which, occurring during the high-priesthood of Phinehas, must have been waged shortly after the death of Joshua, is an indication that the theocratic zeal of the nation had as yet suffered no

diminution. This is, however, the last occasion for many years on which we meet with the united action of the whole people. For Joshua having committed the further execution of the work of conquest to the individual tribes, it ceased to be the common concern of the nation, and opportunity was thus given for the promotion of private interests. The several states were not always entirely successful in the petty warfare which they carried on; a portion of the still remaining Canaanites were not subdued, against others the sentence of extermination was not strictly carried out. Those who were rendered merely tributary, and suffered to dwell among the Israelites, not only seduced the people to the service of Canaanitish gods, but also regained the mastery in isolated parts of the land. Irruptions of numerous nomadic hordes of Midianites and Amalekites from the east ensued, while the nation was repeatedly exposed to danger from the hostile attacks of the neighbouring Moabites and Ammonites. In the west, the power of the Philistine Pentapolis, situate on the low-lying plains near the Mediterranean, became increasingly formidable during the middle period of the judges. The oppressions which the Israelites suffered at the hand of these different nations usually extended only to certain tribes; but this very circumstance was the reason that not even these afflictions were capable of drawing the tribes out of their isolation, and uniting them in a common enterprise. Such slothful selfishness on the part of individual tribes, in withdrawing from the national cause, is sharply reprov'd in the Song of Deborah, Judg. v. 15-17. In times of oppression like these (when the children of Israel cried unto the Lord, chap. iii. 9, 15, iv. 3, etc.), individuals called judges arose, who, aroused by the Spirit of Jehovah, turned back the heart of the people to their God, revived in them the remembrance of God's dealings with them in past times, and then broke the hostile yoke under which they were suffering. The whole intention of the narrative of this book is not, however, fulfilled in the glorification of these men as the heroes of the nation, —its purport being rather to show that the help afforded was the result of an outpouring of the Divine Spirit; and that God, in effecting the deliverance of His people, made choice of the lowly and despised as His instruments. Compare what is already said of Shamgar, iii. 31. Very instructive in this respect is the history of Gideon, the most prominent among the earlier judges; see such passages as vi. 15, vii. 2. It was on this account that these ministers of the theocracy were called, not kings or rulers, but Shophetim (judges). This name must not, moreover, be specially restricted to the exercise of the judicial office, though its performance is asserted in the cases of Deborah (iv. 5), Eli, and Samuel, and must be assumed in that of others in so far as they remained for any length of time at the head either of the whole nation or of single tribes. It bears a more general signification, and represents these men as advocates of those Divine claims which it was their part to maintain and restore. The office of judge was neither permanent nor hereditary, but purely personal. Called to a prominent position by the necessities of the times, they interposed with energy in the affairs of the individual tribes at the head of which they were placed, but exercised no abiding influence upon the nation, which, on the contrary, relapsed into its former course, when its burdens were lightened or when the judge was dead; comp. especially the passage ii. 16-19."

(From Oehler's as cited above.)

§ 158. Religious Condition: Decline of the Theocratic Institutions.

§ 159. Continuation: Religious Syncretism of the Period,

II. Restoration of the Theocratic Unity by Samuel. Growth of Prophetism. Foundation of the Monarchy,

§ 160. The Philistine Oppression. Changes effected by Samuel.

“The appearance of Samuel, and the growth of Prophetism by his means, forms the turning-point of the period of the Judges. The new state of affairs had been prepared for, partly by the Philistine oppression, which was both a longer and a heavier judgment than any with which the people had yet been visited, partly by the judgeship of Eli. For the judgeship depending in his case not upon a successfully-conducted war or on any other act of heroism, but upon the high-priestly office, the sanctuary could not fail to acquire fresh importance, and consequently the theocratic union fresh power with the people. Their first attempt, however, to break the Philistine yoke in united battle, ended in a fearful overthrow, in which even the ark, which had so often led them to victory, fell into the hands of the enemy, 1 Sam. iv. The oppression of the Philistines then became still more grievous, for it is evident, from xiii. 19-22, that they disarmed the entire nation. The fact that the ark of the covenant, the medium of Jehovah's help and presence, should have fallen into the hands of the heathen, could not fail to exercise an important influence upon the religious consciousness of the people. The ark, after being restored by the Philistines, was for a long time laid aside: " it was not inquired after," 1 Chron. xiii. 13 (comp. Ps. cxxxii. 6); it continued an object of fear, but not of worship. The tabernacle was transferred from Shiloh, as a place now rejected of God, to Nob in the tribe of Benjamin; but, having lost with the ark its essential significance as the place of God's habitation, it ceased to be the religious centre of the nation, though, as we may infer from 1 Sam. xxi. and xxii. 17 sq., the Levitical services were carried on in it without interruption. The person of Samuel, impelled as he was by the prophetic spirit, was now the centre of the nation's vitality. The sanctuary being rejected, and the agency of the high-priesthood suspended, the mediatorship between God and His people rested with the prophet, who, though not of the priestly race, but by descent a Levite of the region of Ephraim, now performed sacrificial services in the presence of the people (1 Sam. vii. 9 sq.). The central sanctuary no longer existing, we now also find various places of sacrifice, as the high places at Ramah, 1 Sam. ix. 13, Bethel and Gilgal, x. 3 sq., comp. xi. 15, xv. 21. Thus were the bounds imposed by the Mosaic ritual for the first time broken through. Israel attained to the experience that the presence of God is not confined to an appointed and sensible symbol, but that wherever He is sincerely invoked, He bestows His abundant blessing. The day of penitence and prayer for which Samuel assembled the people at Mizpah, in the tribe of Benjamin, after he had put down idolatry, became, by the help of Jehovah, who acknowledged the prayer of His prophet, a day of victory over their enemies, and the beginning of their deliverance (chap. vii.). Samuel was henceforth judge of the whole nation; and the prophetic office began from this time to develop its agency, on which account the history of Prophetism, properly speaking, dates from Samuel (Acts iii. 24).”

#### KINGS: I and II. (22 & 25 Chapters)

1st KINGS: 22 Chapters: King David's Death & King Solomon & the Lord's Temple to Death of King Jehoshaphat of Judah (Southern Kingdom: Jerusalem) and Death King Ahab of Israel (Northern Kingdom: Samaria). The Prophet Elijah.

Now King David was old and ill, and was cold despite blankets; his servants requested that a young virgin be found for the King, to stand before him, to cherish him, and to lay in his bosom, to warm the King.

They searched thru all the borders of Israel and found Abishag the Shunamite, and brought her to the King. The damsel was beautiful; she cherished the King, and ministered to him; sexually he knew her not.

Now Adonijah ben-Haggith exalted himself to be made King; he prepared chariots and riders, and 50 front runners. David, his father, had never displeased him negatively; and he was handsome, and born after Absalom. He conspired with Joab ben-Zeruiah and the Priest Abiathar to usurp the throne; but Zadok the Priest, and Benaiah ben-Jehoiada, and Nathan the Prophet, and Shemei, Rei, and David's mighty men were not with Adonijah. He slaughtered sheep and oxen and fatlings by the Stone of Zoheleth beside En-rogel; he invited his brothers the King's sons, with all the men of Judah the King's servants; but he did not invite Nathan the Prophet, Benaiah, the mighty men, or Solomon his brother. Nathan asked Bath-sheba, Solomon's mother, if she heard that Adonijah reigns, but David knows not. He counseled her to save her life and Solomon's life, by going to King David and reminding him that he swore to her that Solomon will succeed to his throne; and while relating that, I will appear to confirm thy words. She went to the King's room, and Abishag was ministering to him; she bowed, and he asked what she wanted; she recalled to the King his oath to her by the Lord God that Solomon will accede to the throne; but instead Adonijah reigns without thy knowledge; and he offers sacrifices, inviting the King's sons, Abiathar, and Joab; and he did not invite Solomon. All Israel is awaiting my Lord the King to announce who shall sit on his throne; for after the King dies and laid to rest, I and my son Solomon shall be regarded as offenders. Then Nathan the Prophet came, and David was notified, and he reported to the King just as Bathsheba had related, and that the people say, Adonijah lives! Then David ordered that they bring Bathsheba to him; and as she stood in his presence King David said: as the Lord lives, Who delivered my soul from all adversity, as I swore by the Lord, the God of Israel, that Solomon shall reign after me, so I will do it today! Bathsheba bowed and said, may my Lord King David live forever. Then he called for the Priest Zadok, the Prophet Nathan, and Benaiah ben-Jehoiada; and they came before the King; and he said: take some of my servants and cause Solomon to ride on my mule, and bring him to Gihon; there let Zadok and Nathan anoint him King over Israel, and to blow the trumpet, and proclaim: King Solomon lives! Then follow him till he is seated upon my throne as King in my place, as I have appointed him Prince over Israel and over Judah. Benaiah answered, Amen! the Lord, the God of my lord the King, be so with Solomon, to make his Throne greater the Throne of my lord King David. So Zadok, Nathan, Benaiah, with the Cherethites and Pelethites, went and caused Solomon to ride on King David's mules to Gihon; and the Priest Zadok took the oil out of the Tent and anointed Solomon; and the trumpets sounded, and the people shouted: King Solomon lives! The people followed with playing pipes and rejoicements, and the earth resounded with the celebrations. Adonijah and his people heard the excitement after they had eaten; and Joab asked why the celebration of trumpets in the city; and the Priest Jonathan appeared, and Adonijah asked: thou art a good man with good news: but he answered our lord King David has inaugurated Solomon King, with the help of Zadok, Nathan, Benaiah, and the Cherethites and Pelethites, to ride on the King's mules, and anointed him King in Gihon; this is the sound of the celebrations ye heard; and Solomon sits on the Throne of the Kingdom; with the blessings of the King's servants that God make Solomon's Name greater than David's, and his Throne a greater Throne; and the King bowed on his bed. And the King said: Blessed be the Lord God of Israel, Who has seated one on my Throne in my presence. Adonijah and his guests were afraid of Solomon; and he went and took hold of the Horns of the Altar; and Solomon was informed that Adonijah in fear has taken hold of the Horns of the Altar demanding that King Solomon swear that he will not put him to death; Solomon replied that if he was a worthy man, not a single hair of his head will fall, but if wicked, he shall die; so he sent for him, and he came and bowed to King Solomon; and he told him to go home.

In David's final days as death was inevitable, he encouraged his son Solomon to be a strong man, to obey the Lord God, to walk in His ways, keep His statutes, commandments, ordinances, and testimonies, which are written in the Law of Moses; that thou may prosper in all thy works and ways. May the Lord establish His word of promise to me, that if thy children watch their ways, walk in truth before Me with all their heart and soul, there will never lack man to sit on the Throne of Israel. 1st, remember what Joab did to me, in killing two generals of the armies of Israel, Abner and Amasa, shedding war blood in peace time, with his girdle and shoes; therefore in thy wisdom do not let his grey head enter sheol (hell, grave, death) in peace. 2nd, be kind to the sons of Barzillai the Gileadite to eat at thy table; for he accompanied me in my flight from thy brother Absalom. 3rd, Shimei ben Gera a Benjamite of Bahurim grievously cursed me on my way to Mahanaim; but then on my return he met me at Jordan, and I swore to him by the Lord I would not put him to death; he is guilty deserving death, thou art a wise man; so bring his gray head to sheol (hell, grave, death) with blood. Thus David died and was buried in the City of David; he reigned 40 years over Israel: 7 years in Hebron and 33 years in Jerusalem.

Solomon sat on the Throne of David his father, and His Kingdom was established greatly: 1st, Adonijah ben-Haggith came to Bathsheba; she asked if he came in peace; he said, yes; he said he came to make a request; she asked, what; he said that the Kingdom was mine, and Israel expected me to rule; but the Lord gave it my brother; so my petition is that thou may ask King Solomon to give me Abishag the Shunamite to marry; she said: I will ask the King. She went to King Solomon, who rose to meet her, and bowed to her, then sat on his throne; and he had a throne set for the King's mother to sit at his right. She told him she has a petition that she wish not to be denied; he said ask, I will not deny thee; let Abishag the Shunammite be given to Adonijah thy brother in marriage; the King answered his mother: why ask only for her for him, why not ask for the Kingdom to be his and Abiathar's and Joab's, since he is my older brother. He swore: God punish me more, if Adonijah has not asked this against his own life! As the Lord lives, Who has established me on the Throne of my father David, and made a House for me as promised; Adonijah will die today! So Solomon sent Benaiah, who put him to death. 2nd, Abiathar the Priest the King told to return to his fields in Anathoth; for though he deserved to die, he will spare him for now because he carried the Ark of the Lord Jehovah before my father David, and shared in all his afflictions. Thus Solomon ejected him from the Priesthood to fulfill the Lord's word concerning the House of Eli in Shiloh. 3rd, Joab heard these reports, for he had conspired with Adonijah, but not with Absalom; so he fled to the Tent of the Lord, and held to the Horns of the Altar. King Solomon was told, and he sent Benaiah to go strike him; so he came to the Lord's Tent and demanded Joab to come out by the King's order; but he replied that he chooses to die here; Benaiah related it to the King, who replied that he should do as he ask; then bury him; thus remove the blood shed by Joab from my father's house; thus the Lord will return his blood on his own head, who killed two righteous and better men (generals Abner and Amasa) than himself, without my father's consent, their blood be on Joab's head and on his seed forever; but peace be on David, his seed, his house, and his throne forever. Benaiah went and killed him, and he was buried in his own house in the desert. The King put Benaiah in his place as General over the army; Zadok (ben-Ahitub, abi-Ahimaaz & abi-Azariah & abi-Shallum) replaced Abiathar. Then he called for Shimei and commanded him to build a house in Jerusalem and to stay there and not to leave it to go elsewhere, for on that day he would surely die (dying die); thy blood is on thy head; he answered the King it was a good word, I will obey. So he stayed in Jerusalem many days; then about 3 years later two of his servants ran off to King Achish ben-Maacah of Gath; and they told Shimei his servants were in Gath; so he saddled his donkey and retrieved his servants; it was told to Solomon; the King called Shimei, and said: did I not adjure thee by the Lord that never to travel out of Jerusalem because thou wilt die; and thou saidst the word is good; why then did thou not keep the Lord's oath and my commandment? yu know all the wickedness of yur clever heart, as yu did to David my father; now the Lord turns yur wickedness on yur head; but King Solomon shall be blessed, and David's Throne shall ever

be established before the Lord. The King commanded Benaiah to strike him to death; and the Kingdom was then established in the hands of Solomon.

Solomon in affinity (alliance, treaty) with Pharaoh, King of Egypt, married Pharaoh's daughter, and brought her to the City of David till he completed the building of his own house (palace), the House (Temple) of the Lord, and the wall around Jerusalem. The people still sacrificed in the High-Places, for no House was yet built to the Lord's Name. Solomon loved the Lord, walking in David's statutes; but he still sacrificed and burnt incense in the High-Places. He went to Gibeon to sacrifice at the Great High-Place: 1,000 burnt-offerings he offered on that Altar. In Gibeon the Lord appeared to him in a dream at night, and God said: ask what I should give you; and he answered: You've shown my father David great lovingkindness because he walked before You in truth, righteousness, and uprightness of heart; and now this kindness to give him a son to sit on his Throne; now, O Lord my God, You made Your servant King in place of David, though I am only a boy; not knowing how to go out or come in; Your servant is among Your chosen people, great and innumerable; so give Your servant an understanding heart to judge Your people, that I may discern between good and evil: for who is able to judge Your great people? The Lord was pleased that Solomon asked for understanding to discern justice; and God said to him, because you have asked this, instead of long life, or riches, or the life of your enemies; therefore I have given you and understanding heart; so that none has ever before been like you, nor will ever arise one like you; and I have also given to you riches and honor, that no King will be like you during your lifetime; and if you walk in My ways, to keep My statutes and commandments, as your father David, I will also lengthen your days. Then Solomon awoke from his dream; then came to Jerusalem, and stood before the Lord's Ark of Covenant, and offered burnt-offerings and peace-offerings, with a feast for all his servants.

Now 2 women, whores, came before the King: one said that they both shared a house together, they both birthed at the same time alone; on the 3rd day after birthing, the other woman's child died, because she slept on it; she then took my child, and placed her dead child in my bosom; but when I awoke it clearly was not my baby that I gave birth; then the other woman replied, no, the living is my child, but the dead baby is yours. The King perplexed at the two women, ordered a sword to be brought and to take the baby and divide it in two, then give each woman a half; then the true mother begged the King, from her compassion for her baby, my lord, let her have the child, do not kill it; but the other woman said, no, let it be divided, neither hers or mine. The King ordered the child to be given the other woman, do not kill it, because she is the mother. Thus all Israel heard of King's judgment, and feared because of God's wisdom in him for justice.

King Solomon over all Israel: his Princes were: the Priest Azariah ben-Zadok; the Scribes Elihoreph and Ahijah, sons of Shisha; the Recorder Jehoshaphat ben-Ahilud; the Army General Benaiah ben-Jehoiada; the Priests Zadok and Abiathar; the Captain of Officers Azariah ben-Nathan; the Chief Minister and King's Friend Zabud ben-Nathan; the Chief of Domesticity Ahishar; and the Chief of Labor Adoniram ben-Abda. He had 12 Officers of Israel for Food Provisions for the King's Household, one for each month in the year: 1st, Ben-hur of the Hills of Ephraim; 2nd, Ben-deker in Makas, Shalbim, Beth-shemesh, and Elon-beth-hanan; 3rd, Ben-hesed in Arubboth of Socoh and the land of Hephher; 4th, Ben-abinadab in Dor's Height, married to Solomon's daughter; 5th, Baana ben-Ahilud in Taanach and Megiddo, Beth-shean near Zarethan below Jezreel, from Beth-shean to Abel-meholah to and beyond Jokmeam; 6th, Ben-geber in Ramoth-gilead with the towns of Jair ben-Manasseh, with the region of Argob in Bashan having 60 great walls and brazen bars; 7th, Ahinadab ben-Iddo in Mahanaim; 8th, Ahimaaz in Naphtali, also married to Solomon's daughter Basemath; 9th, Baana ben-Hushai in Asher and Bealoth; 10th, Jehoshaphat ben-Paruah in Issachar; 11th, Shimei ben-Ela in Benjamin; and 12th, Geber ben-Uri was sole officer in the Land of Gilead, the country of Sihon the King of the Amorites, and Og the King of Bashan. Thus Judah and Israel were innumerable feasting joyously; and Solomon extended rule over

all the Kingdoms from the River to the Land of the Philistines (by the Sea), to Egypt's border: they all paid tribute and served Solomon while he lived; and his provisions for a single day was 30 measures of fine flour, 60 measures of meal, 10 fat oxen, 20 oxen in pastures (for milk), 100 sheep, besides harts, gazelles, roebucks, and fatted fowls. His dominion extended over all the country and Kings on westside of the River, from Tiphshah to Gaza: ruling in peace; and every man in Judah and Israel dwelling safely, from Dan to Beersheba in his reign. He had 40,000 (or 4,000) stalls of horses for chariots, and 12,000 horsemen. The 12 monthly officers provided food for the King and his court at his table in every detail; and barley and straw for the horses, along with swift steeds handled by men.

God gave Solomon surpassing wisdom and understanding, with largeness of heart as sands of the seashore; he excelled the wisdom of the children of the east (the Easterners), and of Egypt; wiser than all, than Ethan the Ezrahite, or Heman, Chalcol, Darda, or the sons of Mahol; and his fame spread far and wide to the nations. He spoke 3,000 proverbs, and 1,005 songs: speaking of trees, as the cedars of Lebanon to the hyssop of the wall; and of beasts, birds, reptiles, and fishes. The peoples and kings of the earth visited on hearing of his wisdom.

Now King Hiram of Tyre sent his servants to Solomon after he heard that Solomon was anointed King in David's place; for he was a lover (friend) of David. Solomon replied to Hiram: Yu know David my father could not build a House to the Lord God due to the wars on every side, till He subdued them. Now He has given me rest and peace without adversary or disturbance. So I intend to construct a House to the Lord God's Name, as He spoke to my father David. Therefore command that yur servants cut cedar trees of Lebanon, along with my servants; and I will pay for yur servants as yu suggest: for none of us are skilled to cut timber like the Sidonians. Hiram rejoiced at this request, saying: the Lord be blessed for giving to David such a wise son over such a great people. He replied that he would fill the order for trees of cedar and fir; my servants will transport them to the sea, then on rafts float them down to the appointed port, then unloaded for yu to transport inland; in turn yu will pay as I may desire, and provide for my household. So Hiram supplied all the timber as Solomon needed; and he gave him 20,000 measures of wheat for food to his household, and 20 measures of pure oil annually. So the Lord gave wisdom to Solomon, and also peace between them both, and they made a league together. Solomon levied a labor force from Israel of some 30,000 men; he sent them by increments of 10,000 per month, then returned home for 2 months before going back to Lebanon for a month; and Adoniram was overseer of the labor force. Solomon had 70,000 that carried cargo, and 80,000 hewers or miners in the mountains; besides his chief officers over the work, he had 3,300 foremen or supervisors. As he commanded they mined for great and costly stones, and to lay the foundation of the House; which the builders of Solomon and Hiram and the Gebalites fashioned, and prepared the timber and the stones for the House.

In the 480th year after the Exodus, in Solomon's 4th year of reign, in the 2nd month, Ziv, he began the construction of the Lord's House: its length was 60 cubits (c.90-100'), by width 20 cubits (c.30-35'), by height 30cub (c.40-50'). The Porch before the Temple of the House: 20cub (c30+') in length, same as the width, and 10cub (c.15') in breadth at front entrance. The Windows of fixed lattice-work; opposite the Walls he built Stories around it, for the House and the Oracle; with Side Chambers around; the Lower Story (1st Floor, Level 1) of 5cub (c.7-8') wide; 2nd Level (Story, Floor) was 6cub (c.12') wide; 3rd Floor (Level, Story) was 7cub (c.10-11'); the Outside of the House had Offsets around with Hold in the Walls of the House. The House construction was with Stones quarried and finished, so no hammer or axe or iron tool was heard in the building. The Door of the Middle Side Chambers were at the Right Side, Winding Stairs in the Mid-Level to the Top-Level. The House was built and finished, and covered with Beams and



Planks of Cedar. Then the Lord's word came to Solomon, saying: this House ye are building, if ye walk in My statutes, execute My ordinances, and perform My commandments, then will I establish My word as spoken to your father David; and I will dwell with the Israelites, and not forsake My people Israel. So Solomon completed the construction of the House: the Walls inside the House were of Cedar Boards; from the Floor to the Walls of the Ceiling inside with Wood, Fir Wood Floors; 20cubits (c.30') in the backside of the House of Cedar Boards from the Floor to the Ceiling Walls, for it (the Holy Place) and the Oracle, the Most Holy Place; the House or Temple in front of the it (the Holiest) was 40cubits (c.60+'); inside the House was Cedar carved with Knops and Open Flowers; all was of Cedar, nothing visible of stone; the Oracle in the midst of the House for the Ark of the Lord's Covenant; the Oracle was 20cubits (c.30+') long by 20cubits (c.30+') wide by 20cubits (c.30+') high, overlaid with Pure Gold; the Altar was covered with Cedar. Solomon overlaid the whole House with Pure Gold; he drew Chains of Gold across the front of the Oracle; the House was covered and finished in Gold; the Altar near the Oracle was overlaid with Gold; on the Oracle was Two Cherubs of Olive Wood standing 10cubits (c.15') high, with both Wings of each Cherub of 5cubits (c.7-8'), and 10cubits (c.15') space arching and facing to touch one another, both Cherubim were exactly alike in measure and form; the Cherubim was placed in the Inner House, their Wings outstretched upward touching both opposite Walls and facing and touching each other's Wings in the center of the House; the Cherubim were overlaid with Gold; on all the Walls of the House were carved Figures (Pictures, Likenesses) of Cherubim, Palm-trees, and Open Flowers, overlaid inside and outside, as was the Floor of the House. The entrance for the Oracle had Olive-wood Doors; the Lintel and two Door-posts were 1/5th the size; both Doors of Olive-wood, with carvings of Cherubs, Palm-trees, and Open Flowers, overlaid and spread with Gold; for entrance of the Temple Door-posts of Olive-wood, of 1/4th size, with Two Leaves for both Folding Doors each; with carvings like the other Doors, overlaid with Gold fitted on the graven work. The Inner Court had Three Courses of Hewn Stone and One Course of Cedar Beams. Thus the Foundation of the Lord's House was laid in his 4th year in the month Ziv, and completed in the 11th year in Bul, the 8th month, in all its details and fashion; in all 7 years of construction.

Solomon built and completed his Palace (House) in 13 years: the House was constructed from the forest of Lebanon: 100cubits (c.150+') long by 50cubits (c.75+') wide by 30cubits (c.45+') high; with 4 rows of Cedar Pillars, with Cedar Beams on each; it was covered with Cedar above over the 45 Beams, that were on the Pillars; 15 in a row; with Beams in 3 rows; and Windows facing each other across in 3 ranks; the Doors and Posts were made square with Beams, with Windows facing across one another in 3 ranks. The Porch of Pillars were: 50cubits (c.75+') long by 30cubits (c.45+') wide; with a Porch in front, and Pillars in front the entrance. The Porch of his Throne for Judgment was covered with Cedar from Floor to Floor. He made like it also his House or Home to live in, and its Court in the Porch. Also the House or Home for Pharaoh's daughter, Solomon's wife, he made like it, with Porch; all these with Costly Hewn Stones by measurement, sawed and cut on both sides; from the Foundation to the Coving, on the outside to the Great Court. The Foundation was of Great Costly Stones, some of 10cubits (c.15'), and some of 8cubits (c.12'); above at top were Costly Hewn Stones by measure, and Cedar-wood. The Great Court enclosed with 3 courses of Hewn Stones, and 1 course of Cedar Beams; just as in the Inner Court of the Lord's House; and of the Porch of the House.

Now Solomon had contracted Hiram of Tyre, the son of widow of the tribe of Naphtali and of a man of Tyre; he was a master craftsman and experienced brass worker, filled with wisdom, understanding, and skill. He appeared before Solomon to work his craft: he fashioned 2 Brass Pillars 18cubits (c.27+') high, with a line of 12cubits (c.18+') enclosing each of them; he made 2 molten Brass Capitals for the tops of the Pillars, both were 5cubits (c.7-8') in height; both Capitals with nets or embroideries of checker-works, and wreaths of chain-work, 7 per Capital each; the 2 Pillars had 2 rows all around in network to cover the

Capitals on top of the Pillars; the Capitals were of lily-work of 4cbt (c.6'); the Capitals were above at the top of both Pillars, near or tapered to the belly near the network, with 200 Pomegranates in rows around both Capitals. The Pillars were set up at the Porch of the Temple, one at the right called Pillar of Jachin, and the other at the left, called the Pillar of Boaz; the tops of the Pillars were of lily-work; thus were the Pillars finished. The Molten Sea Laver he made of 10 cbt (c.15') circular, brim to brim, 5cbt (c.7-8') high, with a line of 30cbt (c.45+') enclosing them; under its brim around it were 2 rows of casted Knops; standing or resting on a base of 12 Oxen: 3 facing the north, 3 facing the west, 3 facing the south, and 3 facing the east; the Sea was elevated on the Base with the Oxen backs inward to the center; the Sea was 1 handbreadth (c.4-5") thick; its brim was like a brim of a cup, with lily-like floral design; and it held 2,000 baths of water. He made 10 Brass Bases, 4cbt (c.6') long by 4cbt (c.6') wide by 3cbt (c.4-5') high. The Bases were made thus: with Panels between Ledges; on the Panels were Lions, Oxen, and Cherubs; on the Ledges was a Pedestal above, and beneath the Lions, Oxen, and Cherubs were wreaths of hanging work; each Base had 4 Brazen Wheels and Brass Axles; and its 4 feet had Undersettters, and underneath the Laver Molten Undersettters, each with Wreaths at the side; its Mouth inside the Capital at the top was 1cbt (c.27-30"); its Mouth like a Pedestal shape was 11/2cbt (c.30-33"); its Mouth had engravings; their Panels were foursquare or box shape; the 4 Wheels underneath the Panels; the Axletrees (Shaft, Rod) of the Wheels were in the Base; the Wheel was 11/2cbt (c.30-33"). The Wheels were made like Chariot Wheels: with Axletrees, Felloes, Spokes, and Naves, and all were molten; with 4 Undersettters at the 4 Corners of each Base's bottom; the top of the Base circular 1/2cbt (c.10-12") high, and its Stays and Panels were of the same; the Plates of its Stays and Panels of graved Cherubs, Lions, and Palm-trees, each in its place, with wreaths around; thus were the 10 Bases casted alike with one measure and form. He made 10 Lavers of Brass, each held 40 baths of water; each were 4cbt (c.6'); the 10 Lavers were on 10 Bases; 5 Bases on the right side of the House, and 5 Bases on the left of the House; the Sea was on the right side of the House eastward and southward. So Hiram made Lavers, Shovels, and Basins; he completed and finished all his work and craft for King Solomon in the Lord's House: the 2 Pillars, the 2 Bowls of the Capitals on top of the Pillars, the 2 Networks to cover the 2 Bowls of the Capitals on the Pillars; the 10 Bases, and 10 Lavers on 10 Bases; and 1 Sea with 12 Oxen under it; and Pots, Shovels, and Basins: all these Vessels Containers and Wares he made of Burnished Brass for King Solomon for the Lord's House.

The King casted them in the Plain of Jordan, in the clay ground between Succoth and Zarethan. Solomon did not weigh these many Vessels, so the weight was not known. Solomon made all the Vessels for the Lord's House: the Golden Altar, the Golden Table of Showbread of Presentation, and the Golden Candlesticks or Lampstands: 5 Lampstands on the right, and 5 Candlesticks on the left, before the Oracle, made of Pure Gold, with Flowers, Lamps, Tongs, each of Gold; Pure Golden Cups, Snuffers, Basins, Spoons, and Firepans; and Golden Hinges for both the Doors of the Inner House, the Most Holy Place, and the doors of the House or Temple. Thus all the work and construction in the building of the Lord's House was fully completely finished. Solomon brought in the dedicated things of his father David: Silver, Gold, and Vessels; and put them in the Treasuries (Storehouses) of the Lord's House.

Then King Solomon assembled the Elders of Israel, Leaders of the Tribes, and Princes of the Families of Israelites in Jerusalem, to bring up the Ark of the Lord's Covenant out of Zion, David's City; in the 7th month of Ethanim the Elders and Priests and Levites took up the Ark and the Tent of Meeting and all the Holy Vessels in the Tent to relocate them. King Solomon and the Assembly of Israel stood before the Ark sacrificing sheep and oxen without number. The Priests brought in the Ark of the Lord's Covenant into the Oracle of the House, to the Most Holy Place, under the Wings of the Cherubs; which spread forth their Wings over the place of the Ark, and covered the Ark and the its Staves (Poles), but the Poles were so long that the ends were seen outside in the Holy Place before the Oracle, but not seen beyond on the

outside; and are there to this day (time of Hezekiah and Isaiah); in the Ark was only the Two Stone Tablets of Moses, put there at Horeb, when the Lord covenanted with Israel after the Exodus from Egypt. When the Priests came out of the Holy Place, the Cloud filled the Lord's House, so that the Priests could not minister because of the Cloud of the Lord's Glory filled the Lord's House. Solomon's Blessings: The Lord said He dwells in thick darkness; but I've built Yu a House of Habitation, an Eternal Dwelling-place; the King turned around facing to bless the Assembly of Israel while they stood: The Lord God of Israel be blessed, Who spoke to my father David, and has now fulfilled it, saying: From the day of My people Israel's Exodus from Egypt I have not chosen a city of any tribe to build a House for My Name; but I chose David to be over My people Israel. Now my father David's heart was to build a House for the Lord God of Israel; but He said to him: yur heart is well to build for Me a House for My Name, but yu must not build the House, but the son from yur loins shall build the House for My Name. The Lord has established His Word, and I have risen in the place of my father David to sit on Israel's Throne, as He promised; and I have built the House for the Lord's Name, Israel's God. In it I've placed the Ark of the Lord's Covenant made with our fathers from the time of the Exodus. Solomon stood before the Lord's Altar in the Assembly of Israel's presence, and spread forth his hands toward heaven, and said: (Solomon's Prayer):

Lord God of Israel, there is no God like Yu in Heaven or on earth, keeping Covenant  
and showing lovingkindness to Yur servants, who walk before Yu with all their heart;  
and kept Yur promise to my father David;

Yu spoke with Yur mouth and fulfilled it today with Yur hand.

Now keep that promise to David that there will not fail a man to sit on Israel's Throne,  
if yur children (sons) walk before Me as yu've walked;  
I pray, let Yur word be now verified.

But will God indeed dwell on earth, when all the heavens cannot contain Yu;  
how much less this House that I've built!

Yet respect and regard the prayer and supplication of Yur servant's prayer this day:  
that Yur eyes be open toward this House night and day,  
the Place where Yu said Yur Name will abide, and to my prayer;  
to hear my supplication; and of Israel's prayer toward this Place;  
hear from Yur Dwelling-place and forgive.

(1) If a man sin against his neighbor,  
and he swears under oath before Yur Altar in this House;  
hear from heaven and respond and judge Yur servants,  
condemning the wicked, bringing his way on his head,

and justifying the righteous, giving him according to his righteousness.

(2) When Israel is defeated by the enemy, because they sinned against Yu,  
then turn to Yu to confess Yur Name to pray and petition to Yu in this House;  
hear and forgive them, and return them to the promised land Yu gave to their fathers.

(3) When heaven withholds the rain because they sinned against Yu;

if they pray toward this Place to confess Yur Name,

and turn from their sin in Yur afflicting them;

hear and forgive all of them;

when Yu teach them the good way for them to walk,

and send rain on Yur Land, that Yu gave them for an inheritance.

(4) If there is in the land famine, pestilence, blasting mildew, locust, caterpillar,

(or any such plague);

if the enemy besiege them in their cities; whatever plague or sickness;

then what prayer and supplication be made by any man, or by Yur people Israel,

for every man will know the plague of his own heart;

and he spreads forth his hands toward this House:

hear and forgive, respond and render accordingly to the heart,

for Yu alone know the hearts of every man of mankind;

that they may fear Yu all the days of their lives in the Land.

(5) The foreigner (stranger, alien,) not of Israel, from a distant country or nation

for Yur Name's sake

(for they will hear of Yur great Name and of yur mighty Hand and outstretched Arm);

and he comes and pray towards this House:

hear and respond to what he calls for or invokes;

that all peoples of the earth may know Yur Name, to fear Yu as Israel does,

and know that this House I've built is called by Yur Name.

(6) If Yur People battles their enemy in any direction,

and pray to the Lord, toward the Chosen City and the House of Yur Name:

hear their prayer and supplication, and maintain their cause.

(7) If they sin against Yu (for every man sins),

and Yu're angry with them, to deliver them to the enemy,

to be carried away captive to their enemy's land both far or near;

and then they consider their captivity,

and turn again in supplication and confessing that they've sinned

and acted perversely and done wickedly;

and if they return to Yu with all their heart and soul while captives,

and pray toward their Promised Land and Chosen City and the House of Yur Name:

hear their prayer and supplication, and maintain their cause;

and forgive Yur People who've sinned against Yu of all their transgressions and trespasses; grant them compassion in their captivity from their conquerors

(for their Yur people and Inheritance delivered from Egypt (Exodus) the Iron Furnace (Hell)); that Yur Eyes be open to Yur servant's and Israel's supplication,

to listen to them whenever they cry to Yu:

for Yu separated them from among all peoples of the earth for Yur Inheritance,

as Yu spoke to Yur servant Moses at the Exodus, O Lord Jehovah.

When Solomon ended his Prayer and Supplication to the Lord, he arose from his knees before the Lord's Altar, with his hands spread forth toward heaven, he stood and blessed the Assembly of Israel with a loud voice, saying:

the Lord is blessed, He has given rest to His People Israel as He promised:

not a word of His promise by His servant Moses has failed;

may He be with us as He was with our fathers, and not leave or forsake us;

to incline our hearts to Him, to walk in His ways, to keep His commandments,

and statutes, and ordinances, which He commanded our fathers.

May these words of supplication to the Lord God, be near to Him night and day,

that He may maintain the cause of His servant and of His People Israel,

as each day may require;

that all peoples of the earth may know that the Lord only is God alone.

Let your heart be perfect with the Lord our God,  
to walk in His statutes, and to keep His commandments, as it is today.

Then the King and all Israel offered sacrifice before the Lord. Solomon offered the sacrifice of peace-offerings to the Lord, 22,000 oxen, and 120,000 sheep. So the King and the Israelites dedicated the House of the Lord. That day the King hallowed or sanctified the middle of the Court that was before the Lord's House, where he offered the burnt-offering, meal-offering, and the fat of the peace-offerings, because the Brazen Altar before the Lord was too small to receive the various sacrifices and offerings. So Solomon held a Feast with Israel, a great Assembly, from the Entrance of Hamath to the Brook of Egypt, before the Lord God, for 2 weeks or 14 days. On the 8th day after the second week he dismissed the People; and they blessed the King, and returned home joyful and glad of heart for all the goodness that the Lord showed to His servant David, and to His People Israel.

After Solomon had finished the building of the Lord's House (Temple), and the King's House (Palace), and everything he his heart desired; then the Lord appeared to him the 2nd time as the 1st in Gibeon; and said to him: I have heard yur prayer and supplication yu've made before Me: I have hallowed (sanctified) this House yu've built for My Name forever, and My eyes will always be on it. If yu walk before Me as did yur father David, in the integrity of heart and uprightness, to do all I have commanded yu, and keep My statutes and ordinances; then I will establish the Throne of yur Kingdom over Israel forever, just as I promised yur father David, that a man from yu will not fail to sit on Israel's Throne. But if ye and your sons shall turn away from following Me, to not keep My commandments and statutes I've set before you, but to go and serve and worship other gods; then I will cut off Israel from the Promised Land; and this House hallowed for My Name, will I cast out of My sight; and Israel shall become a proverb and byword among all peoples. And of this high and exalted House shall everyone passing it be astonished and hiss, and ask: why has the Lord done this to this Land and House? And they will answer: because they forsook the Lord their God Who delivered their fathers from Egypt, and went out to lay hold on other gods to worship and serve them; thus the Lord brought this evil on them.

So after 20 years, Solomon completed the construction of the two Houses, the Lord's Temple and Solomon's Palace (for King Hiram of Tyre had provided Solomon with cedar and fir trees, with gold, according to his desires); that he gave Hiram 20 cities in the land of Galilee. Hiram came from Tyre to see the Cities, and was displeased, and said: what are these cities, my brother? And he called them the land of Cabul to this day. Now Hiram sent to the King 60 talents of gold. The reason for King's Solomon levy was to build the Lord's Temple, and Solomon's Palace, and Millo, and Jerusalem's Wall, and Hazor, and Megiddo, and Gezer. Pharaoh King of Egypt took and burnt Gezer and killed the Canaanites who lived in the city, and gave it to his daughter, Solomon's wife. So Solomon built Gezer, and lower Beth Horon, and Baalath, and Tamar in the wilderness, in the land; and all the store-cities of Solomon, and cities for his chariots, cities for his horsemen, and everything Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. The people that were in Canaan which the Israelites did not eradicate, the Amorites, the Hittites, Perizzites, Hivites, and Jebusites, Solomon raise a levy of bondservants (slaves) to this day; but no Israeli was made slaves; but instead they were made men of war, and his servants, his princes, captains, and rulers (guardians, keepers) of his chariots and horsemen. Solomon had 550 Chief Officers over the work, ruling or managing the workforce. After Pharaoh's daughter moved from David's City into her own House (Palace), then he built Millo. 3 times a year Solomon offered burnt and peace offerings before the Lord on the Lord's Altar that he built; thus he finished the House (Temple).

King Solomon made a Navy of Ships in Ezion-Geber, near Eloth, on the shore (seaport) of the Red Sea (Yam Suph (Gulf of Aqaba)) in the Land of Edom. Hiram sent in the Naval fleet servants and shipmen (sailors) of the sea along with Solomon's servants. They sailed to Ophir and loaded thence gold, 420 talents ((75 lbs = 1 talent = 1-1.5 million dollars 2014-2018; 420 talents = some 30,000 pounds, c. 420-500 million dollars, or 1/2 billion \$)), and brought it to Solomon.

When the Queen of Sheba heard of Solomon's fame concerning the Lord's Name (the Temple and the Palaces), she came to test him with difficult questions; she visited Jerusalem with a great train, camels carrying spices, great quantities of gold, and precious stones; and when she arrived she conversed with Solomon from her heart concerns; and he answered her questions and desires; nothing was hidden or unknown from the King of her interests. After the Queen of Sheba had seen all Solomon's wisdom, and the House he built, the food of his table, the sitting of his servants or Court, the attendance of his Ministers, and their apparel, and his cupbearers, and his ascent up to the Lord's House; she was breathless without spirit. Then she said to the King: It was a true report I heard in my country of yur acts and wisdom, which I did not believe the words; now I see for myself, that the half had not been told me of yur wisdom and wealth exceeding yur fame. Happy and blessed are yur men and servants, who stand before yu to hear yur wisdom; blessed be the Lord yur God, Who delighted to set yu on the Throne of Israel: for He ever loved Israel, and so made yu King, to do justice and righteousness. The Queen of Sheba gave to King Solomon 120 talents of gold (some 9,000 pounds, or some 10 million \$), a cargo (storehouse) of spices, and precious stones: never again were brought such abundance of spices. And Hiram's naval fleet besides the gold of Ophir, brought thence great quantities of almug-trees and precious stones. Solomon made from the almug-trees Pillars for the Lord's House (Temple), the King's House (Palace), also harps and psalteries for singers: never again were seen such almug-trees to the present (time of Isaiah and Hezekiah). King Solomon gave to the Queen of Sheba all her desires and request, besides his gifts to her from his Royal bounty. So she returned to her country with her servants. The total weight of gold that came to Solomon in one year was 666 gold talents (or some 50,000 pounds or 666 million to 1 billion \$) ((about 10% of the Israel's annual wealth; or a rich billionaire today (2014-2018) in USA would need to have annual income of 10% of 20 trillion \$ to equal Solomon's wealth, that is, he must be a trillionaire; compare J.D. Rockefeller, one of the richest man of modern times, at 350 billion \$ net worth in 1900s was 1-2% of US GDP); ((it is a mistake to say that Solomon's wealth annually continued equally for some 20-40 years, making his wealth blown out of proportions)); besides that (the taxes and tributes and gifts) of the traders and merchants, and the various Kings of the mixed people, and of the governors of the country. King Solomon made 200 bucklers or shields of gold, each shield was made with 600 gold shekel coins (c. \$300,000 a shield); and 300 shields of beaten gold, each weighing 3 pounds of gold per shield (c. \$50-60,000 each), and he stored them in the House of Forest in Lebanon. The King also made a great Ivory Throne overlaid with finest gold; there were 6 steps to the Throne, its top was round or curved at the back, with staves or poles on both sides under the seat, with 2 Lions standing by the poles; and besides the 6 steps were two rows of Lions: not the like was in any other Kingdom. All King Solomon's drinking vessels were of gold, all the vessels of the Forest House in Lebanon were of pure gold; none were of silver, for silver was of little worth in the days of Solomon. The King had at sea a Navy fleet to sail to along with Hiram's fleet to Tarshish once every three years, with the imports of gold, silver, ivory, apes, and peacocks. So King Solomon exceeded all the Kings of the earth in wealth and wisdom; and all the earth sought the presence (face) of Solomon to hear the wisdom of God in his heart. Each man brought his tribute of silver and gold vessels, raiment or garments, spices, horses, and mules, a rate or payment yearly. Solomon accumulated chariots and horsemen, some 1,400 chariots, and 12,000 horsemen ((about 8 horsemen to a chariot, or 4 horses and horsemen to a chariot and 4 extra horsemen as reserve)), and kept in the Chariot Cities and with the King in Jerusalem. He made silver as common as stones in Jerusalem, and cedars as plenty as sycamore

trees of the lowlands. Solomon's horses were imported from Egypt; the King's Merchants or Buyers purchased them in droves or teams at a fixed price. A chariot imported from Egypt cost 600 silver-shekels (c. 5-50 dollars at different times and places per coin, or \$3,000 - \$30,000 per chariot); and a horse for 150 silver shekels or 1/4 the cost of a chariot, or some \$1,000 to \$5,000 per horse; and so for all the Kings of the Hittites and Syria supplied as abled.

King Solomon loved many foreign women, beside Pharaoh's daughter (Egyptian), women and girls of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; those nations (Gentiles) which the Lord told the Israelite not to go among them, or let them come among yu; because they will surely turn yur heart to follow their gods: Solomon clung (was adhered, was addicted) to these in love. He had 700 wives, princesses, and 300 concubines (secondary wives); and his wives turned away his heart when he was old to follow other gods (their idols), so that his heart was not perfect with the Lord as was his father David. Solomon went after Ashtoreth the Goddess (Idol) of the Sidonians, and Milcom the Abomination (Idol) of the Ammonites: he did evil before the Lord, not fully following Him as did David. Solomon even built a High-Place for Chemosh the Abomination (Idol) of Moab, in the mount before Jerusalem, and also for Molech the Abomination (Idol) of the Ammonites: thus he did for all his foreign wives, who burnt incense and sacrificed to their gods. The Lord became angry with Solomon, because his heart was turned away from the Lord God of Israel, Who appeared to him twice, and commanded him against following after idols: but he disregarded or disobeyed the Lord's command. So the Lord said to Solomon: Since yu have done this in disobedience to My covenant and statutes to yu, I will surely rip the Kingdom from yu, and give it to yur servant; but I will not do it in yur days for yur father David's sake, but will by yur son's hand; but not all the Kingdom, but will reserve one tribe to yur son, for the sake of My servant David and for My chosen place Jerusalem.

Now the Lord raised up an Adversary (Opposer, Enemy, Satan) to Solomon: 1st: Hadad the Edomite, of the King's seed in Edom; for when David was in Edom, and the Army General Joab went to bury the slain, after he had killed all the males in Edom: for Joab and Israel remained in Edom for 6 months in order to kill all the males; but Hadad, as a young child, escaped with some Edomite servants of his father to go into Egypt. They arose out of Midian and came to Paran, thence they took men and came into Egypt, to Pharaoh King of Egypt, who gave him a house, and appointed him victuals, and gave him land. Pharaoh favored Hadad, and married him to his wife Queen Tahpenes' sister; and Queen Tahpenes' sister gave birth to Hadad a son, Genubath, who Tahpenes weaned in Pharaoh's House, and was raised as one of Pharaoh's sons. Later Hadad heard in Egypt that David and Joab were dead; he asked Pharaoh to permit him to return to his country. But Pharaoh objected asking what he lacked to seek to return to his homeland; and he replied he lacked nothing, but insisted his request. Then a 2nd Adversary God raised up against Solomon in Rezon ben-Eliada, who fled from his master King of Zobah; for he gathered men, and became their Troop Captain; after David killed some of them; the others fled to Damascus and stayed and reigned there. Hadad became Israel's Adversary all the days of Solomon for mischief; and he abhorred Israel and reigned over Syria. Then the 3rd to lift his hand against the King was Jeroboam ben-Nebath, an Ephraimite of Zeredam Solomon's servant, whose widowed mother was Zeruiah. The reason he rebelled against the King was: Solomon built Millo, repaired the breach of David's City. Now Jeroboam was a brave warrior, and Solomon noticed he was industrious (ambitious) so he gave him charge over the labor-force of the House of Joseph. Later, Jeroboam left Jerusalem, and the Prophet Ahijah the Shilonite encountered him (Ahijah was clothed in a new garment), and when the two of them were alone in the field; that Ahijah ripped the new garment into 12 Pieces; and said to Jeroboam: take 10 Pieces, for the Lord God of Israel says that He will rend the Kingdom from Solomon and give yu 10 Tribes: (but he will retain one Tribe for David's and Jerusalem's sake) for they have forsaken Me, and have worshipped Idols (goddess and gods): Ashtoreth of the Sidonians, and Chemosh of the Moabites,



and Milcom of the Ammonites; refusing to walk in My ways, or to do what's right in My eyes, or to keep My statutes and ordinances, as David did. I will not sever the whole Kingdom in his lifetime, but I will let him be Prince, for David's sake, My chosen and obedient servant; but I will partition the Kingdom from his son, and give to yu 10 tribes; and reserve one tribe to his son, that David may have a Lamp always before Me in Jerusalem, My chosen city for My Name. I will let yu reign, as yur soul desires, over all Israel as King. If yu will obey My commands, walk in My ways, do what is right to Me, to keep my statutes and commandments, as David did, then I will build yu a sure House, as I built for David, and I will give Israel to yu. Thus will I afflict the seed of David, but not for ever. So Solomon sought to kill Jeroboam; but he escaped and fled to Egypt, to Shishak the King of Egypt, and stayed there till Solomon died.

Now the rest of the Acts and Works of Solomon are written in the Book of Solomon's Acts. Solomon reigned over Israel, in Jerusalem, for 40 years; then he slept with his fathers; and was buried in the City of David; and his son Rehoboam reigned in his place.

Rehoboam (1st King of Judah, Southern Kingdom (SK)): at Shechem Israel came to make him King; Jeroboam ben-Nebat, still in Egypt, heard; and they sent and called him; Jeroboam and the Assembly of Israel addressed Rehoboam: yur father made our yoke grievous; make his burdensome service and heavy yoke on us lighter, and we will serve yu. He requested they return in 3 days for his reply; he then took counsel with the Elders of his father Solomon's reign, for an answer to the people; they advised him to serve the people, to reply to them, and speak kindly to them, then they will serve yu always. But rejecting the Elders counsel he turned to his younger peers and friends, and they advised him to tell the people: my little finger is thicker than my father's loins (1,000 times thicker); my father loaded you with a heavy yoke, but I will add to it; he chastised (punished, disciplined) you with whips, but I will use scorpion-whips. So on the 3rd day the King answered Jeroboam and the people roughly, against the Elders' counsel, and followed the young men's words. Thus, the Lord established His word by the Prophet Ahijah. Israel in response to the King said: What portion or inheritance have we in David ben-Jessie? to your tents, Israel! now see to yur own House David! So, Israel returned home; but the Israelites living in the cities of Judah were ruled by Rehoboam. King Rehoboam sent Adoram the Overseer of the laborers, but Israel stoned him to death; so, the King quickly fled back to Jerusalem. Israel continued to rebel against David's House to this date (Isaiah-Hezekiah times).

Israel heard of Jeroboam's return and they invited him to the Assembly, and they made him Israel's King (1st King of Israel, Northern Kingdom (NK)); thus, only the tribe of Judah followed David's House. After Rehoboam returned to Jerusalem, he assembled the House of Judah with the tribe of Benjamin, 180,000 drafted fighters, to fight the House of Israel, to regain the Kingdom for Solomon's son Rehoboam. But God's Word came to the Man of God, Shemaiah, saying: Tell Rehoboam ben-Solomon, Judah's King, and the House of Judah and Benjamin, and the rest of the people: The Lord says ye are not to go to war against your brothers the Israelites; everyman must return home; because this division is of Me. So, they heard and obeyed the Lord's word.

Jeroboam built Shechem in the hill-country of Ephraim and lived there; then he built Peniel; and he said in his heart: the Kingdom will return to David's House, if they go up to offer sacrifices in the Lord's House at Jerusalem; they will have a change of heart, and return to King Rehoboam of Judah, and will kill me. King Jeroboam took counsel, then made 2 Golden Calves, and said to Israel: it is too much for you to visit Jerusalem; This is yur Gods (God) Who saved yu from Egypt! So he put one in the Bethel and the other in Dan; and made Houses of High Places, and Priests from among the people, who were not Levites; he ordained a Feast in the 8th month, on the 15th day, like the Feast in Judah; and he went up to the Altar in Beth-El, sacrificing to his Calves he had made and placed in Beth-El. So he went up to his Altar in

Beth-El on the 15th of the 8th month, his own heart's device, and ordained a Feast for the Israelites; and he burned Incense.

Now a Man of God from Judah by the Lord's word came to Beth-El, and Jeroboam stood by the Altar to burn Incense: he proclaimed against the Altar by the Lord's word: Altar, Altar, the Lord says a son born of David's House, named Josiah; he will sacrifice the Priests of the High Places, who burn Incense on it, and they will burn on yu men's bones. He signified it by the Lord's word: this Altar will be rent, and its ashes dispersed. Hearing the Man of God's curse, Jeroboam moved his hand from the Altar, and ordered the man to be arrested; but his hand pointing to the man became paralyzed (dried, rigid), so he could not bend it. The Altar was rent, and the ashes scattered as predicted. So he asked the Man of God to entreat the Lord God, and to pray to restore my hand; and he did, and it was so. The King invited the Man of God to be his guest with a reward; he replied that he was warned not to eat or drink in the place, not even to return by the same way. So the Man of God departed from Beth-El by another route. Now in Beth-El was an old Prophet; one of his sons told him of the works of the Man of God, and of his words to the King. He inquired which direction the Man of God took, and he had them saddle a donkey; he rode to meet him; he asked him if he was the Man of God from Judah; he replied: yes, I am. He invited him to dine with him at home; but he replied that he could not by the Lord's strict command; the old man replied: I too am a Prophet like yu; and the Lord's Angel (Messenger) spoke to me by the Lord's word: bring him back to dine with yu; but this was a lie. So he went home with him and dined; at the table the Lord's word came to the old Prophet; and he proclaimed to him: the Lord says: Cause yu have disobeyed the Lord God's verbal command in eating and drinking in BethEl, yur body will not be buried in yur fathers' sepulchre. After he left the old prophet's house, on the way a lion met and slew him, and his body was tossed at the roadside, and the lion and his donkey stood beside the body. Travelers seeing the body with the lion and donkey, reported it in the city where the old prophet was; and he heard and went and brought back the young's prophet body to his home; and explained that this young prophet was disobedient and the Lord caused the lion to tear him to pieces; so he mourned for him, and told his sons to bury him in his own sepulchre, and after I die, my bones must be laid next to his: for his words and prophecy from the Lord against the Altar of BethEl and against all the Houses of the High Places throughout Samaria will take place.

But Jeroboam continued in his evil ways, making from the common people, or any who desired to be consecrated, Priests of the High Places: this became the Sin of the House of Jeroboam to cut off and to destroy.

At that time Jeroboam's son Abijah fell sick; he sent his wife, the child's mother, to disguise herself, and to go to the Prophet Ahijah, who told him that he would be King, who was in Shiloh; and sent with her 10 loaves, and cakes, and a cruse of honey: that he may tell what will happen to the child. She went and came to Ahijah's house in Shiloh; and Ahijah was blind from old age; and the Lord had said to him that Jeroboam's wife will visit him pretending to be another woman, asking concerning her sick son. When Ahijah heard the sound of her feet at his doorway, he spoke up saying: come in, wife of Jeroboam, why pretend to be someone else? I am sent to yu with heavy news: Go tell Jeroboam the Lord God of Israel says: I exalted yu and made yu Prince over Israel, and I ripped the Kingdom away from David's House and gave it to yu; yet yu have not behaved as My servant David, who kept My commandments, who followed Me with all his heart, to do what was right to Me; but yu have done more evil than those before yu, in making other gods and molten images, to provoke me to anger, to cast Me behind yur back: so I will bring evil on the House of Jeroboam, to cut off from Jeroboam any male-child shut up or at large in Israel, to sweep away Jeroboam's House as one sweeps away dung (manure). The one who dies of Jeroboam in the city will the dogs eat; the one who dies in the fields birds of the sky will eat; as the Lord has spoken. Return home, and when yu enter the city yur child shall die; and Israel will mourn

and bury him; for he alone of Jeroboam shall be buried, for some good thing toward the Lord is found in him; and the Lord will raise up a King in Israel who shall cut off Jeroboam's House in that day. The Lord will strike Israel as a shaken reed in the water; and will uproot Israel from the promised good Land, and will scatter them beyond the River, for their Asherim, provoking the Lord's anger. He will surrender Israel for Jeroboam's sins, and Israel's sin. She returned home to Tirzah, and when she came to her doorway the child died; and Israel mourned and buried him as the Lord said by His servant the Prophet Ahijah. The rest of the Acts of Jeroboam, how he warred and reigned, are recorded in the Book of the Chronicles of Israel's Kings.; he reigned 22 years and rested with his forefathers; and his son Nadab (2<sup>nd</sup> NK) reigned in his place.

Rehoboam ben-Solomon (1<sup>st</sup> SK) reigned in Judah: he was 41, he ruled for 17 years (d. 58) in Jerusalem, the Lord's chosen City of Israel's tribes, for His Name; and his mother's name was Naamah an Ammonite. Judah, again, by their evil and sins provoked the Lord to jealousy, more than their forefathers: they built their High Places, and Pillars, and Asherim on high hills and under green trees; there were sodomites (male prostitutes) in the land: they practiced all the abominations of the nations the Lord drove out before Israel. In the 5th year of King Rehoboam, Shishak King of Egypt invaded Jerusalem; and he took away the treasures of the Lord's House (Temple), and of the King's House (Palace); removing everything, also Solomon's golden shields. But Rehoboam replaced them with brass shields, and committed them to the care of the Captain of the King's Palace Guards; and whenever the King went to the Lord's Temple the guards carried them, then returned them to the guard-chamber. The rest of Acts of Rehoboam, his deeds, are recorded in the Book of the Chronicles of Judah's Kings. There was war between Rehoboam and Jeroboam continually; Rehoboam died and was buried with his forefathers in David's City, his mother Naamah was Ammonite; and his son Abijam (2<sup>nd</sup> SK) reigned in his place.

In the 18th year of King Jeroboam ben-Nebath (1<sup>st</sup> NK), Abijam (2<sup>nd</sup> SK) commenced his rule in Judah; he ruled 3 years in Jerusalem; and his mother was Maacah bath-Abishalom. He continued in his father's sin, with an imperfect heart towards the Lord, unlike his forefather David. The Lord God for David's sake granted him a lamp in Jerusalem, to set up and establish his son in Jerusalem (for David ever did the right things before the Lord, not departing from His commandments all his life, except the case of the Hittite Uriah). The war between Rehoboam and Jeroboam continued all his days. The rest of the Acts and Deeds of Abijam are recorded in the Book of the Chronicles of Judah's Kings; he warred with Jeroboam; he died and was buried with his forefathers in David's City; and his son Asa (3<sup>rd</sup> SK) reigned in his place

In the 20th year of King Jeroboam, Asa (3<sup>rd</sup> SK) commenced his rule in Judah; he ruled 41 years in Jerusalem; his mother (grandmother) was Maacah bath-Abishalom. Asa did right in the Lord's eyes as David his forefather; he expelled the sodomites (male prostitutes, homo-sexuals); he removed his father's idols; and he ousted his mother (grandmother) as Queen for her abominable Asherah Image, which he cut down and burnt in the Brook Kidron. The High Places were not removed; yet his heart was always perfect with the Lord. He brought into the Lord's House the dedicated things that his father and himself had dedicated of silver, gold, and vessels. War continued always between Asa and King Baasha of Israel. King Baasha of Israel assaulted Judah, and built Ramah, to prevent anyone to go to or come from King Asa of Judah. Asa then took the silver and gold treasures of the Lord's Temple and the King's Palace, and entrusted them to his servants, and sent them to King Ben-Hadad ben-Tabrimmon ben-Hezion of Syria at Damascus, saying: a League exist between us and our fathers; a present to you of silver and gold to break your Treaty with King Baasha of Israel to depart from me. Ben-Hadad accepted King Asa, and sent Army Captains against the cities of Israel, and struck Ijon, Dan, Abel-Beth-Maacah, Chinneroth, and the land of Naphtali. Baasha heard news, and abandoned Ramah, and stayed in Tirzah.

King Asa proclaimed to Judah, none is exempted to transport the stones and timber of Ramah of Baasha's construction to rebuild Geba, Benjamin, and Mizpah. The rest of the Acts, Power, and Deeds of Asa are recorded in the Book of the Chronicles of Judah's Kings. But in old age his feet were diseased; he died and was buried with his forefathers in David's City; and his son Jehoshaphat (4<sup>th</sup> SK) ruled in his place.

In the 2nd year of King Asa (3<sup>rd</sup> SK) of Judah, Nadab ben-Jeroboam (2<sup>nd</sup> NK) commenced his rule in Israel; he ruled Israel 2 years; he did evil in the Lord's eyes, walked in his father's way and sin, who made Israel sin. Baasha ben-Ahijah (3<sup>rd</sup> NK) (New Line) of Issachar's House conspired against him, and killed him at Gibbethon of the Philistines, for Nadab and Israel laid siege to Gibbethon.

In the 3rd year of King Asa (3<sup>rd</sup> SK) of Judah, Baasha (3<sup>rd</sup> NK) murdered him (Nadab) and ruled (by usurpation) in his place; then as King he murdered all of Jeroboam's House, just as the Lord foretold by His servant Ahijah the Shilonite; for Jeroboam's sins causing Israel to Sin and provoking the Lord God of Israel to anger. The rest of the Acts and Works of Nadab are recorded in the Book of the Chronicles of Israel's Kings. There was always war between Asa and King Baasha of Israel.

In the 3rd year of King Asa (3<sup>rd</sup> SK) of Judah Baasha ben-Ahijah (3<sup>rd</sup> NK) commenced his reign in Israel at Tirzah; he ruled 24 years; doing evil in the Lord's eyes, walking in Jeroboam's way and sin, causing Israel to sin.

The Lord's Word came to Jehu ben-Hanani against Baasha, saying: I exalted yu from dust to be Prince over My people Israel; yu have walked in the way of Jeroboam, caused Israel to sin, to enrage Me with their sins; I will wipe out Baasha and his House, and make yur House like that of Jeroboam ben-Nebat: the dead of Baasha in the city will be eaten by the dogs, and the dead in the fields the birds will eat. The rest of the Acts, Deeds and Power of Baasha are recorded in the Book of the Chronicles of Israel's Kings. He died and was buried with his forefathers in Tirzah; his son Elah (4<sup>th</sup> NK) ruled in his place. The Prophet Jehu ben-Hanani was sent by the Lord's word against Baasha and his House, cause of his evil before the Lord, provoking His anger by his works, like that of Jeroboam's House, and for murdering him.

In the 26th year of King Asa (3<sup>rd</sup> SK) of Judah, Elah ben-Baasha (4<sup>th</sup> NK) commenced his reign over Israel in Tirzah; he ruled for 2 years; his servant Zimri, captain of 1/2 his chariots, conspired against him. In Tirzah he got drunk in Arza's House, who was over the household in Tirzah: Zimri (5<sup>th</sup> NK) went in and murdered him in the 27th year of King Asa (3<sup>rd</sup> SK) of Judah, and reigned (by usurpation) in his place. Zimri (5<sup>th</sup> NK) commenced his reign in Israel and sat on his throne; he murdered the House of Baasha to the last male child (kin, friends). Zimri destroyed Baasha's House by the Lord's word spoken by the Prophet Jehu, for the sins of Baasha and Elah, causing Israel to sin to provoke the Lord's anger with their vanities. The rest of the Acts and Deeds of Elah are recorded in the Book of the Chronicles of Israel's Kings.

In the 27th year of King Asa (3<sup>rd</sup> SK) of Judah, Zimri (5<sup>th</sup> NK) ruled in Tirzah for 7 days. The people were encamped against Gibbethon of the Philistines; they heard that Zimri has conspired and assassinated the King; so Israel made Omri (6<sup>th</sup> NK), the Army General, King over Israel that day in the camp. So Omri and Israel went up and besieged Tirzah. When Zimri saw the city was taken, he went into the castle of the King's House, and burnt the King's House over him, and he died; for his sins in all the evil he did in the Lord's sight, in walking in the way of Jeroboam, in his sin, to make Israel to sin. The rest of the Acts of Zimri, and his Treason, are recorded in the Book of the Chronicles of Israel's Kings. Now the people of Israel were divided: half followed Tibni benGinath; and the other half followed Omri. The people that followed Omri prevailed against those who followed Tibni benGinath; so Tibni died, and Omri ruled.

In the 31st year of King Asa (3<sup>rd</sup> SK) of Judah, Omri (6<sup>th</sup> NK) commenced his reign over Israel; and he ruled 12 years; but 6 years in Tirzah. And he bought the Hill Samaria of Shemer for 2 talents of silver (c. \$ 60,000); and he built a city on the hill and named it Samaria after its owner Shemer. Omri did evil in the Lord's eyes; doing more wickedly than those before him. He walked in the way of Jeroboam benNebat, in his sins which he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities. Now the Rest of the Acts of Omri, and his Power, are recorded in the Book of the Chronicles of Israel's Kings. So Omri slept with his forefathers and was buried in Samaria; and his son Ahab (7<sup>th</sup> NK) ruled in his place.

In the 38th year of King Asa (3<sup>rd</sup> SK) of Judah, Ahab benOmri (7<sup>th</sup> NK) commenced his reign over Israel; and reigned in Samaria for 22 years. Ahab benOmri did evil in the Lord's sight more than those before him. As if it was a light thing for him to walk in the sins of Jeroboam benNebat, he married Jezebel daughter of King Ethbaal of the Sidonians and went and served and worshipped him. He erected an altar for Baal in Baal's House, which he had built in Samaria. Ahab made the Asherah; he did more to provoke the anger of the Lord God of Israel than those before him. In his days Hiel the BethElite rebuilt Jericho: he laid the foundation at the cost (loss) of his firstborn Abiram; and he set up the gates at the cost (loss) of his youngest son Segub; just as the Lord's word spoken by Joshua benNun.

Elijah the Tishbite of the sojourners of Gilead, said to Ahab: as the Lord God of Israel lives, before whom I stand, there will be no dew or rain except by my word. The Lord's word came to him: leave and go eastward, hide by the Brook Cherith by the Jordan; drink from the brook, and I have charged the ravens to feed yu there; and he did so. The ravens brought him bread and flesh in the morn and eve, and he drank from the brook. When the brook dried up because there was no rain, the Lord's word came: go stay at Zarephath of Sidon; I have commanded a widow there to sustain yu. He came to Zarephath, at the city gate was a widow gathering sticks; he asked her to draw a little water in a container for him to drink; as she went to do so he, called out to her to bring him a morsel of bread in her hand; but she said: as the Lord yur God lives, I have no cake, but only a handful of meal in a jar, and a little oil in the cruse; I am gathering two sticks to prepare a meal for me and my son, to eat then to die. Elijah told her fear not, but to go do as she said, but first make him a little cake to eat, then she may make for herself and her son. For the Lord God of Israel says: the meal jar shall not waste, and the cruse of oil not fail, till the Lord sends rain on the earth. So she did as Elijah spoke, and he and she and her house ate for days according the Lord's word by Elijah. After these things, the son of the widow and mistress of the house fell very sick and stopped breathing. She asked Elijah: Man of God are yu come to bring my sin to remembrance and to kill my son! He told her to give him her son, he took him from her bosom and carried him to his guest room and laid him on his bed; then he stretched himself over the child three times, and cried out to the Lord God: please restore the child's soul; and the child revived; he then brought the child down from his chamber into the house and gave him to his mother; and said yur son lives! She said to him that I now know that yu are a Man of God, and the Lord's word in yur mouth is truth.

Many days later, the Lord's word came to Elijah, in the 3rd year (of the drought), to go show himself to Ahab before I send the rain. Elijah went to show himself to Ahab, the famine being severe in Samaria. Ahab called Obadiah, who was over the household (now Obadiah feared the Lord greatly; for he hid 100 of the Lord's prophets, 50 to a cave, and fed them bread and water, when Jezebel murdered the Lord's prophets); and said: go through the land, to the water fountains and brooks, to find perhaps grass for the horses and mules, the beasts, to stay alive. Ahab and Obadiah divided the land between them, one went one way, the other went the opposite direction. Elijah met Obadiah on his way; he recognized him and asked is this my lord (master) Elijah? He answered it was he, and to go tell yur lord (master) Ahab

that Elijah is here. He replied: have I sinned that yu deliver yur servant into the hands of Ahab to kill me? As the Lord God lives, my lord (master) has sent and searched every nation and kingdom for yu; making them swear that they have not found yu. Now yu say go tell him Elijah is here; and after I have gone to tell him, the Lord's Spirit will carry yu elsewhere, and Ahab will not find yu where I told him and will kill me: but yur servant fears the Lord from my youth. Where yu not told that when Jezebel murdered the Lord's prophets, that I hid 100 by sets of 50 in caves, and fed them with bread and water? Elijah answered: as the Lord lives, before Whom I stand, I will this day show myself to Ahab. Obadiah reported to Ahab, and he went to meet Elijah; he asked him: are yu the troubler of Israel? he replied: I have not troubled Israel, rather yu and yur father's house, in forsaking the Lord's commandments, to follow Baalim. Now gather to me all Israel to Mount Carmel, with the 450 prophets of Baal, and the 400 prophets of Asherah, to eat at Jezebel's table; and Ahab sent and gathered the prophets on Mount Carmel. Elijah approached the people and said: how long will you limp between two sides? if the Lord is God, follow Him; if Baal is, then follow him; but the people said nothing. Elijah said: I alone remain a prophet of the Lord, but Baal's prophets are 450. Bring two bullocks: let them choose one bullock for themselves, and let them cut it in pieces, lay it on the wood without fire. Now call on your God; but I will call on the Lord's name; they agreed, and they did so. They shouted and cut themselves with knives and lances, till the blood poured out; they carried on from noon till the evening sacrifice; yet there was not heard a voice or answer regarding the oblation. Elijah then called the people and repaired the overturned altar of the Lord. Elijah took 12 stones, one for each tribe of Jacob's sons, to whom the Lord's word designated or renamed Israel; he built an altar to the Lord's Name; he made a trench around the altar, wide enough to contain two measures of seeds; he put the wood in order, and cut the bullock in pieces, laying the parts on the wood; then he ordered that 4 jars of water be poured out on the burnt-offering on the wood; then again, the second and third time the same, till the water flowed about the altar and filled the trench. At the time of the evening oblation the Prophet Elijah approached and cried out: Lord God of Abraham, Isaac, and Israel, be known today that Yu are the God of Israel and I have done these things at Yur word; hear me, that this people know that Yu are God, and has turned about their hearts. Then the Lord's fire fell, and consumed the burnt-offering, the wood, and the stones, the dust, and licked up the water in the trench. The people saw and fell to their faces, saying: the Lord is God! Elijah ordered to arrest the prophets of Baal, let none escape; and they brought them to the Brook Kishon, and slew them. Elijah told Ahab to go and eat and drink for the abundance of rain; Ahab went to do so, and Elijah went to the top of Carmel; he bowed himself to the ground, his face between his knees; he told his servant to look toward the sea; and he said I see nothing; he told him to look 7 times, and on the 7th time he said there is a small cloud the size of a man's hand; he told him to tell Ahab to leave quickly that the rain do not stop yu; quickly the sky became dark with clouds and wind, with much rain. Ahab rode to Jezreel: the Lord's hand was on Elijah, he girded his loins, and ran ahead of Ahab to the entrance of Jezreel.

Ahab told Jezebel what Elijah did, and how he killed all the prophets by sword; Jezebel sent a messenger to Elijah swearing that God do to me and more, if by tomorrow I make not yur life as one of the slain. So he fled for his life to BeerSheba of Judah, there he left his servant and went further a day's journey (some 10-20 miles) into the desert, and sat down under a juniper-tree, desiring to die: it is enough Lord, take my life, for I am not better than my fathers. He rested and slept under the juniper-tree; then an angel (messenger) touched him, saying: arise and eat. He looked and saw near his head a cake baked on the coals, and a cruse of water; so he ate and drank, and slept again; again the Lord's angel (messenger) awoke him the 2nd time to eat and drink, cause the journey is a great distance; so he did; and he went on its nourishment or strength for 40 days and nights unto Horeb the Mount of God (in Midian, some 100 miles (160 kms) away). There he rested in a cave; and the Lord's word asked him: what are yu doing here Elijah? He said: I have been jealous for the Lord God of hosts; the Israelites have forsaken Yur

covenant, thrown down Yur altars, murdered Yur prophets, and I alone remain, and they seek to kill me. He told him to go outside, and to stand on the mount before the Lord. The Lord passed by, and a great strong wind rent the mountains, and broke the rocks in pieces before the Lord; but the Lord was not in the wind; after the wind and earthquake; but He was not in the earthquake; after the earthquake a fire; but He was not in the fire; after the fire was a still small voice (a whisper). When Elijah heard the whisper, he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. Then a voice asked: why are yu here Elijah? He answered as before. The Lord told him to return on the way to the desert of Damascus (some 300 miles or 450 kms): then anoint Hazael as king over Syria; and Jehu benNimshi as king over Israel; and Elisha benShaphat of AbelMeholah as prophet in yur place. He who escapes from Hazael's sword shall Jehu slay, and he who escapes from Jehu's sword shall Elisha slay. Yet I will still reserve 7,000 in Israel of the knees of those who have not bowed to Baal, and mouths that have not kissed him.

So he departed, and he found Elisha benShaphat plowing with (driving) 12 yokes of oxen. Elijah came near and threw his mantle on him; he left the oxen, and ran after Elijah, asking: please let me kiss my father and mother goodbye, then I will follow yu; he told him go return, for what have I done to yu? He returned home, then took a yoke of oxen and slaughtered them, boiled their flesh with the wood of the yokes, and fed the people; then he left to follow Elijah and ministered to him. (These 3 anointings by Elijah are fulfilled in Elisha in 2<sup>nd</sup> Kings 2, and by Elisha in chapters 8-9.)

King BenHadad of Syria gathered his armies allied with 32 kings, with horses and chariots, then besieged and fought Samaria; he sent messengers to King Ahab of Israel, into the city, saying: yur silver, gold, wives, children and finest things are mine. Ahab replied that it is as he has said, all is yurs. Again BenHadad sent messengers adding: surrender yur silver, gold, wives and children; but I will also send my servants tomorrow to search yur House, and the houses of yur servants, to take the best and most pleasing things. Ahab summoned the Elders of Israel, and said: see how this man seeks mischief; he demanded my wives, children, silver, and gold; an I did not refuse him. The Elders and the people advised him to listen or consent. So he told the messengers of BenHadad: tell my lord and king, that his first request he would comply, but not this second request. They reported back to benHadad, who resent a threat: the gods do more to me if the dust of Samaria will suffice for handfuls for all the people who follow me. Israel's king answered: let not him who girds armor boasts as one who takes it off after the battle. BenHadad received the message while he and the kings were drinking in the pavilions; he said to his servants: prepare to attack. Then a prophet came to Ahab, saying: the Lord says: yu see this great host? I will deliver them into yur hands, and yu will know I am the Lord. Ahab asked by whom; he replied: the Lord says by the young men and princes of the provinces. He asked, who should commence the battle; and he replied, yu. He then mustered the young men of the princes of the provinces, 232; then he mustered the people, 7,000; marching at noon. Meanwhile BenHadad continued getting drunk in the pavilions with the 32 allied kings. So the young men of the princes of the provinces went out first; then BenHadad sent out, and they told him that some men of Samaria have come; he replied to take them alive, whether for peace or war. So they went outside the city to the young provincial princes, and the army that followed them; and they killed them all; and the Syrians fled with Israel in pursuit; and King BenHadad of Syria escaped by horse and horsemen. The King of Israel went out and struck the horses and chariots and slaughtered the Syrians. Then the prophet came near to the King of Israel, and said: strengthen yurself and mark carefully yur actions, for at the return of the year the King of Syria will come up against yu. Now the servants of the King of Syria said to him: their God is a God of Hills; therefore they were stronger than we; let us fight them in the plain, and we will prevail. But first replace the kings by substituting each one with a captain; then muster an army like the one defeated, equal in horses and chariots; then we'll fight them again in the plain, and prevail; and so they did. So at the year's

return BenHadad mustered an army and went to Aphek to fight Israel; Israel mustered with food supplies and encamped, in appearance as two little flocks of kids; but the Syrians filled the country. A Man of God came and told the King of Israel: the Lord says, Because the Syrians have said, the Lord is a God of the Hills but not God of the Valleys; I will deliver this great multitude into yur hands; and you shall know I am the Lord. So they camped opposite each other for 7 days; on the 7th day the battle engaged; and Israel slew 100,000 Syrian footsoldiers in one day. The rest fled to a city of Aphek; and its wall fell on the remaining 27,000; and BenHadad fled and hid in the inner chamber of the city. Then his servants said: we have heard that the kings of Israel are merciful kings; let us dress in sackcloth around our waists, and ropes on our heads, and go to the King of Israel; perhaps he will spare us. So they came thus to the King of Israel, and said: BenHadad, yur servant, asks to be spared; he asked in reply if he was still alive? he is my brother. The men listened carefully to see his mind; replying yur brother BenHadad. He told them to bring him back to him; and he caused him to ride in his chariot. He said to him: the cities that my father took from yur father I will restore; and yu will make streets for yu in Damascus, as my father did in Samaria. Then he covenanted with him and let him go. Then one of the sons of the prophets, by the Lord's word, said to his companion: strike me, please; but the man refused; so he said to him: cause yu obeyed not the Lord's voice, after yu leave a lion will kill yu; and so it happened. Then he found another man and said: please strike me; the man struck and wounded him. So the prophet departed and waited for the king by the pathway; he disguised himself, with a headband over his eyes. As the king passed by, he shouted out: yur servant went out in the battle; a man turned and brought a man to me and said: guard this man; if he is missing then yur life shall be for his, or yu must pay a silver talent. As yur servant was busy about; he escaped. The King of Israel said to him: yu have decided yur judgment! He quickly removed the headband from his eyes; and the King of Israel discerned he was of the prophets. Then he told him: the Lord says, because yu let go from yur hand the man whom I had devoted to destruction, therefore yur life shall be for his life; and yur people for his people. So the King of Israel returned heavy and displeased to Samaria.

Afterwards, Naboth the Jezreelite vineyard was close to King Ahab's palace in Samaria; and Ahab asked Naboth to give him his vineyard to become his garden of herbs, being so close; he said he would trade him with a better vineyard or buy it at full value. But Naboth refused saying God forbids him to give away his forefather's inheritance (in compliance to the Mosaic Law). Ahab went home heavy and displeased, and laid on his bed, turning away his face, and refusing to eat. His wife Jezebel asked him why his spirit was sad so not to eat; he told her about Naboth's vineyard; she replied: do yu not govern the Kingdom of Israel; arise and eat with a merry heart, for I will give yu the Jezreelite Naboth's vineyard. Then she wrote letters in Ahab's name, sealed with his seal, to the Elders and Nobles in Naboth's city; saying: proclaim a fast, set Naboth on high among the people; set 2 men, base fellows, to witness against him that he cursed God and the King; then take him out and stone him to death; so they did as she instructed; and sent word to Jezebel that Naboth was stoned to death. So Jezebel told Ahab to go take possession of Naboth's vineyard, because he is dead. So Ahab went to take possession of Naboth's vineyard; but the Lord's word came to Elijah the Tishbite: go meet King Ahab of Israel of Samaria in the Jezreelite Naboth's vineyard, where he is taking possession of it, and say: the Lord says, have you murdered and taken ownership? the Lord says, where the dogs licked the blood of Naboth, they'll lick yur blood! Ahab said to Elijah: have yu found me, O my enemy? he replied: I have found yu, cause yu have sold yurself to do evil in the Lord's eyes. I will bring evil on yu, and utterly sweep yu away, and will cut off from Ahab every man-child, and the one shut up and the one free in Israel; I will make yur house like the house of Jeroboam benNebat, and like the house of Baasha benAhijah, for the provocation with which yu have provoked My anger, and made Israel to sin. And the Lord says of Jezebel: the dogs shall eat Jezebel by the rampart of Jezreel. He who die of Ahab in the city the dogs shall eat; and he who dies in the field shall the birds of the heavens eat. (There was none like Ahab, who



sold himself to do evil in the Lord's sight, whom his wife Jezebel stirred up. Who did abominably in following idols, according to all that the Amorites did, whom the Lord cast out before the Israelites.) When Ahab heard those words, he tore his clothes, and put sackcloth, and went softly. Then the Lord's word came to Elijah the Tishbite, saying: because Ahab humbles himself before Me, I will not bring the evil in his days; but will bring it in his son's days on his house.

Now 3 years passed with war between Syria and Israel; but in 3rd year King Jehoshaphat (4<sup>th</sup> SK) of Judah visited the King of Israel (Ahab the 7<sup>th</sup> NK); who said to his servants: RamothGilead is ours, but we are still, and have not taken it from the hands of Syria; and to Jehoshaphat he said: will yu go to battle with me to RamothGilead? and he answered him: I am as yu are, my people as yur people, and my horses as yur horses. But Jehoshaphat asked if there was a prophet of the Lord to inquire or consult; the King of Israel said there is only man, Micaiah ben-Imlah; but I hate him, for he never prophesy good about me, but only evil. Jehoshaphat replied, let not the King say so. The King of Israel ordered an officer to quickly bring him; both Kings were sitting each on his throne, Israel and Judah, clothed in their robes, in an open place at the entrance of the Gate of Samaria; and all the prophets were prophesying before them. Then Zedekiah benChenaanah made horns of iron, saying: the Lord says, with these shall yu push the Syrians till they are consumed; likewise all the prophets prophesied, saying, go up to RamothGilead and prosper; for the Lord will deliver it into the hand of the King. But the messenger bringing Micaiah, said to him: the words of the prophets all agree for good to the King; please let yur words agree for the good; but Micaiah said: as the Lord lives, what He speaks to me, I will speak. The King asked him: Micaiah, shall we to battle to RamothGilead, or forbear? He answered: go and prosper, for the Lord will deliver it into the hand of the King. The King responded: how many times must I adjure yu to speak to me only the truth in the Lord's name! So he said: I saw Israel scattered on the mountains as sheep without a shepherd; and the Lord said: these have no master, let them return each man to his house in peace. The King of Israel said to Jehoshaphat: I told yu he would not prophesy good about me, but only evil. So he responded: hear the Lord's word: I saw the Lord sitting on His throne, and the host of heaven standing by Him on the right and the left. The Lord said, who shall entice Ahab to go up and fall at RamothGilead? One answered this way, another answered otherwise; then a spirit came forward, and stood before the Lord, and said: I will entice him. The Lord ask how? he said, I will go and be a lying spirit in the mouth of his prophets; so He said, go do it, and prevail. Now then, the Lord has put a lying spirit in the mouths of these prophets; and the Lord has spoken evil concerning yu. Then Zedekiah benChenaanah struck Micaiah on the cheeks, and said: which way went the Lord's Spirit from me to speak to yu? Micaiah said: yu will see on the day when yu hide yurself in the inner chamber. The King of Israel ordered that Micaiah be taken to Amon the city governor, and to Joash the King's son; and tell them: the King says to imprison this man and feed him bread and water of affliction or scarcity, till I return safe. Micaiah responded: if yu return in peace, then the Lord has not spoken by me; and he added, listen up you peoples! So the King of Israel and Jehoshaphat King of Judah went to RamothGilead. The King of Israel told Jehoshaphat: I will disguise myself and go into the battle; but yu put on yur robes. Now the King of Syria had commanded the 32 chariot captains: fight with no one, small or great, but only with the King of Israel. So the chariot captains saw Jehoshaphat and said: it is the King of Israel; and turned to fight against him; but Jehoshaphat cried out. So when the chariot captains saw it was not the King of Israel, they stopped pursuit. Now a certain man drew his man at venture and struck the King of Israel between the joints of the armor; so he told his chariot driver: turn yur hand, take me from the army, for I am seriously wounded. The battle increased that day; the King stayed up in his chariot against the Syrians and died at even; and the blood ran out of the wound into the bottom of the chariot. Then about sunset a shout went thru the army: every man to his tent and to his country! Thus the King (Ahab) died and was brought to Samaria and was buried. They washed the chariot by a pool of Samaria; and the dogs licked up his blood (now the harlots washed themselves there); according

to the Lord's word. Now the rest Acts and Deeds of Ahab, and the Ivory House he built, and the Cities he built, are recorded in the Book of the Chronicles of Israel's Kings. So Ahab slept with his forefathers; and his son Ahaziah (8<sup>th</sup>) ruled in his place.

Jehoshaphat benAsa (4<sup>th</sup> SK) commence to reign over Judah in the 4th year King Ahab (7<sup>th</sup> NK) of Israel. Jehoshaphat was 35 years old when he commenced his reign; and he reigned 25 years in Jerusalem; his mother's name Azubah bathShilhi. he walked in the ways of his father Asa (abiAsa); turning not aside from what was right in the Lord's sight; however the High-Places were not removed; the people still sacrificed and burnt incense in the High-Places. Jehoshaphat made peace with Israel's King (Melek Israel). The rest of the Acts of Jehoshaphat, and his Might and Wars, are recorded in the Book of the Chronicles of Judah's Kings. The rest of the Sodomites, remaining from the days of his father Asa, he removed from the land. There was no king in Edom, only a deputy as king. Jehoshaphat commissioned ships of Tarshish (Spain) to go to Ophir (Arabia) for gold; but they could not, cause the ships were wrecked at EzionGeber (Gulf of Aqaba, Red Sea, YamSuph). Then Ahaziah benAhab said to Jehoshaphat: let my servants go with yur servants in the ships; but Jehoshaphat refused. So Jehoshaphat slept with his forefathers and was buried with them in the City of David his forefather; and his son Jehoram (5<sup>th</sup> SK) ruled in his place.

Ahaziah benAhab (8<sup>th</sup> NK) commence to reign over Israel in Samaria in the 17th year of King Jehoshaphat (4<sup>th</sup> SK) of Judah; and he ruled 2 years over Israel. He did what was evil in the Lord's eyes. and walked in the ways of his father and mother and Jeroboam benNebat, wherein he made Israel to sin; and served and worshipped Baal and provoked the Lord God of Israel's anger; like his father had done.

2<sup>nd</sup> KINGS: 25 Chapters: King Ahab's Death to the Northern Kingdom Captivity & Exile by Assyria's Kings to the Southern Kingdom Captivity & Exile by Egypt's & Babylon's Kings. Prophet Elijah & Prophet Elisha. The Reforms of Kings Hezekiah & Josiah.

Moab rebelled against Israel after the death of Ahab. And Ahaziah (8<sup>th</sup>) fell through the window in his upper chamber in Samaria, and was sick; so he sent messengers, and told them: go, inquire of BaalZebub, the God of Ekron, if I will recover of this sickness? But the Lord's Angel (Malak Yehowah) said to Elijah the Tishbite: go up to meet the messengers (angels, malachey, malachi) of the King of Samaria, and say: is it because there is no God in Israel that ye go to inquire of BaalZebub the God of Ekron? Thus says the Lord: yu will not come down from yur bed but will surely dye. Then Elijah departed. The messengers returned to him; he asked why they returned; they told him of an encounter with a man with words from the Lord. He asked them to describe the man; they said he was a hairy man, girt with a leather girdle (belt) around his waist. He said: it is Elijah the Tishbite. Then he sent to him a captain with his 50; and he came to him as he was sitting on the top of the hill; and he said to him: Man of God, the King says come down! Elijah answered the captain of 50: if I be a Man of God, let fire from heaven consume yu and yur 50; and so it happened. Again, he sent another captain of 50 with 50, with the same words; and it happened as before that fire consumed the captain and his 50. Again, a 3rd time he sent another captain of 50 with his 50; but the 3rd captain of 50 came and fell on his knees before Elijah, saying: please let my life and these 50 of yur servants, be precious in yur sight; now fire from heaven consumed the two former captains of fifty with their fifty; but now let my life be precious in yur sight. Then the Lord's Angel (Messenger) told Elijah to go down with without fear; and he went with him to the King; and he said to him: the Lord says, since yu have sent messengers to inquire word of BaalZebub, Ekron's God, instead of Israel's God; therefore yu will die in yur bed. So he died by the Lord's word from Elijah.

And Jehoram (or Joram benAhab) (9<sup>th</sup> NK) began to rule in his place in Israel and Samaria, in the 2nd year of Jehoram (5<sup>th</sup> SK) the son of King Jehoshaphat (4<sup>th</sup> SK) of Judah, because he had no son. The Rest of the Acts of Ahaziah (8<sup>th</sup> NK) are recorded in the Book of the Chronicles of Israel's Kings.

When it was time for the Lord to take up or transport Elijah to heaven (in the sky), Elisha accompanied him from Gilgal. Elijah told Elisha to please wait here; for the Lord has sent me further to BethEl; but he replied: as the Lord lives, and as yur soul lives, I will not leave yu; so they both went to BethEl. The Sons of the Prophets (Prophetic Sons or School) at BethEl approached Elisha, and said: yu know the Lord will take away (rapture, transport) yur master today from yur head; he replied, I know it, but keep quiet. Again Elijah told Elisha to please wait here, for the Lord has sent me further to Jericho; but he replied as before; so they went to Jericho. Likewise the Sons of the Prophets said to Elisha as did those before, and he replied the same. The 3rd time Elijah told Elisha to wait here, for the Lord has sent him further to Jordan; and he replied as before; and they went on. Then 50 men of the Sons of the Prophets stood opposite facing them while they both stood by the Jordan. Elijah took his mantle and wrapped it together, and struck the waters, and they divided in two, so they both crossed on dry ground. After they crossed, Elijah asked Elisha to ask what he should do for him before he is taken; he replied, please let a double portion of yur spirit be on me. Yu have asked a hard thing; if yu see me when I am taken from yu, it shall be only then be so done. So as they walked and talked, a chariot of fire and horses of fire, which separated them apart; and Elijah went up by whirlwind into heaven. Elisha saw it and shouted: my father! my father! (Abi, Abi) the chariots of Israel and their horsemen! (riders). He no longer saw him; and he grabbed and ripped his own clothes into pieces. Then he took up Elijah's mantle that fell from him, and went back, and stood by the Jordan; and he struck the waters with Elijah's fallen mantle, saying: where is the Lord God of Elijah? the smitten waters were divided in two; and Elisha crossed over. The Sons of the Prophets (Beney-hanN'biim, BeniNebiim) at Jericho across from him, said: Elijah's spirit rests on Elisha; and they came and met him, and bowed to the ground. They said to him: please, let 50 strong men of yur servants from among us go search for yur master; perhaps the Lord's Spirit has raptured or transported him, and thrown him on some mountain, or into some valley; but he replied: you must not send. They continued to urge him till he was ashamed; and said: send. The 50 men went and searched for 3 days but did not find him; so they returned and stayed at Jericho; and he told them: I told you not to go. The men of the city (Jericho) told Elisha: my lord sees that the city is pleasant, but the water is bad, and the land miscarries (unproductive): he replied: bring me a cruse, put salt in it; and they brought it to him; he went to the spring of the waters, and threw salt in it. and said: the Lord says, I have healed these waters to longer cause death or miscarriage; thus the waters were healed to this date (Isaiah's time). From there (Jericho) he went to BethEl; while going on, some youths from the city mocked him, saying: go up (go on, go away), yu baldhead! go up, yu baldhead! he turned around and saw them, and cursed them in the Lord's name. Then there came out two she-bears (female bears) from the woods (forest) and tore to pieces some 42 youths. From there (BethEl) he went to Mount Carmel, and then returned to Samaria

Jehoram (Joram) benAhab (9<sup>th</sup> NK) commenced his reign over Israel in Samaria in the 18th year of King Jehoshaphat (4<sup>th</sup> SK) of Judah, and he reigned 12 years. He did evil in the Lord's sight, but not like his father or mother; he removed the Baal Pillar his father made. But he continued in clinging to the sins of Jeroboam benNebat that caused Israel to sin. Now King Mesha of Moab was a sheep-master; and rendered to the King of Israel the wool of 100,000 lambs, and 100,000 rams; but after Ahab died he rebelled and refused. So King Jehoram left Samaria, and mustered Israel; and sent for King Jehoshaphat of Judah, saying: the King of Moab has rebelled against me; will yu go to battle with me against Moab; and he said: I will go; I am as yu, my people as yurs, and my horses as yurs. And he asked: which way will we go; and he answered, by the way of the wilderness of Edom. So the 3 Kings of Israel, Judah, and

Edom went by a circuit of 7 days journey; but there was no water for the army, or for the animals that followed. The King of Israel said: the Lord has called these 3 Kings to deliver them into the hands of Moab. But Jehoshaphat said: is there prophet of the Lord to inquire from the Lord? One of Israel's King's servants answered: Elisha benShaphat is here, who poured water on the hands of Elijah. Jehoshaphat responded: the Lord's word is with him. So the 3 Kings went to him; and Elisha said to the King of Israel: what have I do with yu? go to yur father's and mother's prophets! And Israel's King answered: no! for the Lord has called these 3 Kings to deliver them into the hand of Moab. And Elisha said: as the Lord of Hosts lives, before whom I stand, where it not that I regard the presence (face) of King Jehoshaphat of Judah, I would not be toward yu, or see yu. Now bring me a minstrel; then the minstrel played, and the Lord's hand came upon him; and he said: the Lord says: make this valley full of trenches; for the Lord says, you shall not see wind or rain; yet that valley shall be filled with water, and you shall drink, you and your cattle. This is a light thing in the Lord's eyes; also he will deliver the Moabites into your hand; and you must strike the fortified cities, the choice cities, every good tree, and seal the water fountains, and mar the good pieces of land (lots) with stones. So in the morn, about the time of offering the oblation, that water came by the way of Edom, and the country was filled with water. When the Moabites heard that the Kings were come to fight against them, they all gathered who could bear arms, and went up and stood at the border. They rose early in the morn, the sun shone on the water, and the Moabites saw the water opposite them was red as blood; and they said: this is blood; the Kings are surely destroyed, and have beaten each other; now then, Moab, to the spoil. When they came into the camp of Israel, the Israelites arose and struck the Moabites, so that they fled before them; and they continued in the land striking the Moabites; just as the Lord instructed, up to Kir-hareseth, where they left the stones; yet the slingers went about it and struck it. The King of Moab saw the battle was against him, took 700 swordsmen, to break through to the King of Edom; but they could not. He then took his oldest son, the heir to the throne, and offered him as a burnt-offering on the wall. There was great rage against Israel: and they departed and returned to their home land.

(1<sup>st</sup>) A woman of the wives of the sons of the prophets cried to Elisha: yur servant, my husband, is dead; yu know that he feared the Lord: now the creditor is come to take my two children as servants (slaves). Elisha asked: how may I help yu; what is in yur house? she replied, I only have a pot of oil. He told her to go, borrow many empty containers from yur neighbors; then close yur door behind yu and yur sons; pour out into all the vessels, and set aside the full containers. So she went and did so; and after the last vessel she asked her sons for another container, but they said there is no more; so the oil stopped. She reported it to the Man of God; and he told her to sell the oil, pay her debt, and for her and her sons to live on the rest.

(2<sup>nd</sup>) Afterwards, Elisha went to Shunem, where was a great woman, who constrained him to eat bread; so whenever he passed by, he turned in to eat bread. Then she told her husband: I perceive this is a holy Man of God, that passes by continually; let us make a little chamber on the wall, and set in the room a bed, table, chair, candlestick; that whenever he visits he may stay there. So he visited again, and went into the room and rested. He said to his servant Gehazi: call this Shunammite; he called her, and she came and stood before him. Then he said to him to ask her: yu have been careful in caring for us; what can be done for yu? would yu be spoken of to the King, or general of the army? but she answered: I dwell among my own people. He said again to him: what is to be done for her? Gehazi answered: she has no son, and her husband is old. He told him to call her; when he called her, and she stood at the door. And he said to her: at this season next year, yu will embrace a son; but she responded: no my lord, Man of God, do not lie to yur handmaid! But the woman conceived, and gave birth to a son that season the next year; as Elisha said. Years later, when the child was older, the boy was with his father with the reapers (harvest time, Autumn); and he said to his father: my head hurts! so he said to his servant to

carry him back to his mother; so he took him to her, and he sat on her knees till noon, then died. She took him up and laid him on the bed of the Man of God, then shut the door, and left; she called her husband and requested: send to me a servant and a donkey, that I may visit the Man of God and then return. And he answered: why must you go to him today? it is not new moon or sabbath; she said, its ok, She saddled a donkey, and told her servant, drive fast; slow not down the riding, unless I tell you! She went and came to the Man of God to Mount Carmel. The Man of God saw her at a distance, and he said to his servant Gehazi: there is the Shunamite; run to meet her, and ask: is it well with you, with your husband, and the child? she answered all is well. When she came to the Man of God to the hill, she grabbed his feet. Gehazi came to push her away, but the Man of God told him to leave her alone: her soul is vexed; and the Lord has hid it from me, and not told me. Then she said: did I desire a son from my lord? did I not say, do not deceive me? Then he told Gehazi to gird his loins, take his staff in hand, and go his way: if you meet any man, greet him not; if any greet you, do not respond: and place my staff on the face of the child. But the child's mother said: as the Lord lives, and your soul lives, I will not leave you; so he arose and followed her. Gehazi arrived and did as instructed, placing it on the child's face; but there was no response; so he returned to meet him, and said: the child is not awake (alive). But when Elisha came into the house, the child was dead on the bed; he went and shut the door, he and the child in the room; and he prayed to the Lord; then got up, laid on the child, his mouth on the child's mouth, his eyes on the child's eyes, his hands on the child's hands; he stretched himself over him; and the child's flesh became warm. Then he got up, walked about in the house; then again stretched himself over the child; and the child sneezed seven times, and the child opened his eyes. He called Gehazi, and said: call the Shunamite; so he called her; and she came to him; and he said: take your son; but she went in and fell at his feet bowing; then she took her son and left.

(3<sup>rd</sup>) Then Elisha again visited Gilgal; there was a famine in the land; the sons of the prophets (prophetic sons, disciples) were sitting before him; and he said to his servant: set on the great pot, and boil pottage for the sons of the prophets. Someone went out to the field to gather herbs, and found a wild vine, and gathered from it wild gourds, a lap full, and returned, and shred them into the pot of pottage; but they did not know them (being non-edible). So they poured out the soup to eat; but as they were eating the pottage, they cried out: Man of God, there is death in the pot; and they could not eat. But he said: bring me some meal, and throw it into the pot; then he said: pour out for the people to eat; and there was no harm in the pot.

(4<sup>th</sup>) Now there came a man from BaalShalishah, and brought the Man of God bread of the first-fruits, 20 loaves of barley, and fresh ears (kernels) of grain in his sack; and he said: give to the people to eat. His servant replied: what, should I set this before 100 men? But he replied: give to the people to eat; for the Lord says: they shall eat and have leftovers! And so it was as the Lord's word.

(5<sup>th</sup>) Naaman the captain (General) of the army of the King of Syria, he was a great man with his master, and honorable. for by him the Lord gave victory to Syria; he was a mighty man (valiant warrior) and a leper. Now the Syrians had gone out in bands (earlier), and had taken captive a little maiden (young girl); and she waited on Naaman's wife. And she said to her mistress: wish that my lord were with the prophet who is in Samaria, for he would recover (heal) him of his leprosy. Someone went in and said to his Lord: thus spake the girl from the land of Israel. Then the King of Syria said: now go, I will send a letter to the King of Israel. So he departed, and took with him 10 talents of silver (c. 800 lbs; c. 1/2 million \$), and 6,000 gold coins (=2 talents of shekels; c.150 lbs, c. 1/2 million \$), and 10 changes of clothes (royal robes) (about 5,000-10,000 dollars total). And he delivered the letter to the King of Israel, saying: when this letter is given to you, see, I have sent my servant Naaman to be healed of his leprosy.

When the King of Israel read the letter, he tore his clothes, and said: am I God, to kill and resurrect, that this man does send to recover a man from his leprosy? but consider please to see he seeks a quarrel with me. When Elisha, the Man of God, heard that the King of Israel ripped his clothes, that he sent and asked why? let him come to me, and he shall know that there is a Prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of Elisha's house; Elisha sent a messenger to him, saying: go wash (dip) in the Jordan 7 times, and yur flesh will renew, and yu shall be clean. Naaman, in anger and rage, went away saying: I thought he would at least come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover the leper (leprosy). Are not the rivers of Damascus, Abanah and Pharpar, better than all the waters of Israel? could I not wash (dip) in them, and be clean? But his servants came near and spoke to him: my father, if the Prophet had bid yu to do some great thing, would yu not have done it? how much more when he says to wash (dip) and be clean. Then he went down and dipped 7 times in the Jordan as the Man of God instructed; and his flesh was renewed as of a little child, and he was clean. He returned with his company to the Man of God, and stood before him; and said: I now know that there is no God in all the earth, but in Israel; please take a present from yur servant. But he said: as the Lord lives, before Whom I stand, I will receive nothing. And he urged him to take it; but he refused. Naaman requested: please, let there be given to yur servant 2 mules' burden of earth; for yur servant will hereafter not offer burnt-offering nor sacrifice to other gods, but only to the Lord. In this thing may the Lord forgive yur servant: when my master goes into Rimmon's House to worship there, and he leans on my hand, and I bow myself in Rimmon's House, the Lord pardon yur servant. He replied: go in peace. He left at a short distance; and Gehazi, servant to Elisha the Man of God, said: my master has spared Naaman the Syrian by not receiving from his hands what has brought; as the Lord lives, I will run after him and take something from him. He pursued, and Naaman saw him, and stepped down from his chariot to meet him, and asked if all was well. He said all is well; my master has sent me, saying: just now has arrived from the hill-country of Ephraim two young men of the Sons of the Prophets; please, give a talent of silver (1/10) and 2 changes of clothes (1/2). Naaman answered: please, take 2 talents; and he bound 2 talents of silver in 2 bags, with 2 changes of clothes, and laid them on 2 of his servants; and they carried them. When they came to the hill, he took them from their hand, and put them in the house; and he let the men return. Then he went in and stood before his master; and Elisha said: Where have you come from Gehazi? he said: yur servant didn't go anywhere. And he said: did not my heart go when the man left his chariot to meet yu? Is it a time to receive money, garments, oliveyards, vineyards, sheep, oxen, men-servants, and maid-servants? Therefore Naaman's leprosy shall cling to yu and to yur seed forever. And he went out from his presence a leper, snow-white.

(6<sup>th</sup>) Now the Sons of the Prophets said to Elisha: this place we are staying is too narrow for us; let us go across the Jordan, taking each man a log to build us a place there to live. He answered them: go; but someone said: please go with yur servants; he answered: I'll go; so he went. When they came to the Jordan, they cut down wood; but as one was felling the log, the axe-head fell into water; and he shouted: oh no, my master! it was borrowed. And the Man of God asked: where did it fall? and he showed him the place; and he cut down a stick, and threw it in, and made the iron to swim; and he said: take it out; so he put his hand out and took it.

(7<sup>th</sup>) Now the King of Syria warred against Israel; and he counseled with his servants: in such a place will be my camp. The Man of God sent to the King of Israel, saying: beware not to pass such a place; for there the Syrians are coming down. So the King of Israel sent to the place warned of by the Man of God; thus saved himself 3 times. The King of Syria's heart was very troubled about this; so he asked his servants to tell him who was for the King of Israel? One of his servants said: not so, my Lord King, but Elisha the Prophet in Israel relates yur words spoken in the bedroom to the King of Israel. He told them

to go see where he is, and bring him; and he was told that he resides at Dothan. So he sent horses, chariots, and a great host; which came by night and surrounded the city. The servant of the Man of God rose early and went outside, and saw the host with horses and chariots surrounded the city; then said to him: Master, what shall we do? But he answered him: fear not; for more are with us than with them. So Elisha prayed: Lord, please open his eyes to see. The Lord opened the eyes of the young man; and he saw the mountain was full of horses and chariots of fire all around Elisha. And when they came down to him, Elisha asked the Lord: please strike these people with blindness; so He did according to Elisha's word. Then Elisha said: this is not the way or the city; follow me; I will bring you to the man you seek; thus he led them to Samaria. Then Elisha prayed again: Lord, open the eyes of these men to see; and He again did so; and they saw that they were in Samaria. The King of Israel saw them and asked Elisha: my father, shall I strike them? shall I strike them? But he answered: yu must not strike them; would yu strike yur captives taken by yur sword and bow? set bread before them to eat and drink, and then return to their master. Thus he prepared a great provision for them; and after they ate and drank, he sent them away to their master. Thus the bands of Syria no longer raided the land of Israel.

(8<sup>th</sup>) After this, BenHadad King of Syria gathered his army, and went up and besieged Samaria. There was a great famine in Samaria when it was besieged; so that a donkey's head sold for 80 silver-pieces (a horse was sold before for 150 silver-pieces, and 1/4th kab of dove's dung (used as fertilizer in ordinary times, and often contained undigested grain or seeds) for 5 silver pieces (30 pieces of silver bought a slave; and a silver shekel worth 4 drachmas or dinars, or about a week's wage of a poor laborer; thus kab=quart, 1/4th kab=2handfulls or 2 cups). Then as the King of Israel was passing by on the wall, a woman shouted to him: help, my lord O King. The King replied: if the Lord does not help yu, whence shall I help yu? from the threshingfloor? from the winepress? And the King asked: what troubles yu? she answered: this woman told me to give her my son to eat him today, then we will eat my son tomorrow. So we boiled and ate my son; the next day I demanded her to give yur son to be eaten; but she has hid her son. When the King heard the words of the woman; he tore his clothes (while he was passing on the wall); and the people saw him with sackcloth over his flesh. He then said: God do more to me if the head of Elisha benShaphat shall remain on him this day! But Elisha was sitting in his house, the Elders sitting with him; and he sent a man from him: but before the messenger came to him, he told the Elders: you see how this son of a murderer has sent to take away my head? Look, when the messenger arrives, shut and bolt the door behind him: is not the sound of his master's feet behind him? So while he was still talking to them, the messenger arrived: so he said: this evil is of the Lord; why should I wait any longer for the Lord?

Thus Elisha said: Listen to the Lord's word: the Lord says: tomorrow about this time shall a measure of fine flour before a shekel, and two measures of barely for a shekel (shekel= a week's wages), in the gate of Samaria. Then the captain on whose hand the King leaned answered the Man of God: if the Lord should make windows in heaven, will this happen? But he replied: yu will see it with yur own eyes, but will not eat of it. Now there were 4 leprous men at the entrance of the gate; and they said to one another: why sit we here till we die? If we say, we will enter the city, the famine in it will be our death; if we stay here we will also die. Let us fall to the host of the Syrians; if they spare us, we'll live; if they slay us, we will but die. They arose at twilight to go to the camp of the Syrians; but when they reached the utmost fringe of the Syrians' camp, they found no man. For the Lord had made the host of the Syrians to hear a noise of chariots, and noise of horses, as the noise of a great host; and they said: the King of Israel has hired against us the Kings of the Hittites and Egyptians to come upon us. So they arose and fled in the twilight, leaving their tents, horses, donkeys, even the camp as it was, and fled for their life. So when these lepers came to the outskirts of the camp, they went into one tent, and ate and drank, and took thence silver, gold, and raiment, and went and hid it; then they came back, entered another tent, and

did likewise. But then they said: we do not do well; this day is a day of good news, and we keep quiet: if we stay till morning light, punishment will overtake us; so let us go tell the King's household. So they came and called to the porter of the city; saying: we came to the Syrians' camp, and there is no man (no human voice), but the horses and donkeys are tied, and the tents as they were; and he called the porters; and they related it to the King's household inside. So the King arose in the night, and said to his servants: I will show you what the Syrians have done to us: they know we are hungry; so they deserted the camp to hide themselves in the field, saying: when they leave the city we shall take them alive, and take the city. But one of his servants answered: please permit some of us to take 5 horses that are left in the city (since they are like the population of Israel already consumed); and let us send and see. Thus they took 2 chariots with horses; and the King sent them after the host of the Syrians to go see. So they travelled to Jordan; and along the way were garments and vessels, which the Syrians had thrown away in haste. So the messengers returned and told the King. So the people went out and plundered the camp of the Syrians. Thus a measure of fine flour was sold for a shekel, and two measures of barely for a shekel, according to the Lord's word. And the King appointed the captain on whose hand he leaned to be in charge of the gate: and the people trod over him at the gate, and he died as the Man of God had said before the King at the gate of Samaria, for his response of unbelief.

(9<sup>th</sup>) Now Elisha told the woman whose son he had raised to life: go take yur family to stay somewhere else: for the Lord has called for a famine in the land for 7 years. The woman obeyed the Lord's word by the Man of God, she and her family stayed in the land of the Philistines for 7 years. After 7 years the woman returned from the land of the Philistines; then she went to plead to the King for her house and land. The King was talking with Gehazi the servant of the Man of God, saying: tell me, please, all the great things that Elisha has done. While he told the King how he raised to life the dead boy, the woman of the restored boy pleaded with the King for her house and land. And Gehazi told the King: my Lord King, this is the woman and her son who Elisha restored to life. When the King asked her she told him; so he appointed an officer for her, saying: restore all that was hers, and the fruits of the field since the day she left the land till now.

(10<sup>th</sup>) Then Elisha came to Damascus; and BenHadad the King of Syria was sick; and they told him that the Man of God was here. So the King told Hazael to take a present in hand, and go meet the Man of God, and inquire of the Lord by him, if I shall recover from this sickness? Hazael went to meet him, with a gift of the best of Damascus: 40 camel' burden (c. 250 lbs x 40 = 10,000 lbs), and came and stood before him, and said: yur son BenHadad King of Syria has sent me to yu, saying: shall I recover from this sickness? Elisha told him to return and tell him yu will surely recover; however the Lord has shown me that he will indeed die. But he settled his face fixed till he was embarrassed: and the Man of God wept. Hazael asked why my lord cried? he replied: because I know the evil that yu will do to the children of Israel: their strongholds will yu set on fire, and their young men yu'll slay with the sword, and will dash in pieces their little ones, and rip up their pregnant women. But Hazael responded: what is yur servant but a dog, that he should do such a great thing? And Elisha answered: the Lord has shown me yu will be King over Syria. Then he departed from Elisha and returned to his master; who asked him: what did Elisha tell yu? he answered: he said yu would surely recover. But in the morning, he took the coverlet, and dipped it in water, and spread it on his face, till he died: thus Hazael reigned in his place.

In the 5<sup>th</sup> year of Joram benAhab King of Israel (9<sup>th</sup> NK), Jehoshaphat being King of Judah (4<sup>th</sup> SK), Jehoram benJehoshaphat King of Judah (5<sup>th</sup> SK) commenced to rule; Jehoram benJehoshaphat was 32 years old when he commence to rule: and he reigned 8 years in Jerusalem. He walked in the way of the Kings of Israel, as did the House of Ahab: for he had the daughter of Ahab as wife; and he did what was evil in the Lord's sight. But the Lord would not destroy Judah, for His servant David's sake, as He promised him to give him a lamp for his children always. In his days Edom revolted from under the hand



of Judah, and made a King for themselves. Then Joram (Jehoram) passed over to Zair with all his chariots; and arose by night and struck the Edomites that surrounded him, and the captains of the chariots; and the people fled to their tents. So Edom revolted from under the hand of Judah to this day; at the same time Libnah also revolted. Now the rest of the Acts and Deeds of Joram (Jehoram), are written in the Book of the Chronicles of Judah's Kings. So Joram (Jehoram) (5<sup>th</sup> NK) died and was buried with his fathers in David's City; and Ahaziah (6<sup>th</sup> NK. a) his son ruled in his place.

In the 12<sup>th</sup> year of King Joram benAhab (9<sup>th</sup> NK) of Israel did King Ahaziah benJehoram (6<sup>th</sup> SK. a) of Judah commence to rule; Ahaziah was 22 years old when he commence to rule; and he reigned 1 year in Jerusalem; and his mother's name was Athaliah bathOmri (6<sup>th</sup> SK. b) King of Israel. He walked in the way of Ahab's House, doing evil in the Lord's eyes, as did the House of Ahab; for he was the son-in-law of the House of Ahab (by Ahab's daughter). Thus he went with Joram benAhab to war against Hazael King of Syria at RamothGilead: and the Syrians wounded Joram. So King Joram returned to be healed in Jezreel from the wounds inflicted by the Syrians at Ramah, when he fought against Hazael King of Syria. Then Ahazaiah benJehoram (6<sup>th</sup> SK. a) King of Judah went down to see Joram benAhab in Jezreel, because he was sick.

And Elisha the Prophet called one of the Sons of the Prophets (prophetic sons, disciples), and said: gird yur loins, and take this vial of oil in hand, and go to RamothGilead. And when yu arrive, find Jehu benJehoshaphat benNimshi (10<sup>th</sup> NK), enter and make him arise from his brothers, then take him into an inner chamber. Take the vial of oil and pour it on his head, and say: thus says the Lord: I have anointed yu King over Israel. Then open the door and flee without delay. So the young prophet went to RamothGilead. When he arrived, the captains of the army were sitting; and he said: I have an errand to yu captain. And Jehu asked: which one of us? and he answered: yu, captain. So he arose and went into the house; then he poured the oil on his head, and said: the Lord God of Israel says: I have anointed yu King over the Lord's people Israel. And yu shall strike the House of Ahab yur master, that I may avenge the blood of my servants the prophets, and the blood of all the Lord's servants, at the hand of Jezebel. For the whole House of Ahab shall perish; and I will cut off from Ahab every man-child, the one shut up and the one at large in Israel. I will make Ahab's House like Jeroboam benNebat's House, and like Baasha benAhijah's House. The dogs shall eat Jezebel in the area of Jezreel, and there shall be none to bury her. So he opened the door and fled. Then Jehu came out to his lord's servants: someone asked: is it well? why did this madman come to yu He said: yu know the man and his kind of talk. They said: it is false; tell us now; and he said: this is what he told me: the Lord says: I have anointed yu King over Israel. Then they hasted, and took each man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying: Jehu is King! So Jehu benJehoshaphat benNimshi (10<sup>th</sup> NK) conspired against Joram (Joram was guarding RamothGilead, he and all Israel, because of Hazael King of Syria; for Joram had returned to be healed in Jezreel of the wounds which the Syrians had inflicted, when he fought with Hazael King of Syria.) Now Jehu said: if this is your mind, let no one escape to leave the city to go tell it in Jezreel. So Jehu rode in a chariot to Jezreel to Joram; when King Ahazaiah of Judah came to visit Joram. The watchman was standing on the tower in Jezreel, and spied the company of Jehu as he came, and said: I see a company. Joram said: get and send a horseman to meet him, saying: is it peace? One went on horseback to meet him, and said: the King says: is it peace? Jehu said: what have yu to do with peace? turn and follow me? The watchman reported: the messenger met them, but isn't returning. A second rider went to him and said the same; and Jehu replied as before; and the watch likewise reported it; and added: the driving is like Jehu benNimshi; for he drives furiously. So Joram said: make ready; and they made ready his chariot. And King Joram of Israel and King Ahaziah of Judah went out, each in his chariot, to meet Jehu, and found him in the area of Naboth the Jezreelite. When Joram saw Jehu, he said: is it peace, Jehu? but he answered: what peace, as long as the whoredoms of yur mother

Jezebel and her witchcrafts are so many? So Joram turned his hands, and fled, and said to Ahaziah: there is treachery, Ahaziah! Jehu drew his bow with his full strength, and struck Joram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. Then he said to Bidkar his captain: take up, and throw him in the area of the field of Naboth the Jezreelite; for remember when I and yu rode together after Ahab his father, the Lord laid this burden upon him: surely, I have seen yesterday the blood of Naboth, and the blood of his sons, says the Lord; and I will requite yu in this place, says the Lord. And King Ahaziah of Judah saw it and fled by way of the garden-house; but Jehu pursued him, and said: strike him also in his chariot; there in the ascent of Gur, by Ibleam; but he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre beside his forefathers in David's City.

Now in the 11th year of Joram benAhab (9<sup>th</sup> NK) began to rule Ahaziah (6<sup>th</sup> SK. a) over Judah.

So when Jehu (10<sup>th</sup> NK) came to Jezreel, Jezebel heard of it; and she painted her eyes, and attired her head, and looked out thru the window. As Jehu entered in at the gate, she said: is it peace Zimri, yur master's murderer? And he lifted up his face toward the window and asked? who is on my side? who? Two or three eunuchs looked out to him. And he said: throw her down; so they threw her out the window; and some of her blood splashed on the wall, and on the horses: and he trodden her under foot. And after he came in, he ate and drank; then said: see to this cursed woman, and bury her; for she is a King's daughter. So they went to bury her; but found nothing of her than the skull, feet, and palms of her hands. So they returned and reported; and he responded: this is the Lord's word which He spoke by his servant Elijah the Tishbite, saying: in the parcel of Jezreel shall the dogs eat the flesh of Jezebel; and the body of Jezebel shall be as dung upon the face of the field in the parcel of Jezreel, so that they shall not say: this is Jezebel.

Ahab had 70 sons in Samaria; and Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, the elders, and to those brought up Ahab's [sons], saying: As soon as this letter comes, your master's sons being with you, and you have chariots, horses, and a fortified city, with armor; so take the best and fittest of your master's sons and set him on his father's throne, and fight for your master's House. In great fear they said: two Kings could not withstand him; how shall we? So the head over the household, and the chief over the city, and the elders, and the guardians, sent to Jehu, saying: we are yur servants, and will do all that yu bid; we will not make a King: do what is best to yu. Then he wrote a 2nd letter: if you are on my side, and will listen to my voice, bring to me to Jezreel the heads of the men, your master's sons, by this time tomorrow (the King's sons were 70, raised by the great men of the city). When the letter came they took and slew the 70 sons of the King, and put their heads in baskets, and sent them to Jezreel. A messenger reported to him: they brought the heads of the King's sons; and he said: lay them in two heaps at the entrance of the gate till morning. In the morn he went out and stood, and said to the people: you are righteous: I conspired against my master, and slew him; but who smote all these? Know now that nothing shall fall to the earth of all the Lord's word, concerning the House of Ahab: for the Lord has done what He spoke by His servant Elijah. So Jehu smote all the rest of the House of Ahab in Jezreel, and his great men, and familiar friends, and priests, till none remained. Then he rose and departed to Samaria; and as he was at the shearing-house of the shepherds in the way, Jehu met the brothers of King Ahaziah of Judah, and said: who are you? they answered: Ahaziah's brothers; and we go down to greet the children of the King and Queen. He said: take them alive; and they took and slew them at the pit of the shearing-house, all 42 men; none was left. When he departed there, he met Jehonadab benRechab coming to meet him; and he greeted him: is yur heart right, as my heart to yur heart? Jehonadab answered: it is; if so, give me yur hand; and he gave him his hand; and he took him up in to the chariot; and he said: come with me, and see my zeal for the Lord; so he rode in his chariot. When he came to Samaria he struck the rest of those of Ahab in Samaria, till he destroyed him,

according to the Lord's word, which He spoke by Elijah. And Jehu gathered the people and said: Ahab served Baal a little; but Jehu will serve him much. Call to me the prophets of Baal, all his worshippers and priests, let none be lacking: for I have a great sacrifice to Baal; anyone not present shall not live. But Jehu was subtle, intending to destroy Baal's worshipers. Jehu said: sanctify a solemn assembly for Baal; and they proclaimed it. Jehu sent throughout Israel: and Baal's worshipers came, every one of them; they came into Baal's House and filled it completely. And he said to the vestry overseer: bring out vestments for all Baal's worshipers; and he did it. Jehu and Jehonadab benRechab went into Baal's House (Temple); and he told them to search that not one of the Lord's servants are with Baal's worshipers. So they went in to offer sacrifices and burnt-offerings. Jehu had appointed 80 men outside, and said: if any of the men whom I bring into your hands escape, his life shall be for his life. So when he ended the offering the burnt-offering, Jehu said to the guard and captains: go in, and slay them; let none survive; so they struck them with the edge of the sword; and the guard and captains threw them outside, and went to the city of Baal's House. And they brought out the Pillars of Baal's House and burnt them; they broke down Baal's Pillar and House, and made it a draught-house, to this day. Thus Jehu destroyed Baal out of Israel.

However from the sins of Jeroboam benNebat, who made Israel to sin, Jehu departed not from following them: the golden calves in BethEl and in Dan. The Lord said to Jehu: because yu have done well in what was right in my sight, and has done to Ahab's House what was in My heart, yur sons to the 4th generation shall sit on Israel's throne. But Jehu took no heed to walk heartily in the Lord's law, Israel's God: he departed not from Jeroboam's sins, who made Israel to sin. In those days the Lord began to cut off from Israel: and Hazael smote them in all the borders of Israel; from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of the Arnon, even Gilead and Bashan. Now the rest of the Acts and Works and Power of Jehu, are written in the Book of the Chronicles of Israel's Kings. So Jehu (10<sup>th</sup> NK) rested with his forefathers; and was buried in Samaria; and his son Jehoahaz (11<sup>th</sup> NK) reigned in his place; the time Jehu (10<sup>th</sup> NK) ruled over Israel in Samaria was 28 years.

Athaliah (6<sup>th</sup> SK. b), Ahaziah's (6<sup>th</sup> SK. a) mother, saw her son was dead, she arose and destroyed all the seed royal (heirs to the throne). Jehosheba, King Joram's daughter, Ahaziah's sister, took Joash (7<sup>th</sup> SK), Ahaziah's son, and hid him from among the King's sons who were slain, both him and his nurse, inside the bedchamber; hid from Athaliah, so he was not slain; and he was hid with her in the Lord's House 6 years. Athaliah (6<sup>th</sup> SK. b) reigned over the land. In the 7th year Jehoiada sent and fetched the Captains Over Hundreds of the Carites and of the Guard, and brought them to him into the Lord's House; and covenanted with them, and took their oath in the Lord's House, and showed them the King's son. He commanded them: this you shall do: a third of part of you, that come in on the sabbath, shall be keepers of the watch of the King's House; and a 1/3rd shall be at the Gate Sur; and 1/3rd at the Gate behind the Guard: so shall you keep the watch of the House, and be a barrier. Your two companies, going out on the sabbath, shall keep watch of the Lord's House for the King; encompassing the King, with weapons in hand; and any who comes within the ranks to be slain: and be with the King when he goes out or comes in. The Hundreds Captains did as the priest Jehoiada commanded; they took each man his men, those to come in on the sabbath, and those to go out on sabbath, and they came to the priest Jehoiada. The priest delivered to the Hundred Captains the spears and shields of King David's, which were in the Lord's House. The guard stood, each man with weapons in hand, from the right side of the House to the left side, along by the altar and the House, by the King round about. He brought out the King's son, put the crown on him, and the testimony; they made him King, and anointed him; they clapped their hands, and said: the King lives! Athaliah heard the noise of the guard, and the people, and she came to the people into the Lord's House: and she looked, and saw the King stood by the pillar, as the manner was, and the

captains and trumpets by the King; and the people of the land rejoiced, and blew trumpets. Athaliah ripped her clothes, and shouted: treason! treason! And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said: take her out between the ranks; and he who follows her slay with the sword; for the priest said: let her not be slain in the Lord's House. So they made way for her; and she went by the way of the horses' entry to the King's House: and there was she slain. Jehoiada made a covenant between the Lord and the King and the people, that they should be the Lord's people; between the King also and the people. The people of the land went to the House of Baal, and broke it down; his altars and images they broke thoroughly in pieces, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the Lord's House. And he took the Captains over hundreds, and the Carites, and the guard, and the people of the land; and brought down the King from the Lord's House. And he sat on the throne of the Kings. So the people of the land rejoiced, and the city was quiet; and Athaliah (6<sup>th</sup> SK. b) they had slain with the sword at the King's House.

Jehoash (7<sup>th</sup> SK) was 7 years old when he began to reign. In the 7<sup>th</sup> year of Jehu (10<sup>th</sup> NK); he reigned 40 years in Jerusalem; his mother was Zibiah of Beer-sheba; he did right in the Lord's sight all the days wherein Jehoiada instructed him; yet the high places were not removed; the people still sacrificed and burnt incense in the high places. Jehoash said to the priests: the money of the hallowed things brought into the Lord's House, in current money, the money for each man so rated, and money of any man's heart to bring into the Lord's House; let the priests take it, each from his acquaintance; to repair the breaches of the House, wherever found. Yet, by the 23rd year of King Jehoash the priests had not repaired the breaches of the House. The priests consented to take no money from the people, nor to repair the breaches of the House. So Jehoiada the priest took a chest, bored a hole in the lid of it, and set it beside the altar, on the right side as one comes into the Lord's House: and the priests that guarded the threshold put in it the money brought into the Lord's House. When they saw much money in the chest, the King's scribe and the High Priest came up, they put it in bags and counted the money found in the Lord's House. They gave the weighed money into the hands of the workers, that had the oversight of the Lord's House: and they paid it out to the carpenters and builders, who worked on the Lord's House, and to the masons and hewers of stone, and for buying timber and hewn stone to repair the breaches of the Lord's House, and for all that was laid out for the repair of the House. But there was not made for the Lord's House silver cups, snuffers, basins, trumpets, gold vessels, silver vessels, from the money brought into the Lord's House. Thus they reckoned not with the workers to whom they delivered the money: for they dealt faithfully. The money for the trespass-offerings, and for sin-offerings, was not brought into the Lord's House: it was the priests'. Then King Hazael of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. And King Jehoash of Judah took all the hallowed things that Jehoshaphat and Jehoram and Azariah, Kings of Judah, had dedicated, and his own hallowed things, and the gold found in the treasures of the Lord's House, and of the King's House, and sent it to King Hazael of Syria: and he went away from Jerusalem. Now the rest of the Acts of Joash, and his Works, are written in the Book of the Chronicles of Judah's Kings. And his servants arose, and made a conspiracy, and smote Joash in the House of Milo which goes down to Silla. For Jozacar benShimeath, and Jehozabad benShomer, his servants, smote him, and he died; they buried him with his forefathers in the City of David: and Amaziah (8<sup>th</sup> SK) his son reigned in his place.

In the 23rd of King Joash (7<sup>th</sup> SK) benAhaziah of Judah, Jehoahaz benJehu (11<sup>th</sup> NK) began to reign over Israel in Samaria, for 17 years; he did evil in the Lord's sight, he followed the sins of Jeroboam benNebat, who made Israel to sin; he departed not thence. The Lord's anger was kindled against Israel, and He delivered them into the hand of King Hazael of Syria, and of BenHadad benHazeal, continually. Then Jehoahaz sought the Lord, and the Lord listened to him; for He saw the oppression of Israel, how the King of Syria oppressed them. (And the Lord gave Israel a savior, that they went out from under the

hand of the Syrians; and the children of Israel dwelt in their tents as beforetime. Yet they departed not from the sins of the House of Jeroboam, who made Israel to sin, but walked therein: and there remained the Asherah also in Samaria.) For he left nothing to Jehoahaz, and all his Deeds and Power, are written in the Book of the Chronicles of Israel's Kings. Jehoahaz (11<sup>th</sup> NK) slept with his forefathers; they buried him in Samaria: and Joash (12<sup>th</sup> NK) his son reigned in his place.

Elisha became deathly sick; King Joash of Israel (7<sup>th</sup> NK) visited him, weeping over him: my father, my father, the chariots of Israel and their horsemen! Elisha said to him: take bow and arrows; and he did. He said to the King of Israel: put yur hand on the bow; and he did; and Elisha laid his hands on the King's hands. He said: open the window eastward; and he did. Elisha said: shoot; and he did. He said: the Lord's arrow of victory over Syria; for yu shall strike the Syrians in Aphek, till yu have consumed them. Elisha died, and they buried him. The Moabites' bands invaded the land in the beginning of the year, and while they were burying a man, they spied a band, so they threw the man into Elisha's sepulchre: but as soon as the man's bones touched Elisha's bones, he revived and stood up on his feet. Now King Hazael of Syria oppressed Israel all the days of Jehoahaz; yet the Lord was gracious to them with compassion and regard, because of His covenant with Abraham, Isaac, and Jacob, unwilling to destroy them, nor yet to cast them from his presence. King Hazael of Syria died; and his son Benhadad reigned in his place. Jehoash benJehoahz again took from the hand of Benhadad benHazeel the cities which he had taken by his hand from his father Jehoahaz by war; three times he struck him and thus recovered the cities of Israel.

In the 2nd year of King Joash benJohaz (12<sup>th</sup> NK) of Israel, King Amaziah benJoash (8<sup>th</sup> SK) of Judah, began to reign; he was 25 years of age when he commenced to rule; he ruled 29 years in Jerusalem; and his mother's name was Jehoaddin of Jerusalem. He did what was right in the Lord's eyes, but unlike his forefather David; but did according to the deeds of his father Joash. Yet the high places were not removed: the people still sacrificed and burnt incense in the high places. After the kingdom was established in his hand, he slew his servants who had slain his father the King: but the children of the murderers he put not to death; according to what was written in Moses' law book, as the Lord commanded: fathers shall not be put to death for the children, nor children for the fathers; but each one shall die for his own sin. He slew of Edom in the Valley of Salt 10,000, and took Sela by war, and renamed it Joktheel, to this day (time of Ezra). Then Amaziah sent messengers to King Jehoash benJehoahaz benJehu (12<sup>th</sup> NK), of Israel, saying, come, let us look face to face. But King Jehoash of Israel replied to King Amaziah of Judah: the thistle in Lebanon sent to the cedar in Lebanon: give yur daughter to my son to marry: but a wild beast in Lebanon passed by and trampled the thistle. Yu have smitten Edom, and yur heart has lifted yu up: glory in that, stay at home: why should yu meddle to ruin, and to fall, yu and Judah with yu? Amaziah listened not; so King Jehoash of Israel went up; they faced each other at BethShemesh of Judah. Judah was routed by Israel, so each man fled to his tent. King Jehoash of Israel took the King of Judah, Amaziah benJehoash benAhaziah, at BethShemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, some 400 cbts (600 ft). He then took all the gold and silver, and all the vessels found in the Lord's House, and in the treasures of the King's House, and the hostages, and returned to Samaria. Now the rest of the Acts and Power of Jehoash, and his fight with King Amaziah of Judah, are recorded in the Book of Chronicles of Israel's Kings. Jehoash slept with his forefathers and was buried in Samaria with Israel's Kings; and his son Jeroboam (2nd, 10<sup>th</sup> NK) reigned in his place. King Amaziah benJoash (8<sup>th</sup> SK) of Judah lived after the death of Jehoash benJehoahaz (12<sup>th</sup> NK) King of Israel 15 years. The rest of the Acts of Amaziah are recorded in the Book of the Chronicles of Judah's Kings. They conspired against him at Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and there slew him; and brought him on horses, and buried him in Jerusalem, alongside his forefathers in the City of David. All the people of Judah took

Azariah (Uzziah, 10<sup>th</sup> SK), only 16 years old, and made him King in place of his father Amaziah. He built Elath, he restored it to Judah; then afterwards he slept with his forefathers.

In the 15<sup>th</sup> year of King Amaziah benJoash (9<sup>th</sup> SK) of Judah, King Jeroboam benJoash (II, 13<sup>th</sup> NK) of Israel commenced his rule in Samaria, and ruled 41 years. He did evil in the Lord's sight: he departed not from all the sins of Jeroboam benNebat, who caused Israel to sin. He restored the border of Israel from the entrance of Hamath to the Sea of Arabah, according to the word of the Lord God of Israel, Who spoke by His servant the prophet Jonah benAmittai of GathHepher. The Lord saw Israel's affliction, it was very bitter, there was none to shut up nor left at large, and no helper for Israel. The Lord said He would not blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam benJoash. The rest of the Acts and Works and Power of Jeroboam, and Wars, and how he recovered Damascus and Hamath from Judah, for Israel, are recorded in the Book of the Chronicles of Israel's Kings. Jeroboam (II, 13<sup>th</sup> NK) slept with his forefathers, the Kings of Israel; and Zechariah (14<sup>th</sup> NK) his son ruled in his place.

In the 27<sup>th</sup> year of King Jeroboam (II, 13<sup>th</sup> NK) of Israel began King Azariah (Uzziah) benAmaziah (9<sup>th</sup> SK) of Judah to rule; at 16 years of age, ruling for 52 years in Jerusalem, his mother's name was Jecoliah of Jerusalem; he did what was right in the Lord's sight, as did his father Amaziah. The High Places were not removed; and the people still sacrificed and burnt incense in them. The Lord struck the King, so he was a leper till his death; and he lived in a separate house. The King's son Jotham was over the household, judging the people of the land. The rest of the Acts and Works are written in the Chronicles of Judah's Kings. Azariah slept and was buried in the City of David with his forefathers; and his son Jotham (10<sup>th</sup> SK) reigned in his place.

In the 38<sup>th</sup> year of King Azariah (Uzziah, 9<sup>th</sup> SK) of Judah, Zechariah benJeroboam (14<sup>th</sup> NK) ruled Israel in Samaria 6 months: he did evil, as his father, in the Lord's sight; he departed not from the sins of Jeroboam benNebat, by which he made Israel to sin. Shallum benJabesh (15<sup>th</sup> NK) conspired and killed him before the people and ruled in his place. Zechariah's Acts are recorded in the Book of the Chronicles of Israel's Kings. This fulfilled the Lord's word to Jehu that his sons to the 4<sup>th</sup> generation should sit on Israel's throne. Shallum benJabesh ruled 1 month in Samaria in the 39<sup>th</sup> year of King Uzziah (Azariah) of Judah: Menahem benGadi (16<sup>th</sup> NK) from Tirzah came to Samaria and slew him and ruled in his place. Shallum's Acts and Conspiracy are recorded in the Book of the Chronicles of Israel's Kings. Menahem struck all Tiphshah and its borders from Tirzah because they refused his entrance and he ripped open the pregnant women.

In the 39<sup>th</sup> year of King Azariah (Uzziah, 9<sup>th</sup> SK) of Judah, Menahem benGadi (16<sup>th</sup> NK) commenced his rule over Israel, for 10 years in Samaria. He did evil in the Lord's sight: he followed the sins of Jeroboam benNebat in Israel's sin. King Pul of Assyria came against the land, and Menahem gave him 1,000 silver talents to help him confirm the kingdom; he exacted the money from Israel from the wealthy, by 50 silver shekels each, for the King of Assyria; and he withdrew from Israel. Menahem Acts and Works are recorded in the Book of the Chronicles of Israel's Kings; he died and his son Pekahiah (17<sup>th</sup> NK) ruled in his place.

In the 50<sup>th</sup> year of King Azariah (Uzziah, 9<sup>th</sup> SK) of Judah, Pekahiah benMenahem (17<sup>th</sup> NK) commenced rule over Israel in Samaria, for 2 years. He did evil in the Lord's sight, not departing from the sins of Jeroboam benNebat in Israel's sin. His captain Pekah benRemaliah (18<sup>th</sup> NK) conspired and killed him in Samaria, in the castle of the King's House, with Argob and Arieah, with 50 men of the Gileadites, and ruled in his place. Pekahiah Acts and Works are recorded in the Book of the Chronicles of Israel's Kings.

In the 52<sup>nd</sup> year of King Azariah (9<sup>th</sup> SK) of Judah, Pekah benRemaliah (18<sup>th</sup> NK) commenced rule over Israel in Samaria, for 20 years: he did evil in the Lord's sight, not departing from the sins of Jeroboam benNebat in Israel's sin. King Tiglath-pileser of Assyria took Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, Galilee, all the land of Naphtali, and carried them captive to Assyria. Hoshea benElah (19<sup>th</sup> NK) conspired against him and killed him and ruled in his place, in the 20<sup>th</sup> year of Jotham benUzziah (10<sup>th</sup> SK). Pekah's Acts and Works are recorded in the Books of the Chronicles of Israel's Kings.

In the 2<sup>nd</sup> year of King Peka benRemaliah (18<sup>th</sup> NK) of Israel, King Jotham benUzziah (10<sup>th</sup> SK) of Judah commenced his rule; he was 25 years old and ruled for 16 years in Jerusalem; his mother's name was Jerusha bathZadok. He did good in the Lord's sight as his father Uzziah had done; but the high-places were not removed, the people sacrificed and burned incense on them; but he did build (rebuild) the upper gate of the Lord's House. Jotham's Acts and Works are recorded in the Book of the Chronicles of Judah's Kings. The Lord began to send against Judah King Rezin of Syria and Pekah benRemaliah; he died, and his son Ahaz (11<sup>th</sup> SK) ruled in his place.

In the 17<sup>th</sup> year of Pekah benRemaliah (18<sup>th</sup> NK), King Ahaz benJotham (11<sup>th</sup> SK) of Judah commenced to rule; he was 20 years old, he ruled 16 years (d.36); he did wrong in the Lord his God's sight, unlike his forefather David; but he walked in the way of the Kings of Israel, and made his son pass through the fire after the abominations of the nations (Gentiles, Goiim), forced out before children of Israel; he sacrificed and burnt incense in the high-places, on the hills, and under every green tree. King Rezin of Syria and King Pekah benRemaliah came to war against Jerusalem, they besieged Ahaz but did prevail; but Rezin did recover Elath to Syria and drove out its Jews, and the Syrians dwelt there to this day (time of Ezra). Ahaz sent messengers (angels) to King Tilath-pileser of Assyria, as a servant and son, to be saved from the Kings of Syria and Israel; he sent the silver and gold of the Lord's House, and the treasures of the King's House, as gift to Assyria's King; he accepted, and sacked Damascus, took captives to Kir, and killed Rezin. Ahaz went to Damascus to meet Tiglath-pileser, and he saw the Damascus Altar, so he sent to Urijah the Priest its pattern and features, and he built it to the King's description ready for his return; when he saw it, he offered upon it with burnt-offering, meal-offering, drink-offering, and peace-offerings. The brazen altar, which was before the Lord, in the forefront of the House, between his Altar and the Lord's House, and put it on north side of his Altar. King Ahaz commanded the Priest Urijah that on the Great Altar to burn the morning burnt-offering, the evening meal-offering, the King's burnt-offering, his meal-offering, the people's offerings, but the brazen altar shall be for him to inquire by; so, did priest and king. Ahaz cut off the panels of the bases, removed the laver from off them, took down the sea from off the brazen oxen under it, and put it on a stone pavement; the covered way for the sabbath built in the House. And the King's entry outside, he turned to the Lord's House, because the King of Assyria. Ahaz's Acts and Works are recorded in the Book of the Chronicles of Judah's Kings; he died, was buried in the City of David; and his son Hezekiah (12<sup>th</sup> SK) ruled in his place.

In the 12<sup>th</sup> year of King Ahaz (11<sup>th</sup> SK) of Judah, Hoshea benElah (19<sup>th</sup> NK) commenced to rule in Samaria over Israel, for 9 years. He did evil in the Lord's sight, but not as the previous kings of Israel; King Shalmaneser of Assyria came against him; and Hoshea became his servant and paid tribute; but he found out he conspired against him with King So of Egypt and stopped the yearly tribute to Assyria's King; he arrested and imprisoned him. He then invaded the land, and Samaria, and besieged it 3 years; in the 9<sup>th</sup> year of Hoshea he captured Samaria and carried Israel away to Assyria to Hala, and on the river Habor of Gozan, and in the cities of the Medes.

The sons of Israel sinned against the Lord God Who delivered from Egypt and Pharaoh Egypt's King, and they feared other gods, walked in the Gentiles' statutes, which He had cast out before Israel, and of those of Israel's kings which they made; they did evil secretly in the Lord God's sight, they built

high-places in all their cities, from the watchmen's tower to the fortified city; and set up pillars and Asherim on many high-hills and under green trees, and burnt incense in many high-places like the outcast exiled Gentiles; they worked wickedness to provoke the Lord's anger; and they served forbidden idols. The Lord testified to Israel and Judah by many prophets and seers to turn them from their evil ways, to keep His commandments and statutes, the Law He commanded their fathers, and sent to them by His servants the prophets. But they refused to listen, hardened their neck, like their fathers, who did not believe the Lord their God. They rejected His statutes, His covenant with their fathers, His testimonies against them, followed vanity, became vain, like the excluded alienated Gentiles about them; forsook the Lord their God's commandments, and made an Asherah, and worshipped the host of heaven, and served Baal. They passed through fire their sons and daughters, used divination and enchantments, sold themselves to do evil in the Lord's sight to provoke Him to anger. The Lord was very angry with Israel, He removed them from His sight, and left only the tribe of Judah. Judah also kept not His commandments but walked in the statutes made by Israel; so, He rejected the seed of Israel, afflicted them, delivered them to spoilers, till He had cast them out of His sight. He tore Israel from David's House, they made Jeroboam benNebat King, who drove Israel to not follow the Lord and made them sin a great sin. The children of Israel continued to walk in the sins of Jeroboam till He exiled them as He spoke by His servants the prophets. Israel was deported to Assyria to this day (time of Ezra). Assyria's King transplanted men from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, to the cities of Samaria in place of Israelis, and they occupied Samaria and its cities. At the beginning of their immigration they did not fear the Lord, so He sent lions to kill some of them. They spoke to Assyria's King that the nations he transplanted in Samaria are ignorant of the law of the God of the land, and He has sent lions to kill some of them; he commanded that one of the captive priest to be returned to teach the immigrants the law of the God of the land. An exile priest returned to Samaria and lived in Beth-el and taught them how to fear (worship) the Lord. But the Gentiles made their own gods and put them in the houses of the high-places of the Samaritans, each had their own idol in their cities. The men of Babylon made Succoth-benoth, men of Cuth made Nergal, men of Hamath made Ashima, Avvites made Nibhaz and Tartak, Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. They feared (worshipped) the Lord but made their own priests for their high-places to sacrifice for them in the houses of the high-places. They feared (worshipped) the Lord but served their own gods in the manner before their deportment: to this day they practice their former ways: they do not fear (worship) the Lord, nor their statutes, or ordinances, or the law, or the commandment the Lord commanded Jacob's sons, whom He named Israel; whom He covenanted with, and charged them not to fear other gods, not to bow to them, nor serve them, nor sacrifice to them: but the Lord Who delivered them from Egypt by great power of an outstretched arm, Him they must fear, and bow, and sacrifice: and His statutes and ordinances, law and commandment, which He wrote for them (by Moses), they must obey always, and never fear other gods: His covenant with them never forget; never fear other gods; to fear the Lord their God; Who will deliver them from their enemies. They did not listen, but did as before. These nations (Gentiles, Goiim) feared (worshipped) the Lord (YHWH), and served their own graven images, they and their children and grandchildren, as did their fathers so do they to this day (time of Ezra).

In the 3<sup>rd</sup> year of King Hoshea benElah (19<sup>th</sup> NK) of Israel, King Hezekiah benAhaz (12<sup>th</sup> SK) of Judah commence to rule: he was 25, ruled 29 years in Jerusalem (d.54), his mother was Abi bathZechariah: he did right in the Lord's sight like his forefather David; he removed the high-places, broke the pillars, cut down the Asherah; demolished the brazen serpent made by Moses on which the Israelites burned incense, he called it Nehushtan; he trusted in the Lord God of Israel; none was like him after or before of all Judah's Kings; he clung to the Lord continually keeping His commandments given through Moses.; the Lord was with him; he prospered in everything; he rebelled against the King of



Assyria, refusing to serve him; he also struck the Philistines to Gaza and its borders, from the tower to the fortified city. In the 4<sup>th</sup> year of King Hezekiah, the 7<sup>th</sup> year of King Elah of Israel, King Shalmaneser of Assyria came against and besieged Samaria, after 3 years captured it in the 6<sup>th</sup> yr of Hezekiah, the 9<sup>th</sup> yr of King Hoshea of Israel; he deported Israel to Assyria, put them in Halah, Habor, the river of Gozan, and in the cities of the Medes; because they disobeyed Him, transgressed His covenant and Moses' commandments. In the 14<sup>th</sup> yr. of King Hezekiah, King Sennacherib of Assyria attacked and captured the fortified cities of Judah. King Hezekiah sent word to him at Lachish, that he has offended, to please withdraw, and he will pay whatever tribute demanded; and he required 300 talents of silver, and 30 talents of gold. He gave him all the silver found in the Lord's House and the treasures of the King's House. Hezekiah cut off from the doors of the Lord's Temple, and from the pillars he had overlaid, and gave it to him.

The King of Assyria sent Tartan and Rab-saris and Rabshakeh from Lachish to King Hezekiah in Jerusalem with a great army; they stood by the conduit of the upper pool by the highway of the fuller's field; they called out to the King, and Eliakim benHilkiah, who was (Steward) over the household, and Shebna the Scribe, and Joah benAsaph the Recorder. Rabshakeh shouted to them, tell King Hezekiah that the great King of Assyria, what is yur confidence and trust, to boast empty words: Counsel and Strength for War; on who do yu rely to rebel against me; yu rely on the Egypt the staff of a bruised reed, a man leans on it to pierce his hand: so is Pharaoh Egypt's King to all who rely on him. If you claim to rely on the Lord your God, whose high-places and altars Hezekiah removed, and ordered Judah and Jerusalem to worship only at the altar in Jerusalem. Give pledges to the King of Assyria, and here are 2,000 horses if yu can put riders on them. How can yu resist one of the least of my master the King's servants, to trust Egypt for chariots and riders. The Lord sent me to attack this land and destroy it. Eliakim benHilkiah and Joah asked Rabshakeh to speak to them only in Syriac (Aramaic, Syrian language) and not in Hebrew (Jews' language) that the people on the wall do not hear; but he replied that his master sent him to tell all the Jews, to them, those on the wall, to eat their own dung and drink their own urine together; he then shouted out in Hebrew: the word of the great King of Assyria warns against listening to Hezekiah to deceive them, he cannot save them, and don't trust in the Lord to deliver the city from the King of Assyria; make a peace-treaty to eat from their own vine and drink from their own cistern till he return to transport them to a new land like theirs of grain and new wine, of bread and vineyards, of olive-trees and honey, to live and not die; do not listen to Hezekiah to persuade them to hope in the Lord. The gods of the nations have not delivered their lands from the King of Assyria; not even the gods of Hamath or Arpad, of Sepharvaim, of Hena, and of Ivvah, have delivered Samaria. None of the gods have delivered their country, and who is the Lord to deliver Jerusalem? The people kept quiet as the King commanded them. Eliakim benHilkiah the household Steward, Shebna the Scribe, and Joah the Recorder, returned to Hezekiah with ripped clothes, and reported the words of Rabshakeh.

King Hezekiah heard, tore his clothes, and went into the Lord's House, he sent Eliakim the Steward and Shebna the Scribe, and the Elders of the priests covered with sackcloth to the prophet Isaiah benAmoz: Hezekiah says: Today is a day of trouble, rebuke, and insult: the children are ready to be born, but there is no strength to give birth. Perhaps the Lord will hear the words of Rabshakeh from his master the King of Assyria to defy the living God, and He might rebuke his words: so, pray for the remaining remnant. Isaiah replied: Tell your master the Lord says: Fear not the words of the servants of the King of Assyria who blasphemed Me; I will put a spirit in him, he will hear news, he will return home, an I'll cause him to die by his own sword. Rabshakeh returned, and Assyria's King was at war against Libnah, for he heard he departed from Lachish. He heard that King Tirhakah of Ethiopia came to fight against him, he sent messengers to Hezekiah: Let not yur God who yu trust deceive yu that Jerusalem will be spared from Assyria's King; but yu have heard what he has done destroying all the other lands;

and his father before him destroyed, without the gods intervention, Gozan, Haran, Rezeph, the children of Eden in Telassar; just like the Kings of Hamath, Arpad, Sepharvaim, Hena, and Ivvah. Hezekiah received the letter from the messengers, read it, went to the Lord's House and spread before the Lord. He prayed: Lord God of Israel, seated above the cherubs, God alone of all the kingdoms of the earth, Maker of heaven and earth: incline Yur ear to hear, open Yur eyes to see, the words of Sennacherib to defy the living God; true the Kings of Assyria have laid waste nations and lands, and thrown their gods into the fire; for they were no gods but men's work, of wood and stone; save us from his hands, that all the kingdoms of the earth may know that Yu alone are God. Then Isaiah benAmoz sent to Hezekiah: The Lord God of Israel says: I have heard yur prayer against King Sennacherib of Assyria. This is the Lord's word concerning him: The Virgin Daughter of Zion has despised yu and scorned yu in laughter: whom have yu defied and blasphemed, exalted yur voice and uplifted yur eyes on high, against the Holy One of Israel. Yur messengers defied the Lord, yu boast of chariots on the mountaintops, to the innermost parts of Lebanon to cut down tall cedars and choice fir-trees to enter his farthest lodging-place, the forest of his fruitful field; and dugged and drunk foreign waters, to dry up the rivers of Egypt with the sole of my feet. But long ago I did it and said: I have brought it about that yu might destroy the fortified cities to ruin heaps; they were weak, dismayed and confounded, like grass of the field, as the green herb, as the grass on the housetops, as grain blasted before it is grown up. I know yur sittings, yur goings, yur rages against Me; for yur rages and arrogancy against me I will put My hook in yur nose, My bridle in yur lips, I will turn yu back the way yu came. This is a sign for yu: eat this year of what grows itself, 2<sup>nd</sup> yr what springs, in 3<sup>rd</sup> yr sow and reap, and eat of it. The escaped remnant of Judah's House shall root again and bear fruit; from Jerusalem and mount Zion the escaped remnant, done by the zeal of the Lord. Assyria's King shall not enter this city, nor shoot his arrow, nor with a shield, or cast a mound against it; by the way he came he will return without entering this city; I will defend it for My own sake and for David. That night the Lord's Angel struck the camp of the Assyrians of 185,000, in the morning they were all dead. King Sennacherib of Assyria departed and returned to Nineveh. While he worshipped in the House of his God Nisroch, Adrammelech and Sharezer struck him with the sword, and they escaped to Ararat. His son Esar-haddon ruled in his place.

Hezekiah was deathly sick: the prophet Isaiah benAmoz came to him: the Lord tells him to get his house in order before he dies; he turned his face to the wall and prayed the Lord to remember his walk before the Lord in truth and goodness; and he wept deeply. Before Isaiah had left the city, the Lord's word came to him, return to Hezekiah the Prince of My people: the Lord God of yur father David has heard yur prayer, seen yur tears, I will heal yu, on the 3<sup>rd</sup> day yu will go up to the Lord's House, and I will add 15 years to yu, I will deliver yu and this city from Assyria's King, for my sake and for David. Isaiah told them to place a cake of figs on the boil, and he recovered. Hezekiah had asked what is the sign of his recovery and go to the Lord's House on the 3<sup>rd</sup> day? Isaiah told him the Lord asks him to choose for the shadow to go forward 10 steps or go backward 10 steps; Hezekiah said it's easy to advance but very hard to go backwards; Isaiah cried out to the Lord and he made the shadow go backwards 10 steps on Ahaz' sun-dial. King Berodach-baladan benBaladan of Babylon, after he heard he was sick, sent letters and gifts to Hezekiah. Hezekiah was pleased and showed them the houses and precious valuables of silver, gold, costly oil, the house of his armor and weapons, all his treasures of his House and dominion. The prophet Isaiah came and asked what these men said, and whence they came, and he said from Babylon. He asked what they have seen in his house, he said they have seen all things in my house, I've shown them all my treasures. Isaiah told Hezekiah the Lord's word: Soon all they've seen and been shown will be taken to Babylon, including his sons, who will be eunuchs in the Palace of Babylon's King. Hezekiah replied that the Lord's word is good, if peace and truth shall be in my days. The Acts and Works of Hezekiah, his Pool and Conduit (Waterway, Channel) to bring water into the city, they are recorded in Book of the Chronicles of Judah's Kings. He died, and his son Manasseh (13<sup>th</sup> SK) ruled in his place.

Manasseh was 12 yrs old when he commenced his rule, and ruled for 55 yrs (d.67) in Jerusalem, his mother was Hephzibah; he did evil in the Lord's sight, after the abominations of the prior outcast nations; he rebuilt the high-places that Hezekiah destroyed; he erected altars for Baal, made an Asherah like King Ahab of Israel; and he worshipped and served the host of heaven. He built altars in the Lord's House in Jerusalem, the place of the Lord's name; he built altars for heaven's host in the 2 courts of the Lord's House; he made his son to pass through the fire, he practiced augury, used enchantments, had dealings with familiar spirits, with wizards; he worked immense evil in the Lord's sight to provoke him to anger. He set the graven image of his Asherah in the Lord's House in Jerusalem, which He told David and Solomon that this is My chosen place for My name in all of Israel forever; neither will I allow Israel to be exiled or deported, if they will obey My commandments in the law of Moses My servant. They never listen, Manasseh seduced them to do more evil than all the prior Gentiles whom the Lord destroyed. The Lord spoke to His servants the prophets: Because King Manasseh of Judah did these abominations, more wickedly than the Amorites, and made Judah sin with idols; I will bring upon Jerusalem and Judah such evil that ears shall tingle. I will measure Jerusalem with the line of Samaria, with the plummet of Ahab's House; I will wipe Jerusalem as a man wipes a dish inside and out. I will throw away the remnant of My inheritance, and hand them over to their enemies for a prey and spoil; because of all their evil and provocation from Egypt to this day. Manasseh murdered many innocent people and filled Jerusalem with blood; this besides his open idolatry before the Lord. The Acts and Works and Sin of Manasseh are recorded in the Book of the Chronicles of Judah's Kings; he died and was buried in the garden in his own house, the Garden of Uzza; and his son Amon (14<sup>th</sup> SK) ruled in his place.

Amon (14<sup>th</sup> SK) was 22 when his rule commenced; he ruled 2 yrs in Jerusalem; his mother was Meshullemeth bathHaruz of Jotbah. He did evil in the Lord's sight like Manasseh, he walked in all his ways, he served and worshipped idols; he forsook the Lord God and walked not in the Lord's way. Amon's servants conspired against him, killing him in his own house. The people in turn slew all those who conspired against King Amon; and they made his son Josiah (15<sup>th</sup> SK) King in his place. The Acts and Works of Amon are recorded in the Book of the Chronicles of Judah's Kings; he died and was buried in his sepulcher in Uzzah's Garden; and his son Josiah (15<sup>th</sup> SK) ruled in his place.

Josiah (15<sup>th</sup> SK) was 8 when he commenced his rule, he ruled for 31 yrs (d.c.40) in Jerusalem, his mother was Jedidah bathAdaiah of Bozkath. He did right in the Lord's sight, walked in the ways of David, and did not stray or detour. In the 18<sup>th</sup> yr of King Josiah (his 26<sup>th</sup> yr) he sent Shaphan benAzaliah benMeshullam the Scribe to the Lord's House: Go to Hilkiah the High Priest to get the sum of the money brought into the Lord's House, collected by the keepers from the people; to deliver the money to the workmen supervising the Lord's House, to be given to the workers in the Lord's House to repair the breaches of the House, to the carpenters, to the builders, to the masons, and to buy timber and pre-cut stones to repair the House. They did not count the sum transferred to them because they were faithful.

The High-Priest Hilkiah told the Scribe Shaphan that he found the Book (Sepher, Scroll) of the Law (ha-Torah) in the Lord's House (Y'howah's Beth); and gave it to him, and he read it. ((No doubt the copy of Deuteronomy, in an earlier script which Shaphan the Scribe could read and understand.)) Shaphan returned to the King to report: the servants have exhausted the money found in the House, they distributed it to the supervisors and workers of the Lord's House; and the Priest Hilkiah handed to him the Book, and he read it to the King. The King heard the words read from the Book of the Law and tore his clothes; he commanded the Priest Hilkiah, Ahikam benShaphan, Achbor benMicaiah, the Scribe Shaphan, and the King's Servant Asaiah: go, inquire of the Lord for him, for the people, and for all Judah, concerning the words of this lost Book; for great is His wrath against them, since their forefathers have not obeyed all the words of this Book. They went to the Prophetess Huldah (wife) 'esheth-Shalum benTivah ben Harhas the keeper of the wardrobe she lived in Jerusalem in a college (school, school of

the prophets), and they communed with her: she told them that the Lord tells them to tell their sender, that He will bring evil on this place and citizens, all the words which Judah's King read: they have forsaken Me, burned incense to other gods, provoked Me to anger by their deeds; My unquenchable wrath will burn against this place. Tell the King of Judah who enquires from the Lord: the words heard, in yur tender heart, and yu humbled yurself at My words, of desolation and curse, tore yur clothes and shed tears; the Lord has heard yu. Yu will die in peace and not see the evil I will bring on this place and people. And they returned and reported to the King.

The King gathered all the Elders of Judah and Jerusalem and he went up to the Lord's House with the men of Judah and the citizens of Jerusalem, with the priests, prophets, all the people, small and great: and he read to them all the words of the Book of the Covenant (Deuteronomy) found in the Lord's House. He stood by the pillar and made a covenant before the Lord to walk with Him, to keep His commandments, His testimonies, His statutes, with all his soul, to confirm the words of the Covenant written in this Book. He commanded the Priest Hilkiah, and the priests of the second order, and the keepers of the threshold, to bring out of the Lord's Temple the vessels made for Baal, for Asherah, and for the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried the ashes to Beth-el. He removed the idolatrous priests of the Kings of Judah ordained to burn incense to Baal, to the sun, to the moon, to the planets, and to all heaven's host. He brought out the Asherah from the Lord's House outside Jerusalem, to the brook Kidron, and burned it, beat it to dust, and threw the dust on the graves of the common people. He destroyed the houses of the Sodomites inside the Lord's House, where the women wove hangings for the Asherah. He took all the priests out of the cities of Judah and defiled the high-places where the priests burned incense, from Geba to Beer-sheba; he demolished the high-places of the gates at the entrance of the gate of Joshua the governor of the city, at the left of the city's gate. The priests of the high-places did not come to the Lord's altar in Jerusalem, but they ate unleavened bread with their brothers. He defiled Topheth in the valley of the children of Hinnom, to prevent anyone ever to make his son or daughter pass through the fire to Molech. He removed the horses of the Kings of Judah given to the sun, at the entrance of the Lord's House, by the chamber of Nathan-melech the Chamberlain in the precincts; he torched the sun chariots. The altars on the roof of Ahaz' upper chamber of the Kings of Judah, and the altars of Manasseh in the 2nd courts of the Lord's House he demolished, beat them down, and threw their dust in brook Kidron. The he defiled the high-places in front of Jerusalem, on the right side of the mount of corruption of Solomon Israel's King, built for Ashtoreth the abomination of the Sidonians, Chemosh the abomination of Moab, and Milcom the abomination of the Ammonites. He broke the pillars in pieces, cut down the Asherim, and filled their places with the bones of men. The Altar at Beth-el and the High-Place of Jeroboam benNebat, who made Israel to sin, he destroyed, burned, beat into dust, and burned the Asherah. Josiah turned around and noticed the sepulchers in the mount, he removed the bones and burned them upon the Altar and defiled it as the word of the Lord proclaimed these things by the Man of God. He asked whose monument is this? The citizens said it was the sepulcher of the Man of God from Judah who proclaimed the things he has done against the altar of Beth-el; he ordered his bones not to be disturbed, nor of the prophet that came from Samaria. The houses of the high-places of the Kings of Israel of Samaria's cities he removed and did like he did at Beth-el; he put to death the priests of the high-places on the altars, and on them burned their bones; then he returned to Jerusalem.

The King commanded the people to keep the Passover to the Lord God as written in the Book of the Covenant (Sepher ha-Berith, Deuteronomy)); and never was there a Passover kept from the days of the Judges of Israel or the days of the Kings of Israel and Judah; in the 18<sup>th</sup> year of King Josiah was this Passover kept to the Lord in Jerusalem. All those with familiar spiritism, the wizards, teraphim, idols, and all the abominations seen in the land of Judah and Jerusalem, he removed, to confirm the words written

in the Book (Deuteronomy) the Priest Hilkiah found in the Lord's House. Not before or after was there a King like him who turned to the Lord with all his heart, soul, and strength, in all the law of Moses. Yet the Lord continued His fierce wrath against Judah for all their provocations of Manasseh. The Lord promised to remove Israel and throw away His chosen city Jerusalem, and the House of His name. The Acts and Works of Josiah are recorded in the Book of the Chronicles of Judah's Kings. King Pharaoh-necoh of Egypt went against the King of Assyria at the river Euphrates, King Josiah also went against him, and was slain at Megiddo confronting him. His servants carried him after he died in a chariot from Megiddo to Jerusalem and buried him in his own sepulcher. The people anointed Jehoahaz benJosiah (16<sup>th</sup> SK) King in his place.

Jehoahaz (16<sup>th</sup> SK) was 23 yrs when he commenced his rule; he ruled 3 months in Jerusalem; his mother was Hamutal bathJeremiah of Libnah. He did evil in the Lord's sight, as did his forefathers. Pharaoh-necoh jailed (arrested, imprisoned) him at Riblah in Hamath that he ruled not in Jerusalem; and the land gave tribute of talents of silver and a talent of gold; he also made Eliakim benJosiah King in place of Josiah and changed his name to Jehoiakim (17<sup>th</sup> SK); but he removed Jehoahaz; and he returned to Egypt and died.

Jehoiakim (Eliakim, 17<sup>th</sup> SK) gave the silver and gold to Pharaoh; he taxed the land to give the money at Pharaoh's command: he exacted the silver and gold from the people of the land, each according to his taxation, to give to Pharaoh-necoh. Jehoiakim (17<sup>th</sup> SK) was 25 yrs when he commenced to rule; he ruled 11 yrs in Jerusalem; his mother was Zebidah bathPedaiah of Rumah. He did evil in the Lord's sight like his forefathers. King Nebuchadnezzar of Babylon came and made him his servant for 3 yrs, then he rebelled. The Lord sent against him and Judah the bands of Chaldeans, Syrians, Moabites, and Ammonites, to destroy, according to His word He spoke by His servants the prophets: by the Lord's commandment it came on Judah to deport them from His sight, for all the sins of Manasseh, and all the innocent blood he shed in Jerusalem; the Lord would not pardon. The Acts and Works of Jehoiakim are recorded in the Book of the Chronicles of Judah's Kings. He died, and his son Jehoiachin (18<sup>th</sup> SK) ruled in his place. The King of Egypt never again came from his land, because the King of Babylon conquered from the brook of Egypt to the river Euphrates, all Egypt's dominion.

Jehoiachin (18<sup>th</sup> SK) was 18 yrs when he commenced his rule, he ruled 3 months in Jerusalem; his mother was Nehusta bathElnathan of Jerusalem. He did evil in the Lord's sight like his forefathers. The servants of King Nebuchadnezzar besieged the city, and King Nebuchadnezzar entered Jerusalem, and King Jehoiachin surrendered to him, he and his mother, servants, princes, and officers; and the King of Babylon captured him in the 8<sup>th</sup> year of his rule (he was 26). He exported all the treasures of the Lord's House, of the King's House, and cut in pieces all the vessels of gold in the Lord's Temple made by King Solomon of Israel; he deported all Jerusalem, all the princes, the mighty men of valor, total of 10,000 captives, with the craftsmen and smiths, everyone except the poorest of the land. He deported Jehoiachin to Babylon, with his mother, wives, officers, and nobles, deported and exiled from Jerusalem to Babylon; with 7,000 mighty men, 1,000 artisans and craftsmen, all strong and able to fight, he made captives and slaves. He made Mattaniah [Jehoiachin's] father's brother King in his place and changed his name to Zedekiah (19<sup>th</sup> SK).

Zedekiah (19<sup>th</sup> SK) was 21 yrs when he commenced his rule, he ruled 11 years in Jerusalem; his mother was Hamutal bathJeremiah of Libnah. He did evil in the Lord's sight like Jehoiakim. By the Lord's anger all this came on Jerusalem and Judah till he exiled them from His presence. Zedekiah rebelled against the King of Babylon.

In the 9<sup>th</sup> yr of his rule, the 10<sup>th</sup> month and the 10<sup>th</sup> day, King Nebuchadnezzar of Babylon with his army besieged Jerusalem with encampments and forts around it till the 11<sup>th</sup> yr of King Zedekiah. In the 9<sup>th</sup> day of the [4<sup>th</sup>] month the famine was very severe in the city, there was no bread left for the people; a breach was made in the city, and the fighters fled by night by the gate between the two walls by the King's Garden (the Chaldeans surrounded the city), and [the King] escaped by the way of the Arabah. The Chaldeans' army pursued the King and caught up with him in the plains of Jericho and his army scattered; the King was captured and escorted to the King of Babylon at Riblah; and he judged him; Zedekiah's sons were slain in his sight, his eyes were put out, he was chained, and deported to Babylon. In the 5<sup>th</sup> mnth, the 7<sup>th</sup> day, in the 19th yr of King Nebuchadnezzar of Babylon, the Captain (general) of the Guard, Babylon's King's servant, entered Jerusalem; he torched the Lord's House, the King's House, all the houses of Jerusalem, and every great house and building. The Chaldean army demolished the walls of Jerusalem; the rest of the citizens and the deserters to the King of Babylon, and all residents of the crowds, the Captain of the Guard Nebuzaradan deported and exiled; but he left the poorest of the land to be vinedressers and farmers. The brass pillars of the Lord's House, the bases and brazen sea in the House, the Chaldeans dismantled and transported to Babylon; with all the pots, shovels, snuffers, spoons, all brass vessels and utensils ministered with; the firepans, basins, gold things, silver things, was carried off; the two pillars, the one sea, the bases made by Solomon for the Lord's House, the brass weight of these were immense. One pillar's height was 18 cbts (c. 30 ft), with its brass capital, height of 3 cbts (c. 5 ft), with a network of pomegranates around the capital, all of brass, and the 2<sup>nd</sup> pillar was identical. The Captain of the Guard took Seraiah the Chief Priest, Zephaniah the 2<sup>nd</sup> Priest, the 3 Keepers of the Threshold (Doorway, House-Entrance), the city's Officer over the soldiers, with 5 special Guards of the King's Presence, the Scribe, the Captain (General) of the Host who mustered the people, and 60 citizens (Nobles) of the city; all these Nebuzaradan deported and transported to the King of Babylon at Riblah. The King of Babylon put them to death at Riblah in Hamath. So, Judah was exiled from his land.

The rest of the people of the land of Judah, not deported by King Nebuchadnezzar of Babylon, he put over them Gedaliah benAhikam benShaphan as Governor. The captains of the forces heard of Governor Gedaliah, and they came to him at Mizpah; namely, Ishmael benNethaniah, Johanan benKareah, Seraiah benTanhumeth the Netophathite, and Jaazaniah son of the Maacathite, with their men. Gedaliah swore to them, do not be afraid of the Chaldeans, stay in the land and serve Babylon's King, and all will be well. But in the 7<sup>th</sup> month, Ishmael benNethaniah benElishama of the royal seed, came with 10 men and murdered Gedaliah, along with the Jews and the Chaldeans at Mizpah. All the people, small and great, fled to Egypt in fear of the Chaldeans. In the 37<sup>th</sup> year of the Captivity of King Jehoiachin of Judah (18<sup>th</sup> SK), in the 12th mnth on the 27<sup>th</sup> day, King Evil-merodach of Babylon, in the 1<sup>st</sup> yr of his rule, promoted King Jehoiachin of Judah from prison; he spoke kindly to him, and exalted his throne above the other Kings' thrones in Babylon, and changed his prison garments; he ate bread with him continually for the remainder of his days; and his daily allowance came from the King each day to the end of his life.

Some reflections on the Books of Kings preliminary to the final Books of the Old Testament History, namely Chronicles, Ezra-Nehemiah, and Esther:

First, we will lists the Kings of the Kingdoms, the Northern and the Southern, of Israel and Judah, that is of Samaria and Jerusalem. There are 19 Kings in each, all judged or evaluated or measured by King David, and the last King (20<sup>th</sup>) to rule in each Kingdom was the Gentile King of their Captivity and Exile. The 3 Kings before the Division of the Monarchy: Saul, David, and Solomon, each ruled 40 years.

Kings of Judah: Southern Kingdom: Jerusalem:

1. Rehoboam: First King. (did evil) 17 yrs
2. Abijah (or Abijam or Abia): Son of Rehoboam. (did evil) 3 yrs
3. Asa: Probably son of Abijah. (did right) 41 yrs
4. Jehoshaphat: Son of Asa. (did right) 25 yrs
5. Jehoram (or Joram): Son of Jehoshaphat; husband of Athaliah. (did evil) 8 yrs
- 6.a. Ahaziah: Son of Jehoram and Athaliah. (did evil) 1 yr
- 6.b. Athaliah: Daughter of King Ahab of Israel and Jezebel; wife of Jehoram; only queen to occupy the throne of Judah. (did evil) 6 yrs
7. Joash (or Jehoash): Son of Ahaziah. (did right young, did evil older) 40 yrs
8. Amaziah: Son of Joash. (did right young, did evil older) 29 yrs
9. Uzziah (or Azariah): Son of Amaziah. (did right) 52 yrs
10. Jotham: Regent, later King; son of Uzziah. (did right) 16 yrs
11. Ahaz: Son of Jotham. (did evil) 16 yrs
12. Hezekiah: Son of Ahaz; husband of Hephzi-Bah. (did right) 29 yrs
13. Manasseh: Son of Hezekiah and Hephzi-Bah. (did evil) 55 yrs
14. Amon: Son of Manasseh. (did evil) 2 yrs
15. Josiah (or Josias): Son of Amon. (did right) 31 yrs
16. Jehoahaz (or Joahaz): Son of Josiah. (did evil) 3 mnths
17. Jehoiakim: Son of Josiah. (did evil) 11 yrs
18. Jehoiachin: Son of Jehoiakim. (did evil) 3 mnths
19. Zedekiah: ben-Josiah (at 21); kingdom overthrown by Nebuchadnezzar. (did evil) 11 yrs (d.32)
20. Nebuchadnezzar: King of Babylon destroyed Jerusalem in 11<sup>th</sup> yr of Zedekiah; & exiled Judah.

Kings of Israel: Northern Kingdom: Samaria:

1. Jeroboam I: Led secession of Israel. (evil) 22 yrs

2. Nadab: Son of Jeroboam I. (evil) 2 yrs
3. Baasha: Overthrew Nadab. (evil) 24 yrs
4. Elah: Son of Baasha. (evil) 2 yrs
5. Zimri: Overthrew Elah. (evil) 7 days
6. Omri: Overthrew Zimri. (evil) 12 yrs
7. Ahab: Son of Omri; husband of Jezebel. (evil) 21 yrs
8. Ahaziah: Son of Ahab. (evil) 1 yr
9. Jehoram (or Joram): Son of Ahab. (evil) 11 yrs
10. Jehu: Overthrew Jehoram. (good and evil) 28 yrs
11. Jehoahaz (or Joahaz): Son of Jehu. (evil) 16 yrs
12. Jehoash (or Joash): Son of Jehoahaz. (evil) 16 yrs
13. Jeroboam II: Son of Jehoash. (evil) 40 yrs
14. Zechariah: Son of Jeroboam II. (evil) ½ yr
15. Shallum: Overthrew Zechariah. (evil) 1 mnth
16. Menahem: Overthrew Shallum. (evil) 10 yrs
17. Pekahiah: Son of Menahem. (evil) 2 yrs
18. Pekah: Overthrew Pekahiah. (evil) 20 yrs
19. Hoshea: Overthrew Pekah; kingdom overthrown by Assyrians under Sargon II. (evil) 9 yrs
20. Shalmaneser: King of Assyria in 9<sup>th</sup> yr of Hoshea deported and exiles Israel to Assyria.

20 High-Priests & Priests from the Exodus to the Captivity: Aaron benAmram, Eleazar benAaron, Phinehas benEleazar, Abishua benPhinehas, Bukki benAbishua, Uzzi benBukki, Zerahiah benUzzi, Meraioth benZerahiah, Azariah benMeraioth, Amariah benAzariah, Ahitub benAmariah, Zadok benAhitub, Hilkiah benShallum, Azariah benHilkiah, Seraiah benAzariah, and Ezra benSeraiah. Joshua benJehozadak, Joiakim benJoshua, Eliashib benJoiakim, and Joiada benEliashib.

We have 600 years of history from Samuel to Malachi, from the establishment of the Monarchy to the close of the Old Testament in the return exiles from Babylon. The Temple had a 500-year history from Solomon to Zerubbabel. During the Monarchy the Prophetic Office developed into the primary instrumentation of Israel's divine transformation and continuance. God continued to leave room for Israel's repentance and recommitment to the Mosaic covenant, and by such obedience and renewal He



would intervene on their behalf to keep and fulfill all His promises made to them and their forefathers. Messiah must still come, as the Seed and as Shiloh, and in the Incarnation take up humanity from Adam to the New Testament and eternity. Israel in His dispensational dealing would secure the Gentiles' participation in His divine and eternal plans for man. Though they were His chosen, favored, and special people, the Elect of God, yet His judgment and chastisement of the nation showed Him to be an impartial and equitable God. His providential allowance of His people's disobedience displayed His greater and larger concerns with mankind. In His redemptive and convictive work and dealings the nations as excluded Gentiles without special covenant relations, except those of Adam and Noah, would often share the covenant blessings and curses with Israel. Egypt, Babylon, Assyria, and others would become His servants and messengers. Cyrus the Persian would become His son and anointed. Mankind was enlarging and maturing at an enormous rate, with new ways of living, working, surviving, understanding, and many such things. The Lord as God to Israel was ever involved in human affairs, both nationally and with individuals.

As we have seen the Book as the Word was gradually and increasingly displacing human and natural government and authority. And as the Dispensation of Israel began with Moses and the Law, so it ends with Ezra the Priest and Scribe of the Book, the Torah and the Tanakh, the Pentateuch and the Old Testament. It was not God's proper will to institute the Monarchy as a substitution of His Headship federally of the nation, but rather to continue to use Judges and Saviors and Heroes raised up as needed to rule and guide His people, as a Shepherd does His flock. The insanity of Saul compared to the zeal and devotion of David displays the Lord's rejection of the one and the attraction to the other. As the King is the highest authority on earth, and as such, represents Divine Authority of heaven, God must deal with the nation as a Body through the King as its Head. As with Adam, Noah, Abraham, Jacob as Israel, Moses and Aaron, so too the Judges and the Kings. The King's court with the nation's elders constituted the government of the people. The Law and the Sacrifice, the Elders and the Priests, together constituted the Testimony and Example of the People. In the individual Kings of both Kingdoms, the evaluation and measurement is a comparison of the ideal, and changes with the degree that ideal is attained or failed. The love of God and fellow man, the Creator and His creatures, the Father and His children, would be examined in Israel's leadership; and thus religious purity, social responsibility, and family provisions would determine the King's good or evil, and so too with each and every man. We see the Law was not kept in full national or tribal obedience, in many of its details, and the Book itself was lost and neglected as an essential guidance or rule. In divine judgment, Israel suffering wrath and pain, the rediscovery and the renewal of the Book would again surface or emerge. Such was the picture of the Kings of the Northern Kingdom of Israel and Samaria, from Jeroboam's departure from the Law of Moses and the Worship of God, that Kingdom was doomed to failure, and so all its Kings were bad and evil and wicked, because they continued in the apostasy. Only in the negative could any of the Northern Kings be good as Jehu, who exterminated the House of Ahab and Jezebel, but continued apostate like Jeroboam. Not so with the Southern Kingdom of Judah and Jerusalem, where not only the negative was manifest, but also the positive good and right things were displayed in about half of the Kings. The 3 most exceptional were Jehoshaphat, Hezekiah, and Josiah; yet none of these could surpass David; and all of them, David and Solomon included, could not approach the excellency of Messiah, the Christ. Even in Samuel the Seer the defect of human nature is seen in his sons whom he appointed as Judges of the people, but who were more wicked than most of the people, as it was also with Eli the High Priest and his sons.

The Temple is allowed to be built in response to David's heart, patterned after the Lord's own heart, but it too was not intended. The temporary and mobile Sanctuary was adequate for a people going through transformation, and strategically needed to adapt to their enemies' movements against them. The City of David and the Temple of Solomon would establish the local and central government

and worship in a way that it could be attacked and subverted in a much more decisive manner, often undetected. It's true both David and Solomon, and a few other Kings, did enlarge and adorn the Temple as the Lord's House in worship, praise, celebration, etc. The enemy saw in the Temple gold, silver, brass, and many special and precious objects that they wanted, and so attacked the City and stripped the House of those valuables, and in the end destroyed both City and Temple. The true Temple was not clearly seen, and all the glory of which it spoke and displayed would need await better times and another age to be written in the Scroll of a new covenant and testament.

We must also examine Chronicles in relations to Kings and Samuel. For this we will turn to a work that has given us the details in comparisons.

A Harmony of the Books of Samuel, Kings, and Chronicles in the Text of the Version of 1884 by William Day Crockett. A.M. Professor of English Literature in the State Normal School, Mansfield, Pa. With an Introduction by Willis Judson Beecher, D.D. Professor of the Hebrew Language and Literature in the Auburn Theological Seminary New York Chicago Toronto Fleming H. Revell Company London and Edinburgh. (Andover-Harvard Theological Library 1890 Cambridge, Massachusetts) Copyright, 1897, William Day Crockett. (Analytical Outline & Harmony of the Books of Samuel, Kings, and Chronicles.)

Preface.

Many and many a time during the latter years of my College course, as I had taken up my Bible for the daily chapter, had I thought of the time in the near future of my Seminary days, when the Book of Books itself would be my constant study. But the ideal was never realized; for there were ever a hundred other volumes claiming one's attention: Greek and Hebrew, and Theology and History, and Homiletics and Church Polity, and a score of allied subjects besides. And while the Bible was back of them all, while the Bible inspired them all, there was not in my own life the deep, earnest study of God's Word for which I had longed for years. Without doubt, it was all my own fault; at any rate, the Bible study was not there.

It was at this juncture that the idea came for a Harmony of the Books of Samuel, Kings, and Chronicles. I had begun, for my own private Bible study, a Harmony of the Four Gospels. A long walk succeeded the first two hours' work on the Gospel narratives; and with it came the thought: A thousand men have done this work before; why not accept some of the work that they have done—at least for a while—and try your skill in unplowed fields? The result of that thought was the conception of the present volume.

Until the completion of the first draft of the manuscript, I was not aware that such a work had ever been undertaken before. Since then I have learned that there are certain works, out of date and out of print, that have embodied the conception, more or less fully. But so far as it has been possible to learn, the present work is the only one of its kind. The volume as it stands to-day is the outgrowth of its first conception, in its general outline. The six books of the Old Testament that have been used as material,

have been subjected to the most careful analysis; and the result is a "Harmony," divided into five books, under the general name of "The Books of the Kings of Judah and Israel"—which, by the way, happens to be the title, with the exception of the addition of one letter, of one of the thirty and more Books of Old

Testament times now lost to the world —which Books, in their turn, have been, more or less, the original

material from which the six books under consideration have been compiled. The question of the compilation or the editing of the said books, however, does not fall within the province of this work.

The result of our study is something more than simply a Harmony of the Books of First and Second Samuel, First and Second Kings, and First and Second Chronicles; it embodies a careful analytical outline, the value of which, it is thought, will be as great as those sections displaying the Harmony idea—an outline, toward the perfection of which every verse of the six books in question has contributed its share—an outline, in which books, parts, divisions, sections, subsections, and even the subdivisions of the subsections, all have their own individual 'raison d'être'.

From the very nature of the case, the Harmony involves a study of the chronology. Such study, while it has been one of the most fascinating features of the whole work, has likewise been the most difficult. In the matter of Biblical chronology, the basal law seems to be, "Every man for himself, and the critic take the hindermost." In conformity with the workings of this law, the author of the present work does not profess to agree with any one among the many different authorities on Bible chronology—that is, in detail; though it would be here proper to state that all the material available for chronological study has been used, and where traditional views and interpretations have been departed from, it has been only after the maturest consideration and the most careful weighing of evidence.

It would simply be an impossibility, in a volume of this size, to give all the reasons for adopting the particular order in the disputed cases; for those reasons are oftentimes purely internal. A full discussion of the reasons for the particular order of events in Elisha's life, for example, would occupy many pages. The same may be said of the interpretation of the life and history of David; but where it has been

feasible, attention has been called to such reasons in the footnotes.

For the merits of the chronology, my especial thanks are due to Dr. Willis J. Beecher, of Auburn Theological Seminary, whose study and system of chronology have not only been of inestimable value, but whose personal suggestions have always been most helpful. For a few felicitous phrases in the Analytical Outline, I am indebted to the translators of Lange's Commentaries.

The text is that of the Revised Version of 1884, which, for purposes of historical study, is confessedly the best English version to be had. The footnotes are, to a great extent, the marginal readings of the Revised Version; though from the natural requirements of the Harmony, several hundred of these have been omitted as needless, and a few others for other reasons. Many have been slightly changed, or added to, for the convenience of the student. The remaining notes are inserted for chronological or other explanatory reasons.

The Four Gospels, as the original material for the study of the life of Christ, must ever be the ground of absorbing and supremist interest to the Bible student. What those four books are to the New Testament, as the field for historical study, the six books of Samuel, Kings, and Chronicles are to the Old: they are the principal sources of Old Testament history and chronology, and are the books most under discussion to-day. A Harmony of the Gospels has already become the indispensable aid to every student of the life of Christ, or even of the literature of the New Testament. It is hoped that this work will meet a long-felt want for some such study of the principal historical books of the Older Revelation. A "Harmony," the volume has been called, though, as already stated above, it is much more than a mere Harmony. On the other hand, it is to be remembered that much that is arranged in parallel columns in it

is not harmonious—cannot be made harmonious. And yet, in this very connection, it is also to be remembered, that the parallel passages are valuable, not so much for their perfect correspondences as for their many differences; for God's Word and we are the richer far for every such difference. It is hoped that the careful study of these pages will help to reconcile some of these divergencies. Many will probably never be solved until we come to stand before the Great White Throne. But if this volume will aid in any way to a clearer knowledge of some of the many knowable things, and by that knowledge, aid—though but indirectly—in the fulfilling of the loving Master's greatest prayer, that the Kingdom may come, it will accomplish that whereunto it is sent.

William D. Crockett.

Introduction, by Professor Willis J. Beecher, D.D., Theological Seminary of Auburn, State of New York.

I Gladly accept the invitation to write a few words of introduction to the volume which my friend Mr. Crockett has prepared. Not many words are needed. The plan of the book speaks for itself.

In Old Testament study, at present, the thing that most demands investigation is the Old Testament itself. This fact is so obvious as to be accepted by all and understood by only a very few. By studying the Old Testament itself, some mean the looking up of points therein for illustrating current religious doctrine and experience. Others mean the repeating of the interpretations of the history, as these have been

handed down to us from the time of Josephus. Others mean the examination of the new knowledge concerning the Bible derived from travels and surveys and explorations. Yet others understand the mental unraveling of the literary work done by the men who wrote the books of the Old Testament, the analyzing of these into certain real or supposed original documents, with conjectures as to the authorship of the original documents, and the processes by which they were combined until they

assumed the form in which we now have them.

All these ways of study have their value, but none of them is, properly speaking, the study of the Old Testament as it now exists. The first is the study of certain matters in the Old Testament, and not of the Old Testament itself. One might pursue it for a lifetime without acquiring anything like a connected idea as to either the books or their contents. The second, except indirectly, is not a study of the Old

Testament at all. From babyhood we have been familiar with the current superficial understanding of the events recorded; it is time that we turn from this and ask what the Old Testament actually says concerning these events. The third is indissolubly connected with the second. If through our traditional mistakes we misinterpret the statements made in the Scriptures, this will lead us equally to misinterpret what the monuments have to say on the same subjects. And the fourth form of study above mentioned is not a study of the Old Testament, but of the real or supposed sources of the Old Testament. As far as it is based upon an inadequate understanding of the Old Testament as it stands, so far is it necessarily crude and misleading.

What we need is something different from these four forms of study, something that is presupposed by each of the four, something that is demanded as the basis of each of the four, namely, the study of the contents and the form of the books of the Old Testament as they stand. When we

thoroughly understand the things which the existing Old Testament says, and the literary form in which it says them, we shall be

better prepared to analyze our existing Scriptures into their primary component parts, and to understand those parts; and we shall be qualified to perceive the true bearing of the information gained by recent discoveries, to estimate traditional interpretations rightly, to appreciate more fully the religious teachings.

It is a thing especially commendable in the work of my friend Mr. Crockett that he has labored in this part of the field, here where labor is needed. He has set himself to understand, and to help others understand, a portion of the contents of the Old Testament itself.

In large sections of the volume he has done nothing more than print parallel accounts in parallel columns for ready reference. So far, the value is merely mechanical —a mere bit of convenient machinery. This by itself was worth the doing, but he has done far more than this. He has himself attained to a firm grasp upon the history as a whole, and has attempted, by a careful analysis, to show others how to take the same grasp. In traversing three fourths of the path this was relatively simple. It

was the remaining fourth, lying in separate sections at half a dozen different points, that taxed his skill and industry and patience. The larger half of the value of his work is that which appears, in comparatively small bulk, in these difficult sections.

Of course, not all his results will at once be accepted as final. Every scholar will think him correct to the extent to which he agrees with him, and no further. It is for these best parts of Mr. Crockett's work that fault is most likely to be found with him. The reader will occasionally miss the confusing but familiar landmarks of the Josephan interpretation of the history, and will be ready at once to exclaim that Mr. Crockett has lost his way. In such instances, however, he will do well to take the trouble to understand the offered interpretation before absolutely rejecting it.

I have enough confidence in the intelligence and industry of the present generation of students of the Bible to lead me to expect that this volume will have wide acceptance and usefulness.

Auburn, New York, June 1897.

Books of the Kings of Judah and Israel:

Book I: Until the Founding of the Monarchy. 1. Genealogical Tables, with Brief Historical Statements. 2. Close of the Theocracy.

Book II: Reign of Saul: 1. Establishment by Samuel of Saul as 1st King of Israel. 2. Saul's Reign until his Rejection. 3. Decline of Saul and Rise of David.

Book III: Reign of David: 1. 7 1/2 Years in Hebron. 2. Period of David's Wars. 3. Period of Rest. 4. Period of Internal Dissensions.

Book IV: Reign of Solomon: 1. Beginning of Solomon's Reign. 2. Solomon's Glory. 3. Solomon's Fall and End.

Book V: Kingdoms of Judah and Israel: 1. From Year of Disruption to Rise of Jehu. 2. From Rise of Jehu to Fall of Kingdom of Israel. 3. Kingdom of Judah after Fall of Kingdom of Israel.

Genealogies of Patriarchs (1st Chron. 1): Genealogy: Adam to Noah. Descendants of Noah's Sons. Shem to Abraham. Descendants of Abraham. Kings and Dukes of Edom. Twelve Sons of Israel

Genealogies of Tribes of Israel (1st Chron. 2 - 9):

Tribe of Judah (1st Chron. 2 - 4). General Genealogies of the Tribe. 3 Accounts of Descendants of Caleb. Family of David. Line of David through Solomon.

Tribe of Levi (1st Chron. 6). Line of Aaron. Descendants of Gershon, Kohath, and Merari. Ancestors of the Songmasters, Heman, Asaph, and Ethan. Cities of the Levites.

Tribe of Reuben (1st Chron. 5).

Tribe of Gad (1st Chron. 5).

Half-Tribe of Manasseh (east of Jordan) (1st Chron. 5).

Tribe of Simeon (1st Chron. 4).

Tribe of Issachar (1st Chron. 7).

Tribe of Naphtali (1st Chron. 7).

Half-Tribe of Manasseh (west of Jordan) (1st Chron. 7).

Tribe of Ephraim (1st Chron. 7).

Tribe of Asher (1st Chron. 7).

Tribe of Benjamin (1st Chron. 8 - 9; 1st Sam. 14). General Genealogies of the Tribe. House of Saul.

Appendix: Additional Historical Statements (1st Chron. 5 & 9). War of the 3 Transjordanic Tribes with Arab Nations. Inhabitants of Jerusalem.

Close of Theocracy: (1st Sam. 1 - 7)

Early Life of Samuel. (1st Sam. 1 - 3)

20. Samuel's Birth and Infancy. Answer to Prayer. Consecration to the Lord. Hannah's Song of Thanksgiving.

21. Samuel at Shiloh. Faithless Priests. Eli's Expostulation with his Sons. Samuel's Ministry before the Lord. Fall of Eli's House foretold. Samuel's Call. Samuel established as Prophet.

Period of National Disaster. (1st Sam. 4 - 7)

22. Israel's Defeat and Loss of Ark.

23. Fall of House of Eli.

24. Ark of God. Chastisement of Philistines for Removal of the Ark. Restoration of Ark with expiatory Gifts. Reception and Settlement of Ark in Israel.

25. 20 Years of Waiting.

Samuel, Last of Judges. (1st Sam. 7)

26. National Repentance through Samuel's Labors.

27. Israel's Victory over Philistines.

28. Summary Statement of Samuel's Work as Judge.

Reign of Saul: (1st Sam. 8 - 15)

Establishment by Samuel of Saul as 1st King of Israel. (1st Sam. 8 - 10)

29. Persistent Demand of the People for King.

30. Samuel meets Saul, who is destined by Jehovah to be King over Israel.

31. Saul is privately anointed by Samuel.

32. Signs of Divine Confirmation.

33. Choice of Saul by Lot at Mizpeh.

34. Installation of Saul as King.

35. Saul's brief Retirement to private Life.

Saul's Reign until his Rejection. (1st Sam. 11 - 15)

36. Generic Account of the Whole of Saul's Reign. (1st Sam. 14)

37. Confirmation and general Recognition of Saul as King. Saul's Victory over the Ammonites. Confirmation of Saul as King at Gilgal. Samuel's last Transaction with People at Gilgal.

38. Beginnings of Royalty.

39. War against Philistines. Jonathan's Exploit in Gibeah. Saul summons Israel to Gilgal. Philistines encamp in Michmash. Distress of Israel. Saul wrongly offers Sacrifice. Samuel's Prophecy of Retribution. Saul moves his Headquarters to Gibeah. 3 marauding Bands of the Philistines. Jonathan's bold Attack on Philistines. Flight and Overthrow of Philistines. Saul's rash Curse and its Consequences.

40. Jehovah's Rejection of Saul. Commission to destroy Amalek. Saul's Disobedience. Penalty of Disobedience. Fate of Agag. Samuel and Saul part.

Decline of Saul and Rise of David: (1st Sam. 16 - 28; 2nd Sam. 4; 1st Chron. 10 - 12)

Early History of David. (1st Sam. 16)

41. David chosen and anointed as Saul's Successor by Samuel.

42. David's Introduction to Court of Saul.

David's Advancement and Saul's growing Jealousy. (1st Sam. 17 - 20; 2nd Sam 23; 1st Chron. 11)

43. The Story of David and Goliath. Invasion of the Philistines. The Challenge of Goliath. David is sent by his Father to his Brethren in the Army. David accepts Goliath's Challenge. David's Contest with Goliath. David once more in the royal Presence. The Deed of Shammah. The Rout of the Philistines.

44. David at the Court of Saul. Saul attaches David to his Suit. Jonathan's Friendship for David.

David's Popularity. Saul's Hatred toward David. Saul's artful Attempt against David's Life. David's increasing Popularity. Jonathan proves his Friendship for David.

45. David is forced to leave Court. David escapes by Michal's Help. David's Flight to Ramah and Saul's Pursuit. Conference between David and Jonathan. Jonathan learns his Father's Intentions towards David. Parting between David and Jonathan.

David's Outlaw Life. (1st Sam. 21 - 27; 1st Chron. 12)

46. David's Flight. To Nob, to Ahimelech, High Priest. To Achish, King of Gath. To Cave of Adullam. To Mizpeh of Moab, where he finds Asylum for his Parents. To Forest of Hereth, in Judah.

47. Saul's Vengeance on Priests of Nob.

48. David in Keilah. David rescues Keilah. Abiathar joins David. David escapes from Keilah.

49. David's last Meeting with Jonathan.

50. David's Betrayal by Ziphites.

51. David's Escape from Saul in Wilderness of Maon.



52. David in Wilderness of En-gedi: He spares Saul in Cave.

53. Death of Samuel.

54. David in Wilderness of Paran: History of Nabal and Abigail.

55. David's matrimonial Relations.

56. David, betrayed again by Ziphites, spares Saul 2nd Time.

57. David again in Land of Philistines. David once more flees to Achish, King of Gath. Achish grants Ziklag to David. David's Operations while at Ziklag. List of Men who came to David at Ziklag.

Saul's Downfall in War with Philistines. (1st Sam. 28 - 30; 2nd Sam. 4; 1st Chron. 10 & 12)

58. Philistines prepare for Campaign against Israel.

59. David and Philistine Invasion of Israel. Achish places Confidence in David. David encamps with Philistines in Aphek: Israelites pitch in Jezreel. David, dismissed from Philistine Army, starts for Ziklag. Philistines march toward Jezreel. List of Men who joined David on his Way to Ziklag.

60. David's Victory over Amalekites who had destroyed Ziklag.

61. Philistines pitch in Shunem: Israelites in Gilboa.

62. Saul's Visit to Witch of Endor.

63. Fall of House of Saul. Battle of Mount Gilboa. Accident to Mephibosheth.

Reign of David. (2nd Sam.; 1st Kings 1 - 2; 1st Chron. 3 & 29)

7 1/2 Years in Hebron. (2nd Sam. 1 - 4)

David's Behavior on Hearing of Saul's Death.

64. News of Saul's Death is brought to David.

65. David's Lamentation for Saul and Jonathan.

Rival Kingdoms. (2nd Sam. 2 - 3)

66. David is anointed King over Judah.

67. David's Message to the Men of Jabesh-gilead.

68. Ish-bosheth is made King of Israel.

69. Civil War.

70. David's Family in Hebron.

Events leading to David's Elevation to Throne of Israel. (2nd Sam. 3 - 4)

71. Abner's Quarrel with Ish-bosheth.

72. Abner's Desertion to David: Michal restored to David.

73. Joab's Murder of Abner: David's Lamentation.

74. Murder of Ish-bosheth.

75. David punishes Murderers of Ish-bosheth.

Period of David's Wars. (2nd Sam. 5; 8; 10 - 12; 21; 23; 1st Chron. 11 - 12; 14; 18 - 20; 1st Kings 11)

76. David is made King over Israel.

77. Data concerning Number of Warriors who made David King.

78. Jerusalem captured and made the Capital.

79. Defensive Wars against Philistines. 1st Campaign. David goes "down to the Hold." Gadites who "separated themselves unto David." Deed of "3 mighty Men." David's Victory at Baal-perazim. 2nd Campaign.

80. David's Alliance with Hiram of Tyre.

81. Offensive Wars against Philistines. Summary of these Wars. 1st Campaign. Withdrawal of David from active military Service. 2nd Campaign. 3rd Campaign. 4th Campaign.

82. Ammonite-Syrian Campaign. David's Ambassadors insulted by Ammonites. Israelitish Victory under Leadership of Joab.

83. Syrian Campaign.

84. 2nd Ammonite Campaign. Joab lays Siege to Rabbah. David's Fall. David's Repentance. Capture of Rabbah.

85. Campaign against Moab. Conquest by David. Exploit of Benaiah.

86. Decisive Campaign against Hadadezer.

87. Subjugation of Damascus.

88. Submission of Hamath.

89. Subjugation of Edom.

90. Summary of David's Wars: Nations conquered.

91. List of David's Heroes. "1st 3." Jashobeam. Eleazar. Shammah. The "3 mighty Men." Their Exploit at Bethlehem. Abishai. Benaiah. Remaining Heroes.

92. Administration and Officers of Kingdom during this Period.

93. David's Song of Thanksgiving.

Period of Rest. (2nd Sam. 6 - 7; 9; 12; 1st Chron. 13 - 17)

94. Removal of Ark from Kirjath-jearim. To House of Obed-edom. To Jerusalem. David's Hymn of Praise. Concluding Statements.

95. Promise of eternal Dominion to House of David. David's Purpose to build Temple to Jehovah. The Lord's Answer through Nathan. David's Prayer and Thanksgiving. David's Kindness towards Jonathan's Son, Mephibosheth. Birth of Solomon. David's Family in Jerusalem.

Period of Internal Dissensions. (2nd Sam. 13 - 15; 21; 24; 1st Chron. 21)

Family Troubles. (2nd Sam. 13 - 15)

99. Amnon's Crime.

100. Absalom's Vengeance.

101. Absalom's Flight and Sojourn in Geshur.

102. Recall of Absalom. Joab's Stratagem. Absalom's Return. Absalom and his Family. Absalom's Waiting in Jerusalem. Absalom's Readmission to Court.

103. Absalom stealing Hearts of Men of Israel.

National Calamities. (2nd Sam. 21; 24; 1st Chron. 21)

104. 3 Years' Famine. Execution of Saul's Grandsons. Burial of Saul and his Sons.

105. 3 Days' Pestilence. David's Sin in numbering the People. Choice of Punishments. Pestilence. David purchases Araunah's Threshing-floor and erects Altar.

David's Final Arrangements. (1st Chron. 22 - 29)

106. Preparations for Building of Temple. Temple Site chosen. David's Plans and Foresight. David's Charge to Solomon. David's Charge to Princes.

107. National Convention. Convention summoned. Data concerning the Officials "gathered." Number and Distribution of the Levites. 24 Houses of the Levites. Duties of the Levites. 24 Courses of Priests. 24 Classes of Singers. Courses of Doorkeepers. Officers of Treasuries of "House of God." Officers and Judges "for outward Business. 12 Captains of Army. Chiefs of 12 Tribes. Overseers of King's Treasuries and Possessions. Officers of State. Convening into Assembly of the secular Officials "gathered." Public Acts in National Convention. David causes Solomon to be made King (1st Time). David's Address. David directs Solomon concerning the Building of Temple. Contributions of David and the Officials for Building of Temple. David's Thanksgiving and Prayer. Close of Convention.

Absalom's Rebellion. (2nd Sam. 15 - 16)

108. Outbreak of Rebellion.

109. David's Flight. He hastily leaves Jerusalem. Ittai's Fidelity. Priests and Ark. Hushai is sent back to City. Lying Ziba [here WDC is mistaken about Ziba, it is Mephibosheth that was lying] and his Present. Cursing of Shimei.

110. Absalom in Jerusalem. His Entrance into the City. Hushai meets Absalom. Counsels of Ahithophel.

Ahithophel's Counsel is thwarted by Hushai. Hushai's Message to David. Ahithophel's Suicide.

111. Civil War. Absalom's Pursuit. Reception of David at Mahanaim. Battle of Mount Ephraim. Absalom is murdered by Joab. Tidings brought to David: his Grief for Absalom.

Restoration of David's Authority. (2nd Sam. 19 - 20)

112. Joab's Reproval of David's unworthy Grief.

113. Negotiations for David's Recall.

114. David's Return. Homeward March begins. Shimei is pardoned. Meeting with Mephibosheth.

Barzillai's Farewell. Strife between Judah and Israel

115. Sheba's Insurrection. Outbreak of the Revolt. David re-enters Jerusalem. Joab, after murdering Amasa, pursues Sheba. Siege of Abel of Beth-maacah, Death of Sheba, and End of Rebellion.

116. Officers of State after the Restoration.

Closing Days of David's Life. (1st Kings 1 - 2; 2nd Sam. 5; 1st Chron. 3; 29)

117. David's failing Health: Abishag the Shunammite.

118. Solomon is made King "2nd Time." Adonijah attempts to seize Kingdom. Nathan and Bath-sheba's counter Coup d' 'etat. Solomon's 2nd Anointing. Adonijah's Alarm and Submission.

119. David's last prophetic Words.

120. David's last Words to Solomon.

121. Death of David.

Reign of Solomon. (1st Kings 2 - 11; 1st Chron. 29; 2nd Chron. 1 - 9)

Beginning of Solomon's Reign. (1st Kings 2 - 3; 2nd Chron. 1)

122. Solomon's Accession to Throne.

123. Solomon's Removal of his Adversaries. Adonijah, asking Abishag to Wife, is put to Death.

Abiathar is degraded from Priesthood. Joab's Flight and Death. Elevation of Benaiah and Zadok. Shimei meets with his Deserts.

124. Solomon marries Pharaoh's Daughter.

125. Spiritual Condition of Solomon and his Kingdom.

126. Solomon's Sacrifice at Gibeon.

127. Solomon's Dream and Prayer for Wisdom.

128. God's Gift of Wisdom manifest by Solomon's Judgment on Harlots

Solomon in all his Glory: (1st Kings 5 - 10; 2nd Chron. 1 - 9)

129. Preparations for Building of Temple. League with Hiram, King of Tyre. Solomon's Levy of Laborers.

130. Building of Temple. Commencement of Temple. God's Promise to Solomon. Dimensions of Temple. Materials of Temple. Porch. Windows. Stories. Most Holy Place. Cherubim. Veil. Walls. Floor. Doors.

131. Completion of Temple. Building of Royal Palace. Thirteen Years in Building. House of Forest of Lebanon. Porch of Pillars. Porch of Throne. King's own Dwelling House. House of Pharaoh's Daughter. Materials of Buildings. Great Court.

132. Making of Vessels, etc., pertaining to Temple. Hiram Artisan of Tyre. Two Pillars. Altar of Brass. Molten Sea. Ten Bases. Ten Lavers. Courts. Summary of Hiram's Work in Brass. Summary of golden Vessels, etc. Completion of Work.

133. Dedication of Temple. Removal of Tabernacle and its Contents from Zion to Temple. Solomon's opening Address and Blessing. Solomon's dedicatory Prayer. God's constant Care invoked. When an Oath is made at Altar. In Defeat. In Drouth. In Famine and Pestilence. For Stranger. In Battle. In Captivity. Close of the Prayer. Solomon's closing Benediction. Divine Confirmation. Sacrifice and public Festival. God's second Appearance to Solomon.

134. Solomon's Activity and Fame. Solomon's and Hiram's Exchange of Cities. Subjugation of Hamath. Removal of Pharaoh's Daughter to her own House. Building of Millo: Affair with Jeroboam. Levy of

forced Labor. Building of the Cities. Solomon's Worship. Navies of Solomon and Hiram. Visit of Queen of Sheba.

135. Glory of Solomon. Princes. Commissaries. Solomon's Wisdom. Solomon's Revenue and Splendor.

Solomon's Chariots, Horsemen, and Traffic. Extent and Security of Kingdom.

Solomon's Fall and End: (1st Kings 11; 1st Chron. 9)

136. Strange Wives turn away Solomon's Heart.

137. God's Anger and Threatening.

138. Solomon's Adversaries. Hadad the Edomite. Rezon Son of Eliada. Jeroboam Son of Nebat.

139. Death of Solomon

Kingdoms of Judah and Israel: (1st Kings 12 - 22; 2nd Kings 1 - 25; 1st Chron. 5; 2nd Chron. 11 - 36)

Year of Disruption to Rise of Jehu: (1st Kings 12 - 22; 2nd Kings 1 - 10; 1st Chron. 11 - 22)

Kingdom of Judah [Southern] & Kingdom of Israel [Northern]:

Kingdom of Judah [Southern]:

140. Introduction: Accession of Rehoboam and Revolt of 10 Tribes.

141. Reign of Rehoboam. Rehoboam's Plans against Israel frustrated by Prophet Shemaiah. Adherence of Levites in all Israel to Rehoboam. Rehoboam is further strengthened by Immigration of other pious Israelites. Rehoboam's Fortifications. Rehoboam's Family. Judah's Apostasy under Rehoboam. Invasion of Shishak. (Constant Warfare between Rehoboam and Jeroboam.) Death of Rehoboam.

Kingdom of Israel [Northern]:

142. Reign of Jeroboam. Jeroboam is made King over Israel. Jeroboam takes Measures to establish his Kingdom. "Man of God out of Judah." Prophecy against Jeroboam's Altar in Beth-el. Withering and Restoration of Jeroboam's Hand. Disobedience of the Man of God. Man of God is slain. "Old Prophet " buries Man of God, and confirms his Words. Jeroboam's Persistence in Evil. Ahijah's Prophecy against House and Kingdom of Jeroboam. Jeroboam's Inquiry concerning his sick Child. Ahijah's Prophecy and its partial Fulfillment. (Constant Warfare between Rehoboam and Jeroboam.) (War between Abijah and Jeroboam.) Death of Jeroboam.

#### Kingdom of Judah [Southern]:

143. Reign of Abijah. Abijah's Accession to Throne. War between Abijah and Jeroboam. Family of Abijah.

Character of Abijah. Death of Abijah.

144. Reign of Asa. Asa's Accession Throne. Ten Years of Peace. (Death of Jeroboam.) Character of Asa: His first Reforms. Asa's Policy of Defense. Asa's Victory over Zerah the Ethiopian. Warning of Prophet Azariah. Second Reformation under Asa. 4 Years of Peace. Reforms in Worship. Renewal of the Covenant. Removal of Maacah, Queen Mother. War between Asa and Baasha. Warning of the Prophet

Hanani. Asa's Transgression. Asa's Illness. Death of Asa.

#### Kingdom of Israel [Northern]:

145. Reign of Nadab. Nadab's Accession to Throne. Character of Nadab. Death of Nadab.

146. Reign of Baasha. Baasha's Accession to the Throne. (War between Asa and Baasha.)

147. Reign of Elah.

148. Reign of Zimri.

149. Reigns of Tibni and Omri. Civil War. Omri marries his Son Ahab to Jezebel of Zidon. Omri becomes sole King.

150. Reign of Omri. 1st 6 Years in Tirzah. Omri makes Samaria his Capital. Character of Omri. Death of Omri.

151. Reign of Ahab. Ahab's Accession to Throne. Character of Ahab. Rebuilding of Jericho. (Jehoshaphat marries his Son Jehoram to Athaliah, Daughter of Ahab.) Persecution of the Prophets. Elijah the Tishbite. Famine foretold. Elijah hides by the Brook Cherith. Elijah in Zarephath. Elijah raises the Widow's Son. Elijah goes to meet Ahab. Elijah's Challenge. Jehovah versus Baal. Baal's Priests are slain. Promise of Rain. Elijah's Flight to Horeb. God's Revelation to Elijah. Call of Elisha. Ahab's first Syrian Campaign. Ben-hadad besieges Samaria. Ben-hadad's arrogant Claims. God's Promise of Victory. Ahab's Victory over the Syrians. Ahab's second Syrian Campaign. Prophet's Warning. Ahab again victorious. Ahab spares Ben-hadad. Prophet's Rebuke. 3 Years of Peace. Story of Naboth. Naboth's Vineyard is coveted by Ahab. Jezebel causes Naboth's Death. Ahab's Doom pronounced by

Elijah. Ahab's Repentance gains him a Respite. Ahaziah becomes co-regnant with Ahab. (Jehoshaphat joins Ahab in his third Syrian Campaign. Ahab resolves to recover Ramoth-gilead. Ahab's Prophets promise him the Victory. Micaiah's Prophecy. Battle of Ramoth-gilead: Defeat and Death of Ahab.)

#### Kingdom of Judah [Southern]:

152. Reign of Jehoshaphat. Jehoshaphat's Accession to the

Throne. Character of Jehoshaphat. Jehoshaphat strengthens his Kingdom. Mission of the Princes, Levites, and Priests. Jehoshaphat's increasing Power. Jehoshaphat marries his Son Jehoram to Athaliah, Daughter of Ahab. Jehoshaphat joins Ahab in his third Syrian Campaign. Ahab resolves to recover Ramoth-gilead. Ahab's Prophets promise him the Victory. Micaiah's Prophecy. Battle of Ramoth-gilead: Defeat and Death of Ahab. Prophet Jehu's Judgment on Jehoshaphat. Jehoshaphat's further Reforms in Worship and Law. Wondrous Deliverance from Children of Moab and Ammon and Mount Seir. Invasion. Jehoshaphat's Prayer. Jehovah's Answer through Jahaziel. Annihilation of the Invading Armies. Spoil. Triumphant Return to Jerusalem. Jehoshaphat's Shipping Alliance with Ahaziah. Jehoram becomes co-regnant (co-regent) with Jehoshaphat. Jehoram 's sixfold Fratricide. Jehoshaphat joins Jehoram of Israel in an Expedition against Moabites. March. Elisha's Promise of Water and Victory. Morning brings Water. Moabites defeated by the allied Armies. Death of Jehoshaphat.

Kingdom of Israel [Northern]:

153. Reign of Ahaziah. Ahaziah becomes sole King. Character of Ahaziah. Revolt of Moab.

(Jehoshaphat's Shipping Alliance with Ahaziah.) Ahaziah's Illness. Jehovah's Message by Elijah.

Death of Ahaziah.

154. Reign of Jehoram. Jehoram's Accession to Throne. Character of Jehoram. Elisha Son of Shaphat. Translation of Elijah. Elijah's Spirit rests upon Elisha. Elisha heals the noxious Waters at Jericho. Cursing of the Children. Elisha's Journeying. Increase of the Widow's Oil. Elisha promises Son to

hospitable Shunammite. Elisha heals the noxious Pottage at Gilgal. Elisha feeds one hundred Men

with twenty Loaves. Elisha restores Life of the Shunammite's Son. 7 Years' Famine Foretold. Recovery of lost Ax. (Jehoshaphat joins Jehoram of Israel in an Expedition against the Moabites.) Elisha and Syrians. Elisha reveals Ben-hadad's Plans. Syrian Bands smitten with Blindness at Dothan. Elisha leads blinded Syrians to Samaria. Jehoram restores Shunammite's Land because of Elisha's Miracles. Story of Naaman. Healing of Naaman's Leprosy. Naaman's Gratitude. Gehazi's Sin and Punishment. Siege of Samaria. Ben-hadad besieges Samaria. Suffering from Famine. King's Messenger of Vengeance and Elisha's Promise of Plenty. Discovery of the four Lepers. Lepers' Report confirmed, and Elisha's Promises fulfilled. Elisha's Interview with Hazeel. (Ahaziah aids Jehoram in the Defense of Ramoth-gilead.) Jehoram goes for Healing to Jezreel. (Jehu's Successful Conspiracy. Ahaziah visits Jehoram in Jezreel.) At Elisha's Command, Jehu is anointed King over Israel, at Ramoth-gilead. Jehu is proclaimed King by his Brother Officers. (Jehu proceeds to Jezreel and slays Jehoram. Ahaziah is, in turn, also slain by Jehu's Command.) Fate of Jezebel. Judgment on House of Ahab. Massacre of the Princes Royal of Judah. Jehu attaches Jehonadab to his Support. Complete Success of the Usurper.

155. Reign of Jehoram. Jehoram becomes sole King. Character of Jehoram. Revolt of Edom. Revolt of Libnah. Posthumous Message from Elijah. Invasion of the Philistines and Arabians. Jehoram's Illness. Death of Jehoram.

156. Reign of Ahaziah. Ahaziah's Accession to the Throne. Character of Ahaziah. Ahaziah aids Jehoram in the Defense of Ramoth-gilead. Jehu's Successful Conspiracy. Ahaziah visits Jehoram in Jezreel. Jehu proceeds to Jezreel and slays Jehoram. Ahaziah is, in turn, also slain by Jehu's Command. (Massacre of the Princes Royal of Judah.)



Rise of Jehu to Fall of Kingdom of Israel: (2nd Kings 10 - 17; 2nd Chron. 22 - 31)

Kingdom of Israel [Northern]:

157. Reign of Jehu. Jehu's Destruction of Baal. Jehovah's Promise to Jehu and his House. Jehu walks in the Sins of Jeroboam. "Cutting short " of Israel. Death of Jehu.

Kingdom of Judah [Southern]:

158. Reign of Athaliah. Having slain all Seed Royal save Joash, Athaliah usurps Throne. Rescue of Joash. Jehoiada elevates Joash to Throne. Athaliah meets with her Deserts.

159. Reign of Joash. Joash's Accession to Throne. Covenant made by Jehoiada. Joash's Character as influenced by Jehoiada. Spiritual Condition of the Kingdom. Joash's matrimonial Affairs. Joash's Commands to repair Temple. Repairing of Temple. Temple Worship. Death of Jehoiada. Sins of Joash. Stoning of Zechariah. Hazael's Operations in Judah. Reverses of Judah. Hazael subdues Gath. Hazael bought off by Joash. Death of Joash.

Kingdom of Israel [Northern]:

160. Reign of Jehoahaz. Accession of Jehoahaz. Character of Jehoahaz. Oppression of the Syrians. Repentance of Jehoahaz. Jehoash becomes co-regnant with Jehoahaz. Hazael reduces Israel low. Death of Jehoahaz.

161. Reign of Jehoash. Jehoash becomes sole King. Character of Jehoash. Encouraging Prophecy of

Elisha on his Deathbed. Death of Elisha. Miracle in Elisha's Tomb. Fulfillment of Elisha's Prophecy: Success of Jehoash over Benhadad. (Amaziah hires 100,000 Mercenaries out of Israel, but subsequently dismisses them.) (Dismissed Israelitish Mercenaries pillage the Cities of Judah.) (War between Amaziah and Jehoash.) Death of Jehoash.

Kingdom of Judah [Southern]:

162. Reign of Amaziah. Amaziah 's Accession to the Throne. Character of Amaziah. Amaziah plans an Expedition against Edom. Amaziah hires 100,000 Mercenaries out of Israel, but subsequently dismisses them. Amaziah's Success in Edom. Dismissed Israelitish Mercenaries pillage the Cities of Judah. Amaziah's further Wickedness. War between Amaziah and Jehoash. Last 15 Years of Amaziah's Reign. Death of Amaziah. Interregnum of 11 Years.

Kingdom of Israel [Northern]:

163. Reign of Jeroboam II. Accession of Jeroboam II. Character of Jeroboam II. Jehovah saves Israel by the Hand of Jeroboam II. Continued Apostasy of Israel. Death of Jeroboam II. Interregnum of 22 Years.

#### Kingdom of Judah [Southern]:

164. Reign of Uzziah. Uzziah's Accession to Throne. Character of Uzziah. Spiritual Condition of Kingdom. Uzziah's prosperous Years. Building of Elath. Uzziah's Success in War. Uzziah's Building and Husbandry. Uzziah's Army. Uzziah's Fame. Uzziah's Sin and Punishment. Regency of Jotham. Death of Uzziah.

#### Kingdom of Israel [Northern]:

165. Reign of Zechariah. Zechariah's Accession to Throne. Character of Zechariah. Death of Zechariah.

Fulfillment of Jehovah's Promise to Jehu.

166. Reign of Shallum.

167. Reign of Menahem. Menahem's Accession to Throne. Character of Menahem. Invasion of Pul, King of Assyria. Death of Menahem.

168. Reign of Pekahiah. Pekahiah's Accession to Throne. Character of Pekahiah. Death of Pekahiah. 169. Reign of Pekah. Pekah's Accession to Throne. Character of Pekah. Beginning of the Captivity. (War between Jotham and Rezin and Pekah.) (War between Ahaz and Rezin and Pekah. Ahaz is defeated by the allied Kings. Oded the Prophet procures Release of Jewish Captives.) Tiglath-pileser captures many Cities in northern Israel, and deports many Captives. Death of Pekah.

#### Kingdom of Judah [Southern]:

170. Reign of Jotham. Jotham's Accession to the Throne. Character of Jotham. Spiritual Condition of the People. Jotham's Building. Subjugation of the Ammonites. War between Jotham and Rezin and Pekah. Death of Jotham.

171. Reign of Ahaz. Accession of Ahaz. Character of Ahaz. War between Ahaz and Rezin and Pekah. Ahaz is defeated by the allied Kings. Oded the Prophet procures Release of Jewish Captives. Edomite and Philistine Invasions. Ahaz seeks Help from Tiglathpileser. Tiglath-pileser captures Damascus. Ahaz becomes Tributary to Tiglath-pileser. Ahaz continues in his wicked Ways. Death of Ahaz. Interregnum of 9 Years.

#### Kingdom of Israel [Northern]:

172. Reign of Hoshea. Hoshea's Accession to Throne. Character of Hoshea. (Many of Subjects of Hoshea unite with the People of Judah in Keeping Passover. Preparations for the Passover. Keeping of the Passover. Keeping of "other 7 Days." Enthusiasm aroused results in widespread Iconoclasm.) Hoshea becomes Tributary to Shalmaneser. Secret Alliance with Egypt. Shalmaneser besieges Samaria. Fall of Samaria. Imprisonment of Hoshea.

Kingdom of Judah [Southern]:

173. The Reign of Hezekiah (first 6 years). Hezekiah's Accession to Throne. Character of Hezekiah.

Cleansing of Temple. Reconsecration of Temple. Many of the Subjects of Hoshea unite with People of Judah in Keeping Passover. Preparations for Passover. Keeping of Passover. Keeping of "other 7 Days" Enthusiasm aroused results in widespread Iconoclasm. Hezekiah's further religious Reforms.

Kingdom of Israel [Northern]:

174. Appendix to the History of Kingdom of Israel. Sins for which Israel was carried into Captivity. Peoples that were brought to inhabit Samaria. Plague of the Lions. Mixed Character of the Samaritans' Religion.

Kingdom of Judah after Fall of Kingdom of Israel: (2nd Kings 18 - 25; 2nd Chron. 32 - 36)

175. Reign of Hezekiah (last 23 years) Hezekiah throws off Assyrian Yoke. Hezekiah's successful Philistine Campaign. Sennacherib's first Invasion of Judah. Hezekiah's Illness and Recovery. Hezekiah's Reception of Babylonian Embassy. Hezekiah's Wealth and Building. Sennacherib's second Invasion of Judah. Sennacherib enters Judah. Hezekiah's Precautions. Advance against Jerusalem: Rabshakeh's Message. Reply of Hezekiah's Ministers. Further Insolence of Rabshakeh. Despair of Hezekiah's Ministers. Hezekiah's Message to Isaiah. Isaiah's Answer. Rabshakeh's Departure. Sennacherib's Letter to Hezekiah. Hezekiah's Prayer. Jehovah's Answer through Isaiah. Overthrow of the Assyrians. Hezekiah once more prosperous. Death of Hezekiah.

176. Reign of Manasseh. Manasseh's Accession to Throne. Manasseh's excessive Idolatries. Death of Sennacherib. Accession of Esar-haddon as King of Assyria. Jehovah's Message "by His Servants the Prophets." Manasseh's further Crimes. Manasseh's Captivity. Acts of Manasseh after his Restoration. Spiritual Condition of People. Death of Manasseh.

177. Reign of Amon. Amon's Accession to Throne. Character of Amon. Death of Amon.

178. Reign of Josiah. Josiah's Accession to Throne. Josiah's godly Character. Josiah's Life and Character not sufficient to atone for Judah's Sins. Josiah's early Reforms. Repairing of Temple. Book of Law. Finding of Book of Law. Effect of Discovery on Josiah. Words of Huldah the Prophetess. Reading of Book of Law. Making of Covenant. Josiah's further Reforms. Fulfillment of Prophecy of "Man of God out of Judah." Keeping of the Passover. Death of Josiah.

179. Reign of Jehoahaz. Accession of Jehoahaz. Character of Jehoahaz. Jehoahaz is deposed by Pharaoh-necoh.

180. Reign of Jehoiakim. Jehoiakim is made King by Pharaoh-necoh. Captivity of Jehoahaz. Character of Jehoiakim. Jehoiakim Tributary to Pharaoh-necoh. Jehoiakim Tributary to Nebuchadnezzar. Jehoiakim's Rebellion. Jehoiakim's many Adversaries. Death of Jehoiakim.

181. Reign of Jehoiachin. Jehoiachin's Accession to Throne. Character of Jehoiachin. Jehoiachin is taken Captive by Nebuchadnezzar,

182. Reign of Zedekiah. Zedekiah is made King by Nebuchadnezzar. Great Deportation to Babylon. Character of Zedekiah. Zedekiah's Rebellion. Wickedness of People the Cause of their Ruin. Siege of Jerusalem. Zedekiah is taken Captive by Nebuchadnezzar.

183. Appendix to the History of the Kingdom of Judah. Overthrow of Jerusalem. Remaining Nobles Slain.

Treasure taken by the Chaldeans. Last Deportation to Babylon. Length of the Captivity. Gedaliah is made Governor of Judah. Murder of Gedaliah and Flight of People. Jehoiachin is set at Liberty. Proclamation of Cyrus permitting Return from Captivity.

(From: Ezra, Nehemia and Esther with Introductions, Notes, and Comments on the Authorized and Revised Versions. By George Carter (1901), Relfe Brothers, LTD. London)

Preface. In compiling the Introductions and Notes, the Author begs to acknowledge his indebtedness to the following books: *The Speaker's Commentary*; *the Pulpit Commentary*; Keil's Commentaries; Dr. Ryle's *Ezra and Nehemiah* (Cambridge Bible for Schools and Colleges); and Glazebrook's *Lessons from the Old Testament*.

The Book of Ezra. Introduction.

1. Title and Authorship of the Book. The two books bearing the name of "Ezra" and "Nehemiah" were in the Hebrew Canon of Scripture one book, with the title of "The Book of Ezra." But although there is a striking similarity in the style of the two books, yet the general opinion is that the books are the composition of two distinct writers.

The Christian Church has been unanimous in its opinion that the book which bears the title of "The Book of Ezra" in the Christian Canon of Scripture, was written by Ezra himself. Some modern critics, however, assert that only a portion of the book was written by Ezra, and they base their belief on the fact of the varying transitions from the first to the third person which occur in the course of the narrative. But this theory has not much weight when we consider that such changes of persons were common in ancient writers.

2. Life and Character of Ezra. The only information we possess about Ezra is obtained from his own book, and that of Nehemiah. His life, as gathered from these sources, falls

naturally under two headings:

(1) His Life as Governor of Judaea. Ezra was of the sacerdotal order, being descended from Hilkiah, the High Priest in the reign of Josiah. During the reign of Artaxerxes he held a high and important position in the Persian Court, since we find he had easy access to the king, but how he acquired that position we are not told. His great aim was to bring about a religious reformation among his countrymen in Jerusalem by teaching them the "statutes and judgements of God," and he was well fitted for the task, since we read that he was "well read in the Law, and skilful and ready in its exposition." Accordingly, he obtained a commission from his royal master allowing him to go to Jerusalem and take with him all those Jews that wished to return to their native land, investing him with full powers to carry out certain social and religious reforms, and granting him many privileges. In the seventh year of Artaxerxes he set out, accompanied with a band of adult males, numbering 1,773, and their families, and after a journey of four months reached Jerusalem in safety. He then handed over to the custody of the priests the sacred vessels, which he had received from Artaxerxes, and gave the king's commissions to the different satraps of the province.

His first step was to compel the Jews to give up the heathen wives that they had married. Shortly after his arrival at Jerusalem the princes of the people complained to him about the mixed marriages. His grief and indignation were intense. "I rent my garment and my mantle," he says, "and plucked off the hair of my head and of my beard, and sat down astonished." But he applied himself earnestly to the task, and in six months all the Jews had discarded their heathen wives. After this he returned to Babylon.

(2) His Life as the Leading Priest under the rule of Nehemiah. About B.C. 444 he returned to Jerusalem, and occupied a position, purely ecclesiastical, under the governorship of Nehemiah. In the discharge of his priestly duties only two facts are recorded of him: (a) That he made arrangements for regular reading and expounding of the Law to the people, he himself taking the lead; (b) That he headed one of the processions formed to perambulate the walls on the day of their dedication. Ezra is the most prominent figure in the Story of the Return of the Exiles. He was in such high favour with King Artaxerxes that he made him governor of Judaea, and in the performance of the duties connected with that high office he was remarkable for his integrity, his moderation, his earnestness of purpose and his patriotism. His use of "persuasion rather than force" is contrasted favourably with the "fiery and intrepid zeal" of his successor, Nehemiah. As a priest and minister of God's word his piety, his zeal for God's service, and his anxious care for the spiritual welfare of his countrymen are most conspicuous.

Analysis of the Book of Ezra.

Part I. (Chapters 1 - 6)

The First Return of the Exiles, under Zerubbabel.

1. The Decree of Cyrus, addressed to all the Jews living throughout his dominions: (1) Giving them permission "to go up to Jerusalem and rebuild the house of the Lord God of Israel; (2) Calling upon all his subjects to facilitate their journey with gifts of gold and silver, goods, beasts of burden and freewill-offerings for the building of the Temple.

2. The Response to the Decree. (1) The chiefs of the houses of Judah and Benjamin, and a band of men numbering 42,360, together with their families and their servants, set out on their journey to Jerusalem;

many of the Ten Tribes also accompany them; (2) All the sacred vessels of the Temple which Nebuchadnezzar had carried to Babylon are committed to the care of Zerubbabel.

Note —No doubt a great number of the exiles preferred to remain in the land of their captivity for the following reasons: (a) They were in a very prosperous condition; (b) They lacked patriotism and religious enthusiasm; (c) They feared the long and perilous journey from Babylon to Jerusalem. Those who remained are called "The Jews of the Dispersion."

3. The Religious Services are restored, and the Foundation of the Temple laid. The Altar of Burnt Sacrifice is set up on the site of the old one; the Feast of Tabernacles is kept; the Daily Sacrifice and the Set Feasts are permanently established. The Foundation of the Temple is also laid.

4. Opposition made by the Samaritans to the Building of the Temple. (1) Zerubbabel refuses the help of the Samaritans. They hire counsellors against the Jews and frustrate their purpose all the days of Cyrus. (2) At the beginning of the reign of Ahasuerus they hinder the work by sending an accusation against the Jews to that king. (3) When Artaxerxes ascended the throne, Bishlam, Mithredath and Tabeel wrote a letter to him laying the most grievous charges against the Jews as a nation. Artaxerxes sends an answer to the effect that the work of building the Temple should be discontinued.

5. The Prophets Haggai and Zechariah urge the people on to finish the work, whereupon the old enemies of the Jews inform King Darius that the work was again commenced, and that the Jews referred to the Decree of Cyrus as their authority for so doing.

6. The Decree of Darius. Darius orders a search to be made, and the Decree of Cyrus is discovered at Achmetha, and confirmed by him. The Temple is then completed, and its dedication follows.

Note —Here a break occurs in the narrative, extending from B.C. 516, the date of the Dedication of the Temple, to B.C. 458, when Ezra undertook his commission.

## Part II. (Chapters 7 - 10)

### The Second Return of the Exiles, under Ezra.

1. Ezra's Commission. Ezra receives a commission from Ahasuerus, the details of which are as follows: (1) That permission should be given to all those Jews who were so minded to go up with Ezra to Jerusalem; (2) That Ezra should convey to Jerusalem all the gold and silver which the king and his counsellors freely offered unto the God of Israel; (3) That he should buy bullocks, rams and lambs for the sacrifices in the Temple; (4) That he should draw on the royal treasury for the expense of keeping up the services of the Temple; (5) That all priests, Levites, and other officers connected with the Temple Service should be exempt from every kind of taxation; (6) That Ezra should be empowered to appoint magistrates and judges to instruct the people and to punish evil-doers with death, banishment, confiscation or imprisonment. The number of adult males who accompanied Ezra (including Levites and Nethinims) was 1,773.

2. The Journey to Jerusalem. (1) On reaching the river Ahava Ezra finds that there are no Levites in his company, but through the influence of Iddo a number of Levites and Nethinim are induced to join; (2) He then proclaims a fast with a view to entreat God's protection for the journey, and consigns the sacred vessels and gifts of the king and his nobles to the safe custody of the priests; (3) In spite of the opposition of enemies and robbers he arrives safely at Jerusalem, after a journey of about four months,

and hands over the king's commissions to the different satraps, and the sacred vessels to the care of the priests of the Temple.

### 3. The Religious Reforms carried out by Ezra. The Marriages with Heathen Women are Annulled.

The princes of the people complain to Ezra about the marriages of their countrymen with the heathen women. Ezra is filled with indignation and horror, and in the name of the people makes a public confession of sin to God. The people repent and, on the recommendation of Shechauiah, make a covenant to put away their strange wives and they confirm the covenant with an oath. Ezra then orders a general fast to be kept, and issues a proclamation summoning all the people to Jerusalem. At Ezra's request the people agree to put away their strange wives. Only four showed any opposition to this arrangement; all the rest followed Ezra's advice. Then follows a list of the names of those who had married strange wives. Here the book closes somewhat abruptly.

### Chronology of Events in Ezra & Nehemiah & Esther:

From Destruction of Jerusalem to End of Administration of Nehemiah.

B.C.

598: Zedekiah is made king of Judah by Nebuchadnezzar, but relying on the assistance of Pharaoh-hophra, king of Egypt, he rebels (2 Kings 24:17-20; Ezekiel 17:15).

588: Nebuchadnezzar takes Jerusalem and destroys it. Zedekiah, while trying to escape, is captured and sent to Babylon (2 Kings 25.).

562: Evil-Merodach succeeds his father, Nebuchadnezzar, on throne of Babylon. He releases Jehoadin from captivity (2 Kings 25: 27-30).

559: Neriglissar murders Evil-Merodach, and succeeds him.

555: Laborosarchad, son of Neriglissar, is cruelly murdered in 1st year of his reign by a band of conspirators, one of whom, Narbonidus, seizes throne.

538: Belshazzar succeeds Narbonidus, his father. His great Feast. Babylon is taken by Cyrus, and Belshazzar slain (Dan. 5.).

536: Edict of Cyrus, permitting Jews to return to their own land (Ezra 1:1).

536: First return of Exiles, under Zerubbabel, Tirshatha of Judaea. (Ezra 1:5-11).

535: Foundation of New Temple laid (Ezra 3:10-13).

529: Death of Cyrus Cambyzes (= Ahasuerus, Ezra 4:6), his son, succeeds him.

522: Psuedo-Smerdis (=Artaxerxes, Ezra 4:7) ascends throne, but is deposed and slain by Darius Hystaspes.

521: Darius Hystaspes (= Darius, Ezra 4:24) becomes king.

520: Prophets Haggai & Zechariah urge on Jews to complete the work of rebuilding Temple (Ezra 5: 1).

520: Darius Hystaspes confirms the Decree of Cyrus (Ezra 6.).

516: Completion and Dedication of Temple (Ezra 6:15-16).

488: Esther is made Queen by Xerxes (= Ahasuerus, Esther 2:17), son of Darius Hystaspes.

488: Institution of the Feast of Purim (Esther 9:26-28).

458: Ezra is appointed Tirshatha by Artaxerxes (= Artaxerxes Longimanus, Ezra 7:11-26).

458: Second return of Exiles, under Ezra (Ezra 8.).

445: Nehemiah is appointed Tirshatha by Artaxerxes Longimanus (= Artaxerxes, Neh. 9:1-9). He rebuilds Walls of Jerusalem, and carries out many reforms (Neh. 3. & 4.).

444: Dedication of Walls of Jerusalem (Neh. 12:27-43).

413: Nehemiah Returns to Persia, but comes back to Jerusalem in 428.

413: His Second Reformation (Neh. 13.).

#### Outline of Book of Ezra:

##### Part I: (Chapters 1-6) 1st Return of Exiles under Zerubbabel.

Decree of Cyrus (Cyrus 1st Year). Response to Decree and Restoration of Sacred Vessels (5,400 vessels of gold and silver).

Register of the Return Remnants: Names of Leaders. Names of Heads of Families and Number of the Returned. Numbers of the Returned by Towns and Places. Names and Numbers of the Families of Levites, Singers, and Children of Porters. Names and Numbers of Families of Nethinim and of Solomon's Servants. Account of Israelites and Priests of Uncertain Genealogy.

Sum Total (42,360) of all Remnants, together with Number of their Slaves (7,337) (200 Singers of Men & Women) and Baggage Animals (736 Horses; 245 Mules; 435 Camels; 6,720 Donkeys).

Altar of Burnt Sacrifice is restored, Feast of Tabernacles kept, and Daily Sacrifice offered.

Appointed Feasts are permanently established, and Materials got ready for Re-building of Temple.

Foundation of Temple is laid. (2nd Year of Return)

Zerubbabel refuses the help of the Samaritans in Building Temple. They hinder the work during the reigns of Cyrus and Ahasuerus.

Opposition to Building of Temple during the reign of Artaxerxes. Bishlam and his friends make most grievous charges against Jews to the King.



Artaxerxes sends an answer to the effect that Rebuilding of Temple should cease. (Ceased till 2nd year of the reign of King Darius of Persia.)

Prophets Haggai and Zechariah urge People on to finish the Work. Neighbouring Tribes make a complaint to Darius against Jews.

Decree of Cyrus is discovered at Achmetha and confirmed by Darius.

Temple is Completed and Dedicated. (6th year King Darius reign.)

Part II: (Chapters 7-10) 2nd Return of Exiles under Ezra.

Ezra's Genealogy; his Arrival at Jerusalem. (7th year of King Artaxerxes of Persia)

Ezra's Commission from King Ahasuerus (Artaxerxes).

Ezra's Thanksgiving.

Ezra's Measures for Inducing certain Levites and Nethinim to Join his Expedition.

Details of Journey; Fast at the River Ahava; Sacred Gifts are committed to care of Priests and Levites.

Ezra Arrives at Jerusalem; Consigns Treasure to Care of Priests, and gives King's Commission to Governors.

Religious Reforms effected by Ezra at Jerusalem. Princes complain to Ezra about the Mixed Marriages. Ezra's Indignation and Horror.

Ezra's Confession and Prayer.

Repentance of People. On Recommendation of Shechaniah they make Covenant and confirm it by Oath.

Ezra's fast. Proclamation is made summoning all People to Jerusalem.

People agree to Put Away their Strange Wives.

Notes on Ezra:

*Cyrus king of Persia:* Cyrus was a Persian by birth. He took the city of Babylon on the night of Belshazzar's feast, and became king.

*the first year: i.e.* the first year of his reign at Babylon.

*word of the Lord, etc.: i.e. God's purpose. The allusion is to the prophecy of Jeremiah, in which the prophet had fixed the date of the return by assigning a duration of seventy years to the Captivity. The prophecy runs thus: "Thus saith the Lord, That after seventy years be accomplished for Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." (Jer. 29:10).*

Note 1. —The "Seventy Years" most be regarded as a round number, extending from the year B.C. 598, when Jehoiachin and the greater part of the people were carried away captive, to B.C. 536.

Note 2. —For Ezekiel's Prophecy of the Restoration, under the "Vision of the Dry Bones," and Isaiah's poetical description of the journey of the exiles through the 'Wilderness from Babylon to Jerusalem, see page 79 = Prophecies Relating to the Return (Remnant):

(1) Ezekiel's Prophecy of the Restoration under the vision of the Dry Bones. (Ezekiel 37:1-14).

(2) Isaiah foretells the Restoration of the Exiles. (Isaiah 40.)

*The whole congregation:* The total number here given is 42,360, and it agrees with the total stated in Nehemiah (Neh. 7:66), but it does not agree with the sum of the particulars as given either by Ezra or in Nehemiah, as the following table will show: According to Ezra & Nehemiah:

Men of Israel: 24,144 (Ezra); 25,406 (Nehemiah)

Priests 4,289 (Ezra); 4,289 (Nehemiah) Levites proper, Choral Levites, Doorkeepers,

Nethinim, etc.: 341 (Ezra); 360 (Nehemiah)

Solomon's Servants: 392 (Ezra); 392 (Nehemiah)

Those who could not prove their Israelitish origin: 652 (Ezra); 642 (Nehemiah)

Sum total: 29,818 (Ezra); 31,089 (Nehemiah)

No satisfactory explanation of this discrepancy has been given.

Note —Some think that the number 42,360 was the number of the "heads of families" only, the whole company being from 150,000 to 200,000.))

The Book of Nehemiah:

1. Title and Authorship. It has already been noticed that the two books bearing the names of "Ezra" and "Nehemiah" were in the Hebrew Canon united into one book, under the title of the "Book of Ezra." Subsequently, however, the book was divided into two parts, called the "First and Second Books of Ezra," and about the close of the fourth century the "Second Book of Ezra" was called the "Book of

Nehemiah." Most critics allow that Chapters 1-7 and Chapter 13 were written by Nehemiah himself, and that the remaining portions were, in all probability, drawn up under his authority. The parts which are ascribed to Nehemiah are distinguished by their graphic, bold and vigorous style.

2. Character and Work of Nehemiah. Nehemiah was the son of Hachaliah and of the tribe of Judah, and held the important office of cup-bearer to King Ahasuerus. Like Ezra, he was a man of eminent piety: zealous in God's service, and lived in strict conformity to the Law. He was habitually a man of prayer, and the "short ejaculatory prayers" which appear throughout the book are the outpourings of a deeply religious soul, and show how much he depended upon God in carrying out all his undertakings. He was, moreover, a man of action, and his untiring energy is nowhere better seen than in the rapidity with which he completed the building of the city wall, in the face of so many difficulties from within and from without the city. After the completion of the work his whole aim was to raise the spiritual condition of his people, and to accomplish his purpose he often had recourse to the most drastic measures, and showed no mercy to those who transgressed God's law. But his patriotism, his liberality, and his unselfishness won the affection of his countrymen, and although no tomb marks his last resting place, yet, as Josephus says, "the city walls form his best and most lasting monument." (Pulpit Commentary.)

## Analysis of the Book of Nehemiah.

### Part I.

#### Nehemiah's First Visit to Jerusalem and the Restoration of the City Walls.

1. Nehemiah's Commission. Nehemiah was a cup-bearer to King Ahasuerus, and while in the performance of the duties of his office, he learnt from his kinsman Hanani, and certain other Jews, who had recently returned from Jerusalem, the sad state of the city; how that the "*people there were in great affliction, the walls were broken down, and the gates burned with fire.*" Overwhelmed with grief, "*for several days he sat down and wept and mourned and fasted and prayed.*" His mourning continued for four long months and at last attracted the notice of the king, who, on learning its cause, gave him a commission, empowering him to go to Jerusalem and rebuild the city walls and the palace of the governor. Ahasuerus also gave him a body-guard and horsemen as a protection for the journey. Nehemiah at once set out for Jerusalem. Meanwhile, three men —Sanballat, Tobiah and Geahem, all of whom held subordinate positions under the Syrian satrap —were grieved when they heard that "*a man was come to Jerusalem to seek the welfare of the children of Israel.*"

2. Nehemiah secretly surveys the City Walls. Shortly after his arrival Nehemiah made a secret survey of the walls, and then called together the priests and the rulers and laid before them his plan. They were unanimous in their consent to assist him, and said "*Let us rise up and build.*"

3. The Building of the Wall. To hasten on the work Nehemiah apportions different parts of the wall to different classes of people —the priests, the goldsmiths, and the merchants. Sanballat and his friends still continued their opposition, but Nehemiah baffled all their attempts to hinder the work by taking the following precautions: (1) He armed all the people with swords and bows, and ordered them to take up their position behind the walls, and there await the attack of the enemy; (2) He divided his own servants into two bands, one of which consisted of those who were engaged in actual labour and the other of armed men; (3) He caused all the actual builders, who needed the use of both hands for their work, each to gird his sword on his side, while the bearers of burdens should work with one hand and carry a weapon in the other; (4) At night every man was to retire within the city, so as to be ready for an attack

of the enemy. Nehemiah, his kinsmen, and his servants, kept guard in turns, and "*none of them*," he tells us, "*put off their clothes, saving that everyone put them off for washing.*" Under this arrangement the walls were finished in the short space of fifty-two days.

4. Troubles which arose inside the City, and how Nehemiah overcame them. The poor were in extreme poverty, and complained of the oppression of the rich nobles. The causes of this state of things were the large families of the poor, the dearth and the heavy taxation. The poor said that they had been compelled to mortgage their lands, vineyards and their houses to buy themselves food; to borrow money on their lands and their vineyards to pay the king's taxes, and even to sell their sons and daughters into bondage to pay the high rate of interest. They appealed to Nehemiah as the new governor to remedy these evils. Nehemiah advised the rich nobles: (1) To restore all the lands, vineyards and houses which they held in pledge; (2) To remit to their debtors all the interest which they had illegally taken. This the nobles agreed to do.

Nehemiah testified to his own unselfish conduct by assuring his countrymen (a) That since his appointment as governor he had not taxed them for his own support or that of his court; (b) That he and his attendants had done their share of the work of building the wall; (c) That he had not bought any land, as indeed, he might have done with advantage, at a time when the famine was raging; (d) That he had maintained daily, at his own expense, one hundred and fifty guests (probably foreign Jews).

5. The Intrigues of Sanballat and Tobiah against Nehemiah. (1) Four times they invited him to a conference in a village near Jerusalem, with a view to assassinate him, but Nehemiah very wisely refused to go; (2) They gave out that he was heading a rebellious movement against the king, a statement which Nehemiah denied; (3) They hired a false prophet named Shemaiah to persuade Nehemiah to seek refuge within the Temple, knowing that if he did so, he would incur the charge of desecration, and be branded as a coward by his countrymen. Nehemiah rejected their proposal.

6. The Wall being finished, Nehemiah makes an arrangement for the effectual guarding of the Gates. He ordered: (1) That the gates should not be opened until the sun was hot and the guards at their posts; (2) That they should be closed before the guards left them; (3) That the inhabitants should undertake the duty of watchmen.

## Part II.

### The Religious Reforms carried out by Nehemiah.

1. Arrangements are made for the public reading and expounding of the Law. Ezra takes the lead in the affair.

2. The Feast of Tabernacles is kept in strict accordance with the Law.

3. A day of general fasting, prayer and confession is instituted.

4. The Levites give the people a solemn address, reminding them of God's goodness towards them in times past, and their ingratitude.

5. A covenant is made with God, in which the people bind themselves: (1) Not to intermarry with the heathen; (2) Not to trade on the Sabbath-day; (3) To observe the Sabbathical Year; (4) To pay one-third of a shekel for the maintenance of the Temple services; (5) To give the first fruits and tithes to the priests.

Note —To supply the wood necessary for the burnt sacrifices lots were cast among the priests, Levites and the people.

6. To counteract the attempts of the enemy to destroy the city Nehemiah makes an arrangement for increasing the population within the walls. Lots are cast "*to bring one of ten to dwell in the holy city.*"

7. The dedication of the city walls follows amidst the greatest rejoicing.

8. Officers are appointed to collect tithes and other dues, and further arrangements are made for the carrying on the Temple services.

9. After Nehemiah had been governor twelve years, and had carried out many reforms, he returned to Shushan. We are not told how long he remained at the Persian court, but on his return to

Jerusalem, he found that many abuses had crept in during his absence. These abuses he now proceeded to remedy; they were: (1) The non-payment of tithes; (2) The desecration of the Temple buildings by Tobiah, who had been permitted by Eliashib, the High Priest, to reside within its sacred precincts; (3) The profanation of the Sabbath by such practices as the treading of grapes, bringing in of sheaves, the carrying of burdens, the lading of asses, and the sale of fish; (4) The intermarriages of the Jews with the heathen.

Note.—Two important points of historical interest are brought before our notice in the books of "Ezra" and "Nehemiah": (1) The rise of two parties in the Jewish community —the one headed by Ezra and Nehemiah remarkable for its strict observance of the Law; the other, headed by Eliashib, the High Priest, noted for its laxity in its observance of the Law and its favourable attitude towards the Gentile element in the population; (2) The origin and development of the enmity between the Jews and the Samaritans.

#### Outline of Book of Nehemiah:

Part I: (Chapters 1-7) Nehemiah's 1st Visit to Jerusalem & Restoration of City Walls.

Nehemiah receives evil tidings of the State of Jerusalem. (20th year of Captivity.)

Nehemiah's Prayer.

Nehemiah's intense grief attracts the notice of King. He obtains Commission to Rebuild the Walls of Jerusalem.

Nehemiah's journey to Jerusalem.

Survey of Walls and resolves to Rebuild them. Sanballat and his friends oppose him.

Names of those who undertook to rebuild the walls, and the parts they rebuilt (Repaired).

Attempts made by Sanballat and his friends to hinder the work.

Precautions taken by Nehemiah.

Troubles within Walls and how Nehemiah met them. People complain of the oppression of Nobles.

Nehemiah advises the nobles (1) To restore all the lands and vineyards which they held in pledge; (2) To remit all the interest which they had illegally taken. The nobles consent to do so.

Nehemiah's unselfish conduct towards his countrymen.

Intrigues of Sanballat and Tobiah against Nehemiah. (1) They invite him to a conference with a view to assassinate him.

Shemaiah, a false prophet, is hired by Sanballat to persuade Nehemiah to seek refuge within the Temple.

Walls are Finished. Discouragement of Enemies of Jews and Treasonable Correspondence of the Jewish Nobles.

Walls being now Rebuilt, Nehemiah makes arrangements for guarding the gates.

## Part II: (Chapters 8-10)

Public Reading and Expounding of the Law by Ezra.

Feast of Tabernacles is kept in strict accordance with the Law.

Day of general Fasting, Prayer and Confession of sins is instituted.

Solemn Address of Levites, reminding the People of God's goodness towards them in times past and their ingratitude: (1) Call of Abram, and God's covenant with him. (2) Bondage in Egypt and Deliverance therefrom. Destruction of Egyptians in Red Sea. (3) Journey through Wilderness, Giving of Law on Mount Sinai, and Worshipping of Golden Calf. (4) Conquest of Canaan, and Settlement therein. (5) Disobedience of Israelites, their Oppression, and Deliverance by Judges. (6) Present Humiliation of Israelites. Their Determination to make a Covenant with God.

Terms of Covenant: (1) Marriages with Heathen and Trading on Sabbath were prohibited. (2) Sabbatical Year was to be Observed, Tax of 1/3rd of a Shekel Imposed for Maintenance of Service of Temple. (3) Firstfruits and Tithes were to be Given to the Priests.

## Part III: (Chapters 11-13) Miscellaneous Facts.

Arrangement made for Increasing the Population of Jerusalem.

Dedication of the City Walls.

Officers are Appointed to Collect the Tithes and Other Dues.

Arrangements made for Carrying Out the Temple Services.

Religious Reforms Carried Out by Nehemiah. (1) The Israelites Separate themselves from the Mixed Multitude. (2) Nehemiah Casts Forth the Furniture of Tobiah out of the Chambers of the Temple, and Restores the Chambers to their proper use. (3) Nehemiah Provides for the Proper Maintenance of

the Levites. (4) Nehemiah takes Measures to Ensure the Proper Observance of the Sabbath. (5) He takes Prompt Action Against the Mixed Marriages.

Note: (The prophet Malachi gives a pathetic description (Mal. 2:13) of the discarded wives appealing to God, and "*covering the altar of the Lord with tears, with weeping and with sighing.*")

Notes on Nehemiah:

*Eliashib*: he was the grandson of Jeshua (Joshua), the high priest, who returned from Babylon with Zerubbabel (Sheshbazzar).

Note: "The second part of the Book of Nehemiah (chap. 8-10) is generally

supposed to have been written by another hand. The reasons for this statement are: (1) Nehemiah is spoken of in the Third Person; (2) He is called the *Tirshatha*, whereas in the earlier chapters he has the title of *Pekah*; (3) He retires into the background, his place being taken by Ezra, who holds the

first and most prominent position." (*Speaker's Commentary.*)

Outlines of Great National Confession made by Levites:

1. Ascription of Praise to God as the Creator and Preserver of the Universe.

2. Concise Summary of the Past History of the Israelites including:

(1) Call of Abram, the Change of his Name and God's Covenant with him.

(2) Affliction in Egypt and Deliverance therefrom, and Destruction of Egyptians.

(3) Journey of Israelites through Wilderness under God's Protecting Care. Bread of Heaven and Water from Rock are Miraculously Provided for their Sustenance.

(4) Giving of Law on Mount Sinai, and Worshipping of Golden Calf.

(5) Frequent Murmurings of Israelites and God's Long Sufferance.

(6) Forty Years' Wanderings in Wilderness; Conquest of Land and Settlement therein.

(7) Disobedience of Israelites; their Oppression by their Enemies, and Deliverance by Judges.

(8) They Confess that their Punishment has been Result of their Wickedness.

3. Present Humiliation of Israelites; their Determination to make Covenant with God.

## Exodus of Exiles under Zerubbabel Compared with that under Ezra:

### Zerubbabel.

1. Cyrus, being stirred up by God, issued a decree giving permission to those Jews who belonged to the tribes of Judah and Benjamin to return to their own land to re-build the House of God which was at Jerusalem, and to carry back with them the sacred vessels which Nebuchadnezzar had taken to Babylon.
2. Zerubbabel, a prince of the house of David, was appointed the Tirshatha.
3. No mention is made of the powers and privileges conferred on Zerubbabel.
4. The number of adults (males) who went up with Zerubbabel, including priests, Levites, Nethinim, etc., is given as 42,360.
5. A very considerable number of priests and Levites went up with Zerubbabel.
6. Cyrus called upon all his subjects to assist the poorer Jews by every means in their power.
7. Zerubbabel's main object was to re-build the Temple.
8. No details of Zerubbabel's journey from Babylon to Jerusalem are recorded.

### Ezra.

1. Artaxerxes, induced in all probability by Ezra, issued a decree giving permission to Jews of every tribe, who were so minded, to return to their land, and to take with them the offerings of gold and silver which the king, his courtiers and his subjects had given them.
2. Ezra, a priest descended from Aaron, was appointed the Tirshatha.
3. A full description of the powers and privileges conferred on Ezra is recorded.
4. The number of adults (males) who went up with Ezra, including priests, Levites and Nethinim, is stated as being 1,773.
5. In Ezra's company there were very few priests, about 28 Levites and 220 Nethinim.
6. Artaxerxes ordered that all persons connected with the services of the Temple should be exempt from taxation of every kind.
7. Ezra's main object was to bring about a religious reformation among his countrymen in Jerusalem.



8. A short description of Ezra's Journey is given in Ezra 8.

#### The Book of Esther. Introduction.

The "Book of Esther " relates a story in the history of the "Jews of the Dispersion," as those Jews were called who did not avail themselves of Cyrus' decree and return to their own land. The great peculiarity of the book is the entire absence of all religious teaching. The name of God nowhere occurs in the book, nor is there any allusion to Palestine, Jerusalem, the Temple, or the Law, but there is an indirect allusion to "prayer" in 4:16. Moreover, the Hand of God is clearly seen directing the course of events, and the main object of the book is to show that the "Jews of the Dispersion" were no less the object of Divine protection than their brethren who had returned to Palestine (see 4:14). But another object of the book is evidently to encourage the observance of the Feast of Purim among the Jews, by showing why the Feast was instituted. The story is told with a considerable amount of literary and dramatic skill, but the name of the writer is unknown.

#### Analysis of the Book of Esther.

1. Vashti, the Queen of Ahasuerus is deposed. The book opens with an account of the greatness of King Ahasuerus and the two great feasts given by him at Shushan: (1) To his nobles and princes; (2) To all the people in Shushan. Vashti, the queen, refuses to obey the king's command to appear unveiled before the king and his princes. The anger of the king is so great that Memucan, one of the king's wise men, advises that Vashti should be deposed, and her dignity conferred on another.

2. Esther is chosen Queen in the place of Vashti. Young virgins are sought throughout the king's dominions, one of whom the king is to select as queen. The king chooses Esther, a Jewess, who had been brought up with Mordecai, her uncle. Mordecai discovers a plot against the king's life formed by two of the king's chamberlains. The conspirators are put to death, and the event written in the book of the "Chronicles of the Kings of Persia."

3. Haman's Advancement. Haman, the Agagite, is raised to the position of grand vizier. Mordecai refuses to pay him due respect, whereupon Haman forms the plan of exterminating the whole of the Jews. Ahasuerus sanctions the plan, and decrees are issued to that effect. The mourning of Mordecai and the Jews.

4. Esther appeals to the King to revoke the Edict. Esther, at the peril of her life, resolves to appeal to the king to revoke the edict. She is graciously accepted by the king, and invites the king and Haman to a banquet. But her courage fails her, and she invites the king and his minister to a second banquet. Incensed by Mordecai's conduct, Haman orders gallows to be erected in the court of his own house on which Mordecai may be impaled (hanged).

5. Haman's humiliation and fall. Meanwhile the king orders Haman to do honour to Mordecai for the services he had rendered. At the banquet Esther denounces Haman as the enemy of the Jews. The king, in his rage, orders Haman to be impaled on the gallows which had been erected for Mordecai.

The highest honours are conferred on Mordecai.

6. The Jews are avenged of their Enemies. At Esther's request the king issues a counter-edict, allowing the Jews to defend themselves if attacked by their enemies. On the 13th day of the month Adar, the day fixed for the massacre, the Jews, aided by the Persian governors and officers, slay 500 in Shushan, and on the next day 300 more, and Haman's ten sons are also hanged. In the provinces as many as 75,000 are said to have been slain.

7. The Feast of Purim is instituted. To commemorate so great a deliverance Mordecai and Esther ordered two days, the 14th and the 15th of the month Adar, to be kept as days of rejoicing. The book closes with a short account of Ahasuerus' greatness and Mordecai's efforts to establish peace and to increase the prosperity of his countrymen.

Outline of Book of Esther: (Chapters 1-10)

Two Great Feasts of Ahasuerus. (1) To his Nobles and Princes. (2) To all the People in Shushan.

Queen Vashti Refuses to obey King's Command.

Memucan Advises that Vashti should be Deposed and her Dignity Given to Another.

Esther is Chosen Queen in Place of Vashti.

Mordecai Discovers Plot Against the Life of King Ahasuerus.

Haman's Advancement. Mordecai Refuses to do him Reverence.

Haman Resolves to Exterminate the Whole of the Jewish Race. Ahasuerus Sanctions his Plan and Issues a Decree to that Effect.

Mourning of Mordecai and Jews.

Esther Resolves to Appeal to King to Revoke Edict.

Esther is Graciously Received by King. She invites King and Haman to Banquet, and while there invites them to 2nd Banquet.

Haman's Exultation is Damped by Mordecai's Refusal to Pay him Reverence. Zeresh, Haman's Wife, advises Haman to erect Gallows on which Mordecai may be Impaled (Hanged).

Mordecai is Rewarded for the Services he had rendered the King.

Haman's Humiliation.

Esther Denounces Haman as the Enemy of Jews.

Ahasuerus Orders Haman to be Impaled (Hanged) on Cross he had Erected for Mordecai.

Mordecai is Advanced to Haman's Position.

At Esther's Request Ahasuerus Issues a Counter-Edict for Jews' Preservation.

Jews are Avenged of their Enemies.

Institution of the Feast of Purim.

Greatness of Mordecai.

Notes on Esther:

*Ahasuerus*: generally supposed to be Xerxes, the son of Darius Hystaspes, who led the famous expedition against Greece.

*Vashti the queen*: The Amestris of secular history.

in the royal house: i.e. the royal harem.

*To bring Vashti the queen before the king*: As Persian ladies never showed themselves unveiled except to their nearest relations, the king's order was a gross insult to Vashti.

*the son of Jair, the son of Shimei, etc.*: In all probability the writer here gives Mordecai's true descent from a certain Kish, who was of the tribe of Benjamin.

Who had been carried away: "Who" refers to Kish. The Second Captivity is here referred to, when Jeconiah (Jehoiakin) was carried away captive to Babylon by Nebuchadnezzar.

*Hadassah*: Like other Jews of the time of the Captivity, Esther had two names. Hadassah is the Hebrew word for "myrtle," Esther is the Persian word for "star." By adopting the Persian name Hadassah Esther was able to conceal her Jewish descent.

*hanged on a tree*: rather, they were impaled on a stake, or crucified, the ordinary death of criminals.

*it was written in the book, etc.*: Among the Persians important public events were carefully recorded in the book of the chronicles of the kingdom.

Select Notes: Chief Persons Mentioned.

Ahasuerus (1): (Ezra iv. 6); probably Cambyses, the son and successor of Cyrus. All we read of him is that, at the beginning of his reign, Bishlam and his companions, adversaries of the Jews, "wrote an accusation against the inhabitants of Judah and Jerusalem," and the result was that the building of the Temple was stopped.

Ahasuerus (2): (Esther 1:1); generally supposed to be Xerxes, and the opinion is strengthened by the fact that the capricious conduct of Ahasuerus, as related in the Book of Esther, agrees with what we know of Xerxes. We are told that Xerxes scourged the tempestuous sea, and caused the engineers of his bridge to be put to death, because it was damaged by a storm; so Ahasuerus deposed his queen, because she refused to appear unveiled before his guests, and willingly gave his consent to the extermination of the whole of the Jewish people merely to satisfy the caprice of a court favourite.

Ahasuerus' dominions, we are told, extended from India even unto Ethiopia, and included one hundred and twenty-seven provinces. In the third year of his reign he gave two great feasts on a most magnificent scale (see Esther 1:6,7). The first feast was given to all his princes and nobles, and lasted one hundred and eighty days, during which time the king took special delight in showing "*the riches of his glorious kingdom, and the honour of his excellent majesty*." This was followed by a second feast, to which all the dwellers in Shushan were invited; and at the same time Vashti, the queen, also entertained all the women who resided in the royal palace.

In the midst of his drunken revelries, Ahasuerus ordered Vashti, his queen, to appear unveiled before his guests — "*to show her beauty, for she was fair to look upon*"; but Vashti indignantly refused to obey the king's command, as, indeed, she had a perfect right to do, according to the customs of the country; "*therefore was the king very wroth and his anger burned within him*."

To appease the king and to prevent the re-election of Vashti, Memucan, one of the king's wise men, advised that Vashti should be deposed, and a royal proclamation issued to that effect, lest, by her contumacious conduct, the women of Persia, following the example set them by the queen, should despise their husbands and refuse to obey them. Further, he advised that fair young virgins should be sought out from every part of the empire, and one of them selected by the king to fill the place of the deposed queen.

The thing pleased the king, and out of the many maidens gathered together unto Shushan the palace, the king chose Esther, a Jewess, "*who had neither father nor mother, and was very fair and beautiful*" and had been brought up by Mordecai, her cousin. Following the instructions laid down by Mordecai, Esther did not disclose her kindred or her people.

Plots and intrigues were common occurrences in Oriental courts; and shortly after Esther's election, we read that Mordecai discovered a plot formed by two of the royal chamberlains to assassinate the king. He at once informed Esther, who, in turn, told the king. The conspirators were executed, and the event recorded in the Chronicles of the Persian kings.

Ahasuerus then promoted Haman, the Agagite, to be his grand vizier, and bade all his servants to prostrate themselves before him and do him reverence. Mordecai alone refused to obey the king's order, whereupon Haman was so incensed that he formed the design of exterminating all the Jews throughout the king's dominions. Lots were cast to obtain a propitious day for the massacre, and the lot

fell on the thirteenth day of the month Adar (12th month, our December). His next step was to obtain the king's sanction for the undertaking; and to do this he represented that the Jews were a people scattered abroad throughout all the provinces of his kingdom; that their laws were different to the laws of other nations; that they did not obey the king's commands; and that it was not for the king's benefit to allow them to live. He also said that if the Jews were exterminated the confiscation of their property would bring no loss than 10,000 talents ((1 million dollars per talent of gold, more or less, in today's value; if silver talents the value is 5%, more or less, of that of gold, 20 talents of silver = 1 talent of gold)) into the royal treasury.

The king willingly agreed to this proposal, and took off his signet ring from his hand and gave it to Haman, telling him that "*the silver was his and the people also, to do with them as it seemed good to him.*" Letters containing the king's decree were dispatched with all possible speed to all the people throughout his dominions, with instructions "*to destroy, to kill, and to cause to perish, all Jews, both young and old, little children, and women, in one day, even the thirteenth day of the month Adar, and to take the spoil of them for a prey.*" Then we read "*that the king and Haman sat down to drink; but the city Shushan was perplexed.*"

When Mordecai perceived what was done, he put on sackcloth and ashes, and, uttering loud and bitter cries of lamentation, came even before the king's gate. Esther was informed of his doings by her maids and chamberlains, and sent raiment to clothe him, but he received it not. She then sent Hatach, her chamberlain, to enquire the reason of his mourning; whereupon he informed her of the king's cruel order, and sent her a copy of the writing of the decree, and charged her to go in before the king and make request for her people. At first Esther hesitated; any man or woman, she said, who approached the king unbidden was put to death. Mordecai's reply was to the effect that she was not to imagine that because she was queen she would escape death; if she refused to supplicate the king, deliverance would arise from some other quarter, and destruction would fall upon her and her father's house. Mordecai's words produced the desired effect; she sent word to Mordecai that he should gather together all the Jews in Shushan, and fast; that she and her maidens would also fast; and she added, in a spirit of true resignation, "*I will go in unto the king, although it is contrary to law; and if I perish, I perish.*"

On the third day Esther put on her royal apparel and stood in the inner court of the palace. She was so graciously received by the king that he promised to give her anything she might ask for. She then requested that the king and Haman would come to a banquet which she had specially prepared for them. The king assented, but when the opportunity came for her to plead for her people, her heart failed her, and she merely requested that the king and his minister would attend a second banquet on the morrow.

Haman went forth from the queen's presence with a joyful heart; but when he saw that Mordecai "*stood not up nor moved for him, his heart was full of indignation against him.*" Still he refrained himself and went home; and calling together his friends and his wife, recounted to them the glory of his riches, the multitude of his children, and the distinctions which the king had heaped upon him, and concluded by saying that the queen had conferred on him the greatest honour of all by inviting him alone to a banquet with the king. Yet all this, he said, afforded him no satisfaction so long as he saw Mordecai, the Jew, sitting at the king's gate and refusing to do him honour. On hearing this, Zeresh, his wife, was so impatient for Mordecai's death that she advised that a gallows, fifty cubits high, should be erected in the court-yard of the house, and that the king's permission should be obtained on the morrow to hang Mordecai thereon; meanwhile, that Haman should go merrily in with the king unto the banquet. "*And the thing pleased Haman; and he caused the gallows to be made.*"

The following night the king could not sleep, and so he ordered the chronicles of the kingdom to be read to him. On being informed by his servants that Mordecai had not been rewarded for the services he had done (Esther 2:21), the king asked who was in the court. Now it happened that Haman had come into the court in the early morning to get the king's sanction to hang Mordecai; and when the court officials informed the king that Haman was present, he bade his minister do honour to Mordecai by leading him through the city, clad in royal robes and riding on the king's own horse. Haman was compelled to carry out the king's order; but after he had done so, *"he hastened to his house mourning, and having his head covered."* When Haman had told his wife Zeresh and his wise men all that had happened, they predicted that his recent humiliation was an omen of his ultimate downfall. *"If,"* said they, *"Mordecai is of Jewish origin, before whom thou hast begun to fall, then thou shalt not prevail against him; but shalt surely fall before him. While they were talking with him, the king's chamberlains came and hastened to bring Haman unto the banquet that Esther had prepared."*

At the second banquet the king again asked Esther what her petition was, and, in reply, she begged that her life and that of her people might be spared, *"for she and they were sold to be destroyed, to be slain and to perish."* The king then asked who it was that had dared in his heart to do so terrible a deed. Esther replied, *"The adversary and enemy is this wicked Haman."* The king then arose in anger from the banquet, and went into the palace garden; but on his return he found that Haman had fallen on the couch whereon Esther was lying, apparently in the act of pleading for his life. But the king put the worst construction on his degraded minister's conduct, and thought that he intended to do violence to the queen; and so he sentenced him to death, and ordered him to be impaled (hanged) on the very gallows which he had prepared for Mordecai.

The same day King Ahasuerus installed Mordecai in Haman's place, with the full powers of a grand vizier. But, although Haman, the enemy of the Jews, was removed, the edict of destruction still hung over their heads. To avert so terrible a calamity, Esther *"Fell down at the king's feet and besought him with tears to put away the mischief of Haman and the device that he had devised against the Jews."* But by the laws of the Medes and Persians the decree could not be rescinded; and so the king issued a counter-edict, giving the Jews permission *"to stand for their life, to destroy, to slay and to cause to perish all these that would assault them."* Accordingly, on the thirteenth day of the month Adar, the day fixed for the massacre, the Jews slew five hundred in Shushan, and on the next day three hundred more; while, in the provinces, as many as 75,000 are said to have been destroyed.

The last mention of Ahasuerus in the Book of Esther is that *"he laid a tribute upon the land and upon the isles of the sea."*

Artaxerxes (1): (mentioned in Ezra 4:7-9) is generally supposed to be the Pseudo-Smerdis, who succeeded Cambyses. In the above quoted passage we read that Rehum the chancellor and Shimshai the scribe, acting for Bishlam, Mithredath and Tabeel, the enemies of the Jews, wrote to King Artaxerxes stating that the Jews were a rebellious people, and that if the king allowed Jerusalem to be rebuilt he would have no dominion on this side the river Euphrates. Accordingly Artaxerxes ordered a search to be made among the records of the kingdom, and the charges laid against the Jews were found to be true, and so the king ordered *"that the city should not be builded until another commandment should be given from him."*

Artaxerxes (2): i.e. Artaxerxes Longimanus (Ezra 7:11) king of Persia. Two facts are recorded of him: (1) He appointed Ezra Tirshatha of Judaea, and gave him a commission conferring on him many privileges. (2) He also gave a commission to Nehemiah to re-build the walls of Jerusalem, and made him Tirshatha.

Zerubbabel: (called also Sheshbazzar) (Ezra 5:14-16) was the son of Shealtiel, and a prince of the royal house of David. He was the leader of the first band of Exiles who returned to their own land, and from Hag. 2:23 we gather that he had received a special mission from God to undertake the work. "*In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, and will make thee as a signet: for I have chosen thee.*" He was urged on by the prophets Haggai and Zechariah to complete the building of the Temple, but after this he suddenly disappears from the page of history.

Final reflections and conclusions to the Books of Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther of the Historical Books of the Old Testament. The two lengthy selections from the works of Crockett and Carter above allows us to grasp the relations and sequence of events and details in this period of Israel's history. The generations cover some 500 years, and the transition from the Theocracy of the Judges to the Monarchy of the Kings is recorded with great care. The Historical Books prepares us for the Poetical Books (Job to Solomon's Song) which in turn prepares us for the Prophetic Books (Isaiah to Malachi).

W.G. Scrooggie in his great work "The Unfolding Drama of Redemption" "the Bible as a Whole", 3 volumes in one (1976, ©1953 vol. 1, ©1957 vol. 2, ©1970 vol. 3) using the literary motif of the Theatrical Drama of Shakespearean style he presents the Divine Story of Creation and Judgment and Salvation in Divine Acts. The Redeeming Purpose in Revelation, Progression, and Consummation Unfolded in Prologue (Gen. 1-11), Act I (Gen. 11- Malachi), Interlude (Malachi-Matthew), Act II (Matthew-Jude), and Epilogue (Book of the Revelation). Old Testament Begins with the Creation to the Fall to the Flood to Babel; a Divine Covenant of Law Embodied in the History & Literature of a Semitic Race: in 3 Scenes of the Hebrew Family, the Israelitish Nation, and the Jewish Church; then Judaism and Heathenism Preparing the World for the Advent of the Messiah; then the New Testament with a Divine Covenant of Grace Embodied in the History & Literature of the Christian Church: in 2 Scenes of the Introduction of Christianity into the World by Jesus the Messiah, and Progress of Christianity in the World to Close of the 1<sup>st</sup> Century A.D.; and ends with a Vision of Grace & Christ the Lord (Head) of the Church, a Vision of Government & Christ as Judge of the World, and a Vision of Glory & Christ as King of the Universe. In the Age of the Monarchy, page 238, he writes: After citing Jeremiah 18:1-10 of "*the clay was marred in the hand of the potter*" "In this story the LORD is the Potter and Israel is the clay. Under the *Theocracy* the clay was marred in the hand of the Potter, so 'He made it again another vessel', *Monarchy*. A second time the clay defaulted, and the Potter made it yet again, and this time, a *Dependency*.... It is of vital importance to understand the significance of this change from Theocracy to Monarchy; and two things should be carefully considered: first, the long anticipation of a monarchy; and secondly, the Divine disapproval of it when it came."

We initiated our survey and reflections in the Historical Books with Joshua and Judges, then then the beautiful and meaningful story of Ruth the Moabite Gentile woman who married an Israelite and brought into relations to the Covenant People and the Covenant God, the Lord God of Israel. She is a widow in the Land of Moab and clings to Naomi her mother-in-law, and she returns with her to Judah

of Israel and marries Boaz of the Tribe of Judah, and in time became the great grandmother of King David and the Lord Jesus the Messiah, the Christ of God. In comparison and contrast to the Book of Ruth is the Book of Esther of a Jewish woman concealing her Jewish roots and race by taking on her Persian name and identity in place of her Hebrew name Hadassah, the niece of the Benjaminite Mordecai the Jew. Esther the Jew of the Covenant People and God is exiled outside the Covenant Land, the Promised Land, and she marries a Gentile Persian King, and becomes a Queen of Persia, and in time saves her People from genocide. In Ruth the Lord God is mentioned frequently, but in Esther His name or reference to Him is never recorded. In both Books God never speaks in red.

The Divine Red Words in the Books of Samuel – Esther is interesting and instructive. In 1<sup>st</sup> Samuel 2 we read that a Man of God said to the High Priest Eli: “Thus saith Jehovah, Did I reveal Myself unto the house of thy father, when they were in Egypt [in bondage] to Pharaoh's house? and did I choose him out of all the tribes of Israel to be My priest, to go up unto mine altar, to burn incense, to wear an ephod before Me? and did I give unto the house of thy father all the offerings of the children of Israel made by fire? Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in [My] habitation, and honorest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? Therefore Jehovah, the God of Israel, saith, I said indeed that thy house, and the house of thy father, should walk before Me forever: but now Jehovah saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house. And thou shalt behold the affliction of [My] habitation, in all the wealth which [God] shall give Israel; and there shall not be an old man in thy house forever. And the man of thine, [whom] I shall not cut off from Mine altar, [shall be] to consume thine eyes, and to grieve thy heart; and all the increase of thy house shall die in the flower of their age. And this shall be the sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them. And I will raise Me up a faithful priest, that shall do according to that which is in My heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed forever. And it shall come to pass, that every one that is left in thy house shall come and bow down to him for a piece of silver and a loaf of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a morsel of bread.” Then in chapter 3 in the call of the boy Samuel and a word to him of the Lord’s judgment against the House of Eli. Next in chapter 8 He speaks to Samuel against Israel for rejecting the Lord as their King; so he gives them a King after their heart in chapter 9. He speaks in Red in a few verses in chapters 10, 14, 15-16, 23, 24 (a quote by David’s men to David), and 30:8 a sentence. In 2<sup>nd</sup> Samuel the Words in Red are chapters: in 2 only 4 words (in Hebrew 2 words); in 3 one sentence as a quote; in 5 a few verses; in 7, the Lord by Nathan to David concerning the House of the Lord; in 12; 21 (a sentence about the Gibeonite against Saul’s House); and finally in David’s last words and acts, a few verses in 23 and 24. This trend continues in the Kings and Chronicles, the Lord speaking infrequently and intermittingly as the need demands, even with His favorite Kings like Solomon, Jehoshaphat, Hezekiah, and Josiah. 1<sup>st</sup> Kings chapters: 3; 5-6 (3 verses); 8; 9; 11; 12-14; 16-22 (a few verses in each chapter). In 2<sup>nd</sup> Kings the Red Words are found in chapters: 1-4, few verses in each; 7; 9-10; 15 (a sentence); 17-23, the longest passage in 19:20-34 against the King of Assyria. It is the same in the Chronicles; 1<sup>st</sup> Chronicles chapters: 11, one verse, a quote, about King David; 14; 16-17; 21-22; and 28. 2<sup>nd</sup> Chronicles chapters: 1 (two verses to Solomon); 6; 7; 11-12; 18; 20-21; 24-25 (two verses total); 33 to Manasseh; and 34 to Josiah. He is hiding in Ezra, Nehemiah, and Esther. In Ezra the Red Words is found in chapter 9, a quote of two verses in Ezra’s prayer. In Nehemiah the Red is in chapter 1, two verses quoted in Nehemiah’s prayer. As said before Esther is blank, all black and white.



The Dispensational Covenantal relationship between the Lord and Israel from Theocracy to Monarchy to the Captivity under Gentile Power brings us to a new dispensational covenantal relationship between the people and God. The Deuteronomy measurement of the Mosaic Law was unable to preserve the people from judgment or oppression; their condition was such, as it is with all humans of all times and places, that they needed a Savior to save them from themselves, from sin and sins, and from Satan. It is this in view we are about to enter something new and better in the Poetic Books and to be followed by the Prophetic Books; from Poetry to Prophecy. Genesis and Deuteronomy as the two key Books will still govern in the new dispensational revelation and dealings and experiences; but a higher and more spiritual way will unfold in preparation for the New Testament and the Messiah-Christ.

### CHAPTER III

Part III: PSALMS – ISAIAH: JOB, PSALMS, PROVERBS, ECCLESIASTES, PROVERBS & SONGS.

Part III: PSALMS: JOB - ISAIAH: Poetic Books: Job. David's Psalms. Solomon's Proverbs. Solomon's Koheleth's Ecclesiastes. Solomon's Song of Songs.

The Pentateuch-Chumash of Moses, the Foundational Books of the Law, followed by the Historical Books of the Early Prophets & closing with the Kings of Israel & Judah, with the Nation of Israel in Captivity & Exile, and their return as a remnant of Jews illustrated by the Book of Esther; leads us now to the Poetic Books with the Book of Psalms as the 3rd Great Finger the Divine Hand of the Word. As Genesis controlled & governed the Old Testament Books, and Deuteronomy, the Second Law built on the 10 Words (Commandments) of Mount Sinai-Horeb, controlled the 3 Books of Moses of Exodus, Leviticus, & Numbers, and also governed the rest of the Old Testament Books of the Tanakh-Mikra, so now the Psalms of David will govern & rule the 5 Scrolls or Megillot from Job to Solomon to the Prophets and to the New Testament. The Hebrews call the Poetic Books the Writings, and they list the 5 Books from Job to Songs as Psalms to Ecclesiastes or Koheleth, but adding also Ruth, Lamentations, Esther, Daniel, Ezra-Nehemiah, & the Chronicles in their arrangement & order. In our reflections we will consider the 5 Books as they are found in our English Bibles. We will gather all the selections from the various writers who have left us their labors in their works on these Books, using only a mere fraction of what is available and what has been examined, read, & edited. Then after all the Books together in Notes, Outlines, Comments, & the like have been submitted, then we must needs reflect and explore the meaning & sense to our reflections & study. I have tried to restrict the selections to what was most essential & helpful, with hundreds of pages deliberately refusing inclusion to swell the book. The works & writings of the ancients of the Jews & Christians would alone comprise several volumes of examples & illustrations. My goal is to show in general & readily available biblical literature the path my own search has taken in understanding. In the Poetic Books we are here concerned with I have further departed from my earlier method of the detail digest of the Bible Books, which were examples of how I & we become familiar with Scripture in all its details and peculiarities. The progression of doctrines, the growth of the seeds to plants & seeds, the forms of life from conception to birth to maturity continued to appear in our reading & reflections from Genesis to Esther. The Poetic & Prophetic Books will continue this venue with even more development, unfolding, & modifications as God & man mutually

respond to each other, as each adapt to the other, and each fulfills their part —God moving towards His eternal purposes within the world of His creation, both universally & particularly has He determines.

We will first present the selections on the Poetic Books, then we will offer our reflections with some other contributions relative to the Book. I have edited the Selections to conform towards modern usage & practice; many or frequent Roman Numerals have been changed; the Articles (definite & indefinite) are often omitted in Outlines and Charts or Tables, as well substitution of the Conjunction 'and' for &; all Hebrew & Greek words have been transliterated, and I have not adhered to any rigid system, save only general consistency; also I have taken liberty at times to Capitalize or alter the emphasis were it made no sense in modern practice. In all cases my additions & opinions are bracketed or enclosed to indicate that it is not the author or writer of the quote& citation. We have been attentive to the Divine words spoken directly by God in various ways, printed & signified by Red ink, we now add Blue or Purple ink to designate or identify God speaking indirectly by a Personification distinct from Inspiration of the Vehicle or Instrument of communication, as the author, writer, or speaker. We have the words & thoughts of the author or writer of the Book, then in the Book we have God speaking by quotations or citations defined in the writing, then finally we read of God speaking by means of representations of various means & persons, real or virtual, that is, personifications as Wisdom, the Voice in a Dream, as Thoughts in our Minds or Spirits, etc. Here are the Passages in the 5 Poetic Books of this Section:

#### Red Letters in the Poetic Books:

Job: 1:7a, 8, 12; 2:2a, 3, 6; 33:24 (Elihu's quote in thought), 37:6 (Elihu's quote in thought), 38-41 (all Red except Job's words in 40:3-6); 42:7b-8.

Psalms: 2:6-9; 32:8-9 (but these words we might but in Blue or Purple as if Wisdom Personified speaks as in Proverbs 8); 50:5, 7-23; 60:6-8; 68:22-23; 75:2-5, 10 (again these verses might be Blue or Purple); 81:6-16; 82:2-7 (Red or Blue or Purple); 87:4, 7b (Red or Blue or Purple); 89:3-4, 19b-37; 90:3b (Moses' quote); 91:14-16; 95:8-11; 105:11, 15; 108:7-9; 110:1, 4; 132:11-18.

Proverbs: (No words are in Red, but Wisdom (Chokhmah-Sophia) Personified speaks in Blue or Purple as a Parent, both Father and Mother in chapters 1-9, but especially in chapter 8 as the Female or Woman (Lady Wisdom).)

Ecclesiastes: (No Red or Blue in Koheleth. The Preacher is the Divine Voice.)

Song of Songs of Solomon: (No Red or Blue in the Song, but the Lovers speak in clear words of Love for the Beloved.)

The number of Quotations or References & Allusions of the Psalms in the New Testament is compared to certain other Old Testament Books are as follows: (See: Toy's New Testament Quotations (1884))

Job: 8 times; Psalms: 150 times; Proverbs: 28 times; Ecclesiastes: 4 times; Song of Songs: 1 time

Deuteronomy: 80 times; Isaiah: 160 times

JOB: (Selections from various authors, writers, commentaries, &c.)

1: 'IYob, 'Yob, Iob, Job, Yob, Hiob. Unique Book, oldest Book in the Bible, oldest Poetry in the World. Religious Philosophy. Many Questions about the Book with many opposing views. In Job's trial and sufferings God is tested, tried, and vindicated. Variant Years Job lived:  $70+70=140$  +  $70=210$  +  $30=240$ . The Book has an Introduction (Chapters 1-2) & a Conclusion (Chapter 42). The Book is divided into 2 Parts or Halves (Chapters 1-21 & Chapters 22-42); and Job at 19:3 tells us that there were already 10 Times of rounds, turns, or exchanges between him and his friends. The 2nd half of Book reveals another 10 Times, thus in all the Book of Job consists of 20 Exchanges. It's unfortunate that the scholars have universally adopted the notion that '10 times' is merely a metaphor or figure of speech for 'many times'. Pope Gregory the Great in his original 7-volume commentary, reprinted as 3-volume, of Sermons on Job called the Morals of the Book of Job, in the 6th century, (an excellent commentary & influence on the following generations), clearly saw the significance of Job's 10 Times:

St Pope Gregory the Great, in Morals of the Book of Job, 591 A.D., 1845:

(Job 19:3) ('Lo, these ten times ye confound me'. 30. On enumerating the successive times of the speeches of Job's friends, we learn that as yet they had spoken but five times. But for this reason, that he had five times heard rebukes from them, and five times himself replied to their rebukes, he says that he had been ten times confounded; because both herein, viz. that he had been causelessly reproached, he suffered deeply, and in this, that he uttered words of instruction to those that gave no ear, he underwent confusion".)

2: From: Biblical Companion, Introduction to Reading & Study of Holy Scriptures, etc. William Carpenter (1836):

1. Chapter III of the Poetical Books. Section I. Book of Job:

6. Chief Doctrines of Patriarchal Religion, as collected from different parts of the Poem by Dr. Hales & Mr. Good, are as follow:

(1) Creation of World by one Supreme & Eternal Intelligence. (38-42)

(2) Regulation by Perpetual and superintending Providence. (1:9,21; 2:10; 5:8-27; 9:4-13)

(3) Intentions of Providence effected by Ministrations of Heavenly Hierarchy. (1:6-7; 3:18-19; 5:1; 33:22-23)

(4) Heavenly Hierarchy, composed of various Ranks and Orders, possessing different Names,

Dignities, and Offices. As 'obelim'= servants; 'malachim'= angels; 'melizim'= intercessors; 'memitim'= destinies or destroyers; 'alep'= chiliad or thousand; 'kedoshim', Sancti, heavenly saints or hosts generally. (4:18; 33:22-23; 5:2; 15:15)

(5) Apostasy, or defection, in some rank or order of these Powers (4:18; 15:15), of which Satan seems to have been one, and perhaps chief, (1:6-12; 2:2-7).

(6) Good and evil Powers or Principles, equally formed by the Creator, and hence equally denominated "Sons of God;" both of them employed by in Administration of Providence; and both amenable to Him at stated Courts, held for purpose of receiving an account of their respective missions. (1:6-7; 2:1)

(7) Day of future Resurrection, Judgment, and Retribution to all mankind. (14:13-15; 19:25-29; 21:30; 31:14)

(8) Propitiation of the Creator, in the case of human transgressions, by Sacrifices (1:5; 42:8); and the Mediation and Intercession of righteous person. (42:8-9)

(9) Idolatrous Worship of Heavenly Bodies a judicial offence, to be punished by Judge. (31:26-28)

(10) Innate Corruption of Man; or what is generally termed "Original Sin." (14:4; 15:14-16; 35:4)

7. Several of these Doctrines are more clearly developed than others, but the whole of them are fairly deduced from the obvious meaning of the words.

8. Mr. Good, to whom we have been indebted for the foregoing outline, has remarked, that nothing

can be more unfortunate for this most excellent composition than its division into chapters, and

specially such a division as that in common use; in which, not only the unity of the general subject,

but in many instances, that of a single paragraph, or even of a single clause, is completely broken in

upon & destroyed. Various other divisions have been adopted. Dr. Hales, who excludes the Exordium & Conclusion, divides it into five parts; but Mr. Good, who justly remarks that these are requisite to the unity of the composition, divides it into six. We follow his arrangement, only dividing his sixth part into two. We have then:

1. History of Job's Character & Trials (ch. 1-3)

2. First Series of Conversations or Controversy: Eliphaz's Address (ch. 4-5); Job's Answer (ch. 6-7); Bildad's Address (ch. 8); Job's Answer (ch. 9-10); Zophar's Address (ch. 11); Job's Answer (ch. 12-14)

3. Second Series of Controversy: Eliphaz's Address (ch. 15); Job's Answer (ch. 16-17); Bildad's Address (ch. 18); Job's Answer (ch.19); Zophar's Address (ch. 20); Job's Answer (ch. 21:4)
4. Third Series of Controversy: Eliphaz's Address (ch. 22); Job's Answer (ch. 23-24); Bildad's Address (ch. 25); Job's Answer (ch. 26-31).
5. Elihu's Four Speeches to Job (ch. 32-37)
6. Jehovah's 1st & 2nd Address to Job (ch. 38-41).
7. Humiliation of Job & final Prosperity (ch. 42).

3: From: Book of the Patriarch Job Translated from Original Hebrew by Samuel Lee. (1845)

#### Introduction: Preliminary Remarks:

...."The book is confessedly the most difficult one in the Hebrew Bible. It certainly is one of the most ancient. It was written in a country and in times altogether unlike those in which we live. Its matter and its language are of the most exalted and splendid description; while the influence which it has exerted on the whole Hebrew Bible, and the connexion which its doctrines evidently have with those of the New Testament, cannot but strike the Christian theologian as most interesting and valuable considerations."

#### Section 9: On the Scope & Object of the Book of Job:

"A little consideration will enable us to see, that the primary object of this book is, to shew that there is a power attendant on true religion, sufficient to enable its possessor eventually to overcome every temptation and every trial. This, I say, is its 'primary' object. For, in the first and second chapters, which were apparently given as a key to the whole, we are informed that Job was a just and perfect man, and one who feared God. This was manifestly his character. It is suggested, however, by the great adversary of mankind, that, whatever appearances might be, a little trial would prove the contrary. The sacred penman assures us, by means of a vision (as already shewn) that, in order to prove the falsehood of this, Job is allowed to be exposed for a season to trials of the severest kind: but still he retained his integrity; and in the end came off victorious, to the entire approval of Almighty God, who restored him, and gave him wealth double in value to that of his former state of prosperity. He is also accepted in making a sort of atonement for the errors of his friends. I think; therefore, no doubt can remain, that this was the 'primary object' of this book.

A 'secondary' object seems to have been, to shew how very imperfect the notions even of good men are on the moral economy of God. The friends of our patriarch meet, as we are told, for the purpose of condoling with him; and there appears no reason, as far as I can see, for questioning their sincerity. The sufferer proceeds, in the first place, to state his afflictions, and then to pour out those lamentations and complaints which are natural to such a state. His friends, men evidently acquainted with revealed religion, and apparently very much in earnest as to accurate views respecting it proceed to correct him: they professedly take the side of God and their main endeavour is to vindicate His wisdom, justice, and mercy. For this purpose they argue from revelation, from experience, and from

very extensive and just views of God's works; and, as they are too well informed to suppose that there can be any effect without an adequate cause, particularly where there is an all-powerful, wise, and good God overruling all things; their conclusion is, that Job's sins must have led to his sufferings. The patriarch very justly and very successfully combats their conclusions, without at all calling in question their several general doctrines; —for these were no doubt true, and worthy of all acceptance: —and in this, God Himself eventually declares for him. Their great fault was, the misapplication of truth. They knew not the real cause which led to Job's trials, and the consequence was, they supposed one which was false; and to this were their arguments universally directed. The pertinacity and warmth with which they pressed their opinions, could not but have added considerably to Job's sufferings; who evidently had a greater insight into the general dealings of God with believers than they had. Still there is no reason, as far as I can discover, for calling in question either their fidelity, good intentions, or sorrow for their friend. They only did what thousands daily do —they misapprehended the question at issue; and, as they were more willing to believe themselves right, than to stop and consider in how many ways they might be wrong, and, in fact, how very little they could know on the subject; they pressed their sentiments to an extent which real religion, good sense, and the sympathy due to a friend, would hardly justify: and of this, Job's mission to them from the Almighty (chap. 42.) must have more than convinced them; and have shewn them to demonstration that, although He was truly no less mighty, wise, and good, than they had represented Him, yet that 'His wisdom was unsearchable, and His ways past finding out', to men such as they were.

A 'third' object apparently was, to provide a book of doctrine, as already remarked, adequate to the wants of believers forever; illustrating, as just now stated, both the economy of God with His people, and their ignorance as to His thoughts and ways: to keep alive the doctrine of salvation through a Redeemer, the immortality of the soul, the resurrection of the body, and the certainty of a judgment to come. It might seem superfluous, after what has already been said, to dwell on the other doctrines, promises, and experience, inculcated throughout this book, and so frequently appealed to in the subsequent books of the Old Testament, as well as in the New. I shall conclude, therefore, merely by remarking, that the most severe inquiry into its contents, the most careful comparison of it with the rest of Holy Scripture; the genuineness of its piety, the purity and beauty of its morality, the great extent of its range, the exquisite chasteness at once of its style and sentiments, and, above all, the solidity and depth of its devotion, cannot but conspire to recommend it as one of the most valuable productions of antiquity ; at the same time, as a book of undoubted inspiration, and of the most unquestionable canonical authority. And my sincere prayer is, that every reader of it may receive as much pleasure and edification in perusing its declarations, as I have in this endeavour to translate and elucidate them."

Book of Job: Translation: Chapter Summary: Chapters 1-2: Introduction:

Job's place of residence, character, wealth; children, religious care for them; cause of his trials. Loss of his wealth and children; his pious resignation to all this. The real cause of Job's afflictions; his afflictions, and integrity under them; the visit and surprise of his friends.

Chapter 3:

Job reviles the day and circumstances of his birth; he denounces the night of his conception; laments his existence; describes the freedom and rest of the dead; laments that light and life are supplied to the miserable; slates his own deplorable but innocent case.

Chapters 4-5:

Eliphaz apologises for speaking; commends Job's former conduct, but deplores his dejection on its occasion, reminds him of the power of faith; of God's particular providence over good men, and severity against the wicked. Describes a vision afforded to him, gives its substance. Declares that God is the only sure refuge; that the foolish who seek safety elsewhere fail. Sin natural to man. The great power and goodness of God set forth, shewing that He confounds the wise, but saves the humble. The blessedness of him whom God chastises; his safety under all circumstances, the assurance of such a one, that he shall prosper, and his family after him.

#### Chapters 6-7:

Job insists on the severity of his afflictions; the insipidity of his friend's reasoning; requests that God would consider his case; his determination to believe in Him at all events; confesses his weakness as a man, but insists on an inward source of help; the duty of a friend; the unfaithfulness of Job's friends; favours deeply felt by the distressed; but if injuries are inflicted, they are easily reduced to silence, banished, and destroyed; Job's friends wearied without any just cause; the arguments of a poor and afflicted man allowed to have no weight; an entreaty to reconsider Job's case. The state of man a warfare: as the slave hopes for a season of rest, and the hireling looks for his wages, so Job's days and nights were full of expectation, but were followed only by still greater pains, intimating his approaching death. No earthly return to be expected from the grave. Job, therefore, requests permission to give vent to his sufferings; recites the distresses of his couch, and desires to be let alone; man's worthlessness stated. Job requests a remission of his sufferings; and, as he cannot atone for his sins, deprecates the punishment, and prays for the pardon of them, believing that he soon must die.

#### Chapter 8:

Bildad rebukes Job on God's behalf, declaring that God is just, and that if he duly seek Him, his miseries shall come to end; refers Job to the experience of past ages, and instances their sentiments by allusions to natural and historical events, to shew that the wicked are of short duration, and of rapid decay and succession; and concludes by declaring, that the faithful are never forsaken of God, neither are the sinful encouraged; and that, if he were faithful, such should be his experience.

#### Chapters 9-10:

Job accedes to the reasoning of Bildad, as to God's power and man's inability to plead with Him, and recounts many of His wonderful works: stating, at the same time, his own ignorance and weakness. He further enlarges on his own weakness and unworthiness, introducing his afflictions, and affirming that were he even just —what his opponents charge him with assuming —that would only serve to humble him the more. He concludes the paragraph by maintaining the strict justice of God. He laments the rapid, unprofitable, and painful lapse of his time; his inability to shake off his sorrows; his consciousness of his own sin; and the inability of his afflictions to wash this away. He acknowledges the greatness of God; and concludes by praying that God would take away his afflictions. —Job continues his complaint, desiring to be informed on what principle it is that God chooses to afflict him. Declares that God had wonderfully constructed him, and had dealt favourably with him. Confesses his own sin, and maintains God's good providence. Speaks, too, of His occasional severity and favour. Laments his own birth, but desires to be restored before his departure.

#### Chapter 11:

The first answer of Zophar the N'aamathite, in which he accuses Job of much and loud profession of his own purity: wishes that God would answer him, and shew him the transcendent value of wisdom, and

the sin under which he so blindly laboured. Asserts the incomprehensibility of the Almighty, and man's imperfections. Affirms that, if Job had duly regulated his own mind, and put away iniquity from him, he might have looked up in innocence; that, with his sin, his misery would have ceased; and that, although he might have felt occasional distress, yet, on the whole, he should be in safety and peace, while the wicked should entirely fail.

#### Chapters 12-14:

Job replies, justifying his right and fitness to do so; complains of neglect from his friends; allows the truth of their doctrines, and that it is obvious the hand of God is in this matter; dwells still more particularly on the marks of God's overruling power, as discoverable from events. Affirms his own fitness, as before, to judge of these matters, and accuses his opponents of ignorance; reproves them for attempting to justify God's doings on sinful principles; presumes that the awful situation in which he places himself ought to evince his sincerity; and, therefore, requests they would give him a patient hearing; calls earnestly on God to afford him an answer, requesting however a remission of his sufferings in the interval, in order that he may be able to give the deeper consideration to his own case; hopes that the various causes of his trials will be specified; and then briefly enumerates his sufferings. Details the frailty, imperfection, short-lived, and hopeless state of man as such; requests that Divine justice would relax its severity with such a one; being, as to futurity, less hopeful than the stump of a tree which may be buried in the earth; prays that even the grave may prove a hiding-place for him; justifies his hoping still in God, and trusts that his sins shall be forgiven; concludes by stating the miserable life and death of those who are altogether differently circumstanced.

#### Chapter 15:

Eliphaz rejoins, stating that the arguments of Job are worthless, but nevertheless such as to convict him of impiety; demands whence it is that he lays claim to so much knowledge; why God's known mercies and declarations are so little regarded by him; and why he is so bold and ready to contend; contrasts the character of God with that of man; and then proceeds to argue from known revealed truths; which declare that the vicious man cannot but be miserable, hopeless, and always beset with fear; and this because of rebellion against God; that, whatever might be his state, it must end in destruction. He ends with an exhortation to live and to act differently.

#### Chapters 16-17:

Job again answers Eliphaz; reproaches him and his friends with want of sympathy and knowledge; affirms that similar arguing on his own part would be unprofitable; that God has really afflicted him, and that hence it is, his enemies have power to oppress and injure him; enlarges on his afflictions; describes his afflictions more particularly; dwells on his innocency; affirms that his best witness, mediator, judge, and friend, is above, where his cause shall be tried; and looks with hope to the period of his departure. Renews his complaint; calls on his friends for fidelity; complains of their ignorance and perfidy; restates the greatness of his affliction; the effect which his case shall have upon good men generally; the case different with his friends; entreats them, therefore, to change their minds; complains of the unprofitableness of his time, and the ignorance of his friends; looks to the end of his course as the only source of hope.

#### Chapter 18:

Bildad offers his second reply: complains of the length of the dispute, and that they had been treated too unceremoniously by Job; proceeds to recount the failures of the wicked, in a strain not unlike that



resorted to in his former discourse. His arguments are, therefore, quite general, and by no means applicable to the case of the patriarch.

#### Chapter 19:

Job, in his reply to Bildad, complains of contemptuous treatment [for 10 times or turns], and perseveres in declaring that his affliction is from God; complains also that his cause is disregarded; that he is beset on every side, attacked, and injured; that hosts encompass him, that his friends are put far away from him; that his kinsfolk and friends have deserted him; that his servants, inmates, wife, had all taken part against him; that even the abjects spoke openly against him, and his familiar friends had turned from him; laments his emaciated state of body, and solicits pity; deplores the insensibility of his friends; and wishes that his sufferings were recorded; declares his faith in the Redeemer, who should appear in after-times on the earth; his assurance that he should in his flesh see God and be justified; and warns his friends of the judgment to come.

#### Chapter 20:

Zophar's apology for his reply; dwells, as before, on the vanity of wickedness, and the excellency of true religion —particularly here on the former, insisting that ill-gotten wealth shall be rendered back, and ill-won honours soon descend to corruption; dwells on the bitter effects of sin, its natural progress to poverty and misery; on the principle of God's overruling providence; insists that oppression in principle, shall be followed by its own fruits, distress in experience; and so quick shall this be, that it shall take effect in the very height of one's enjoyments; shall fall from heaven above, and be generated in the earth beneath, in all the dreadful visitations derivable from these sources; and which shall follow him into another world, while his posterity falls in this; concludes by declaring, that such is the universal portion of the wicked, and that God is the Author of it.

#### Chapter 21:

Job requests attention to his reply as a right; and which, if granted, could not but administer to his friends' satisfaction: asserts that, if he had considered man as his judge, the treatment he had met with would be reasonable enough; allows that the prosperity of the wicked, their growing strength, wealth, health, and family, had greatly perplexed him. Concludes, nevertheless, that he chose not their counsels. He next proceeds to shew that, still they were subject to calamities, afflictions, and other dreadful visitations from God; and that this they themselves saw and felt: and concludes that their experience is, after all, truly miserable. In the next place, he shews that a common fate seems, in these respects, to attend upon all which is the pure result of Divine Providence, the ways of which are inscrutable to man. In the last place, he shews that his opponents had applied this sort of inconclusive reasoning, as sufficient to determine his real character; deprecates the vanities of the rich ungodly man; and concludes that perverseness and error alone had directed the replies of his opponents.

#### Chapter 22:

Eliphaz here commences a third series of arguments; and, as before, is profuse in excellent remarks, not one of which is applicable to the case of Job. He first dilates on marl's unprofitableness to God; then on the small importance of Job's case; then on what he deems his positive sins; and then concludes, that, on this latter account, he was both inevitably blinded, and deservedly visited with affliction. He next accuses him with supposing that, as God is very highly exalted above the heavens. He could not, of necessity, judge a cause so far removed from Him. He next adopts some of Job's expressions, in the preceding chapter, and retorts their import upon him. He next dwells on the views which the good must

take of these occurrences, among whom he evidently includes himself; alludes apparently to the fall of Sodom, &c. by way of illustration; and exhorts Job accordingly: concludes by affirming, that if Job will return to God's service, he shall be restored to wealth, religious assurance, and real happiness, that his prayers shall be heard, his influence extended, and that by this means he shall be relieved and supported.

#### Chapters 23-24:

Job complains of the weight of his affliction, and desires to bring his case before God; declares that under His mercy he shall be safe; and laments that he cannot find Him: insists that he shall eventually be delivered, because he has treasured up God's commands, and has not swerved from them in his conduct; argues that God is independent, and will fulfil all His will; declares that hence he is confounded, knowing, as he does, that all his afflictions come from Him primarily, and from no other power. Renews this argument, and affirms, that believers are necessarily ignorant of many of God's purposes. He then proceeds to recount some of the vicious practices in which men are allowed to indulge; he states and exemplifies their wicked principles, as centering in a hatred of the light, and as exerting themselves in the works of darkness; the active and rapacious character of such, and their certain fate; recounts their injurious but insinuating properties, their success, their consequent jealousies and anxieties, their short triumph, and final destruction; and concludes by challenging a refutation of his sentiments.

#### Chapter 25:

Bildad now offers his third and last reply (see chap. 8. & 18.), asserting the all-comprehensive power, majesty, wisdom, and goodness of God. He then compares with this, briefly but pointedly, the weakness, meanness, ignorance, and impurity of man; and asks, Can such a being be just with God? He then calls the attention of Job to the more splendid portions of the universe; all of which he pronounces dull and unclean, with reference to their Maker: and concludes by observing, that much more is man, who, with respect to these, sinks necessarily into the character of a worm!

#### Chapters 26-31:

Job objects to Bildad's want of charity, and of wisdom: compares the efficacy of his reasoning with the heathenish notion that dead heroes are still possessed of power; and to this opposes the wisdom and power of God, as evinced in the world about him. Job calls God to witness, —affirming that he is in sound and sane mind, —that nothing but truth shall have utterance with him; and that, at all events, he will never give up his faith. He then refutes the position that his affliction must have arisen from his own wickedness; because the fact is, wicked men do grow rich; and although they may then pass themselves for just and good men, on this faulty hypothesis; still God's judgments shall, first or last, fall on them and their children. Job now allows that men do possess much learning, and put forth much industry. He dwells on their range both of science and of art; and on the effects and benefits thence derived. He then proceeds to shew, that still true wisdom —such as is calculated duly to deal with this question —is as far beyond the reach of man, as it is more valuable than earthly wealth. He repeats his assertions, adding, that there is a report indeed of this, among the rulers of the darkness of this world, —heathenism itself containing some traditions respecting it; —but that it is known only from God's revelation. The reason is this: His knowledge is infinite: it is the source of all the wisdom visible in His creation: and He has declared that, as far as man can realise it, the fear of God is the ground on which he must proceed. Job laments his fall from prosperity, during which he had so much power, and did so much good; when he was, consequently, so highly venerated, and had so much reason to expect that his days would end in the happiness usually granted to such a life. But now, he continues, everything is reversed: now the very

dregs of society laughed him to scorn: men who had formerly been banished for their wickedness to the inhospitable deserts. He recounts instances of their insolence, and of his own feelings; states his disappointment, that his usual care and prayers for others had not prevented his affliction; and that thus unaccountably —on vulgar views his happiness had ceased. Gives up all hope of a future family. Joins Bildad in declaring, that God's judgments are eventually the portion of the wicked; and consequently would be his own, if he had followed their ways. Maintains, nevertheless, that God knew his course to have been different, and yet had laid these afflictions on him. Desires that God would undertake for him, and that all his cause should be carefully gone into. (Job's words ends.)

#### Chapters 32-37:

Elihu, seeing that Job's friends failed to give him a satisfactory answer, is emboldened to shew his views of the subject; apologises for doing so from the consideration of his youth. Declares his sincerity, and challenges Job to refute whatever he may now advance; adduces instances of Job's rashness; charges him with error, on the ground that the counsels of God are too high for him; and adduces some things in proof; affirms that there is an Intercessor, who undertakes for man in such cases; by whom he obtains redemption, and returns to a state like that of youth, in which he is humble and dependent; claims attention to this. Elihu commences his argument as before, by adducing some of Job's assertions; which he condemns; enters on the abstract character of God, and vindicates His proceedings; argues against the wickedness and folly of contending with Him; and recounts instances of His justice, omnipresence, goodness, and power; speaks of His dealings with men; reprobates the practice of approaching Him with confessions flattering to self, and hence prescribing in some degree to His wisdom and power; and concludes here, that Job had spoken in ignorance and impiety. Elihu denies that Job is just with God; calls in question some of his arguments advanced on this point; reprobates them on the ground of Job's ignorance and weakness, alleging that such considerations can apply only between man and man; and concludes that the assumption is false. —Elihu resumes, craving attention from the consideration, that his words shall be sincere, and convincing. Asserts God's power, mercy, and justice: speaks of His ways, as proving this. Declares the fate of the ungodly, as contrasted with the experience of the humble; affirms that Job's punishments were intended to bring him to repentance, and prosperity; and warns him not to overlook this. Speaks of God's power to relieve, and reprobates the disposition to dispute this. Exhorts Job to magnify His doings for the instruction of others. Appeals to the operations of the heavens in proof of His great power and goodness, and of His hatred of sin. The terrors conceived at the discharge of the lightning and noise of the thunder; the wonders of the falling snow and rain: the object of these is, that men may acknowledge Him. Dilates on the habits of the wild beasts; on the action of the elements heat and cold; the spreading out of the rain clouds: all for the fulfilment of the Divine will. Contrasts this with the ignorance and weakness of man; and concludes that, as He cannot be answered as to any of His counsels or ways, it is the duty of man to fear Him.

#### Chapters 38-42:

Jehovah Himself now proceeds to determine the question at issue. He answers, therefore from the whirlwind. By calling into question Job's knowledge, on the grounds of his recent birth and excessive impotence; hence averring, that ignorance lay at the bottom of all his complaints. Enters particularly into these considerations, in order to convince Job of the folly of his reasonings. Interrogates him as to the secrets of the deep; as to the phenomena of the light; as to the treasures of snow and hail; as to the distribution of the light, the winds, the rains, and the course of the thunderbolt; as to the production of the rain, the cold, the frost, the influences of the heavenly bodies on the earth; and whether Job can, by his command, direct their proceedings. He next presses him as to his knowledge and influence, with respect to things on the earth. Whether he can undertake to provide for the ravenous beasts and birds.

Whether he knows the times, seasons, and practices of the ftigitive mountain tribes; of the fiercer and swifter beasts of the deserts. Enquires whether he can command the more powerful animals to render him service, or can trust to them to secure his profits; whether he has made the horse such as he is, courageous, powerful, and swift; whether he regulates the properties of the more powerful birds. Jehovah continues His interrogatories; and Job confesses his vileness and ignorance. Jehovah resumes, calling upon Job to give evidence of his power; and declares that, when this is done, then will He justify and praise him. Calls upon him to view His power, as evinced inthe formation of the more powerful quadrupeds: states their astonishing properties. Directs his attention to the monsters of the deep, and to their terrific characters. Digresses, in order to impress on Job the greater danger of contending with Him who formed these; and proceeds with an enumeration of their astonishing powers, fearful properties, and invincible tempers.

#### Chapter 42:

Job, humbled by the consideration of the greatness and wisdom of God, ascribes all power to Him, and to himself ignorance and shame; affirming that now indeed he saw God in His true and all-overwhelming character. Eliphaz is now addressed as to himself and friends; and on their part the judgment is, that their error was much greater than that of Job. Eliphaz, and his friends, therefore

now offer up their sin-offering by Job, who acts as priest; and the offering is accepted. After this, the relatives and friends of Job resort to him; and, in addition to his great wealth, which was now double of what it had been, each makes him a suitable present; a second family is given to the Patriarch; and he is blessed with an extraordinary long life [140+70 = 210 years] in the enjoyment of it. Upon the whole, Job's natural feelings had led him to complain, where his faith ought to have produced acquiescence and thanksgiving. Ignorance of God's great object in this, was undoubtedly the cause of alt the errors of the Patriarch. Job's friends were still more to blame, because they had, by the scanty measure of their own understanding, attempted to determine what God would, or would not, do. While Job, therefore, peevishly lamented and complained of the ways of God, they determined, and impiously circumscribed, them.

(Lee's Parallel & Reference verses in his Notes on Job number in the hundreds.)

#### 4: From: Book of Job by Driver-Gray, (1921), & Introduction to the Old Testament (1921)

Driver-Gray: Prologue, Dialogue [& Monologue], and Epilogue. § 19. The use of the Divine Names in different parts of the Book is as follows: 'El = 55; 'Eloah = 41; Shaddai = 31; 'Elohim = 14; ha'Elohim = 3; Yhwh = 29

There are 63 similar or parallel verses in Job with other OT books (Driver-Gray & others) (Isaiah: 11 passages; Jer. & Lam.: 6+9; Prov.: 13; Psalms: 12; also some 12 times in Gen., Deut., Amos, Mal., Qoh. (Eccleas.) and Apcrch Siriach.

Driver-Gray Outline: (Driver's last work at death was his commentary on Job.)

1. Introduction or Prologue, 1-2.
2. Speeches of Job and Three Friends, 3-31.

3. Speeches of Elihu, 32-37.
4. Speeches of Yahweh with Job's Responses, 38-42.
5. Conclusion or Epilogue, 42.

Driver-Gray Introduction to Old Testament Literature: v1, sect. 31:

1. Prologue, 1-2
2. Job's soliloquy, 3
3. Dialogue between the Friends & Job:  
First cycle of speeches: Eliphaz, 4-5; Job, 6-7; Bildad, 8; Job, 9-10; Sophar, 11; Job, 12-14  
Second cycle of speeches: Eliphaz, 15; Job, 16-17; Bildad, 18; Job 19; Sophar, 20; Job, 21;  
Third cycle of speeches: Eliphaz, 22; Job, 23-24; Bildad, 25 (+? 26); Job, 27; Sophar, 27;  
[28, Poem on Wisdom]; [32-37, Elihu [Monologues]] Job's closing soliloquy, 29-31
4. Yahweh, 38-40. Job, 40-42
5. Epilogue, 42

5: From: Book of Job by Albert Barnes (1854): General Analysis:

Part First:

Historical Introduction, in Prose, Chs.1-2. [Job, Family, House, Friends, the Lord, Satan, Job's Afflictions & Sufferings]

Part Second:

Argument, or Controversy, in Verse, Chs. 3-42. [Dialogues, Monologues, Reflections, Questions, Answers, Debate, Observations, Doctrines, Views, Ideas, Concepts, Opinions, Accusations, Warnings, Advice, Excuses, Self-Defense, Theories, Interpretations, etc.; with Praises, Blessings, & Prayers]

I. 1st Series in Controversy, chs. 3-14.

(1.) Job opens discussion by cursing his birth-day, and by bitter complaint of his calamity, ch. 3.

(2.) Speech of Eliphaz, chs. 4-5.

(3.) Answer of Job, chs. 6-7. [to Friends & to God]

(4.) Speech of Bildad, ch. 8.

(5.) Answer of Job, chs. 9-10. [to Friends & to God]

(6.) Speech of Zophar, ch. 11.

(7.) Answer of Job, chs. 12-14. [to Friends & to God]

II. 2nd Series in Controversy, chs. 15-21.

(1.8) Speech of Eliphaz, ch. 15.

(2.9) Answer of Job, chs. 16-17. [to Friends & to God]

(3.10) Speech of Bildad, ch. 18.

(4.11) Answer of Job, ch. 19.

(5.12) Speech of Zophar, ch. 20.

(6.13) Answer of Job, ch. 21.

III. 3rd Series in Controversy, chs. 22-31.

(1.14) Speech of Eliphaz, ch. 22.

(2.15) Answer of Job, chs. 23-24.

(3.16) Speech of Bildad, ch. 25.

(4.17) Answer of Job, chs. 26-31. [to Friends & to God]

IV. Speech of Elihu, chs. 32-37. [to Job & Friends]

V. Close of the Discussion, chs. 38-42.

(1.) Speech of the Almighty, chs. 38-41.

(2.) Response and penitent confession of Job, ch. 42.

Part Third:

Conclusion, in Prose, Ch 42:7-17. [The Lord, Job, Job's Friends, Restoration & Blessings.]

6: From: Book of Job. New Critical Revised Translation Essays Scansions Date, etc. G. H. B. Wright. (1883)

Wright lists hundreds of examples of verses as parallels & similarities between Job & the other OT Books: Gen., Ex., Deut., Josh., 2nd Sam., Kings, & Isaiah: in attempt to prove Job is an Israelite. He compares Job with passages in Amos, Hosea, Micah, Isaiah, Zephaniah, Obadiah, Habakkuk, Joel, & Jeremiah & Lamentations, & Psalms & Proverbs. The Book of Job displays mastery of Ancient Semitic Poetic forms of cantos, stanzas, and stichi (lines) used irregularly with or without parallelisms and repetitions; with adherence to scansion & paronomasia with other figures of speech or symbolic expressions. Aramaisms are frequent.

7: From: Book of Job Old Testament Commentary on Holy Scriptures, Critical, Doctrinal, & Homilitical, etc. Editor of German Edition: John Peter Lange, D.D. Translated, Enlarged, and Edited by Philip Schaff, D.D. A Rhythmical Version with Introduction & Annotations by Tayler Lewis, LL.D., Commentary by Otto Zockler, D.D., Translated from German Edition by L.J. Evans, D.D. General Introduction to Poetical Books by P. Schaff (1874)

1. Schaff: General Introduction to Poetical Books of OT:

Literature, Origin, Religion, Bible, Hebrew Spirit, Merit, Different Kinds, Lyric, Didactic, Prophetic, Dramatic, Diction, and Versification & Parallelism of Members.

2. Lewis: New Rhythmical Version Book of Job:

A. Theism, Ideas of Future Life among Surrounding Nations, Pure Theism to be First Taught, Various Views, Theophany, Grounds of Job's Commendation, Work of Art, Elihu's Speech, Book Not a Solution of the Problem of Evil, and Truthfulness of the Narrative.

B. Special Introduction to the Rhythmical Version: Term, Rhythmical or Metrical, Hebrew Parallelism, Divisions, Elements, Lines, Poetry [Poem] or Prose, Language & Style, Text, and Notes Exegetical, Critical, Commentators, etc. With Addenda of Excursus (12 in all) on Chapters 19, 21-28, 21, 22, on Hebrew Word for Wisdom-Truth (tushiyah), 26, 27-30, 28, 29, 30, 33, 38,

### 3. Zockler-Evans: Preface & Introduction to Commentary:

120 comparisons or correspondences between Job and Isaiah.

Historical Introduction (In Prose): Chap. 1-2: Job's character & course of life. Divine decree to try Job through suffering. Milder form of trial by taking away his possessions. Preparatory scene in heaven. Execution of decree of trial on possessions and family of Job. Job's constancy and patience. Severer trial by the loss of health. Preparatory scene in heaven. Fulfillment of the decree in Job's terrible disease. Job's steadfastness in piety. Visit of the 3 friends, & their mute sympathy, as an immediate preparation for the action of the poem.

First Chief Division of the Poem: Entanglement, or the controversial discourses [ Dialogue-Monologue Debate] of Job & his 3 friends: Chaps. 3-28:

Outbreak of Job's Despair, as theme and immediate occasion of the Colloquy: Chap. 3: Job curses his day. He wishes that he were in the realm of the dead rather than in this life. He asks why he, being weary of life, must still live.

First Series of Controversial Discourses [Dialogue Debate]: Entanglement in its beginning: Chaps. 4-14:

Eliphaz & Job: Chaps. 4-7: Accusation of Eliphaz: Man must not speak against God, as Job is doing. Introductory reproof of Job, on account of his unmanly complaint, by which he could

only incur God's wrath. Account of a heavenly revelation, which declared to him the wrongfulness and foolishness of weak sinful man's raving against God. Admonition to repentance, as the only means by which Job can recover God's favor, and his former happy estate. Job's Reply: Instead of comfort the friends bring him only increased sorrow. Justification of his complaint by pointing out the greatness and incomprehensibility of his suffering. Complaint on account of the bitter disappointment which he had experienced at the hands of his friends. Recurrence to his former complaint on account of his lot, and an accusation of God.

Bildad & Job: Chaps. 8-10: Bildad's rebuke: Man must not charge God with injustice, as Job has done, for God never does wrong. Censure of Job on account of his unjust accusation against God. Reference to the wise teachings of the ancients, in respect to the merited end of those who forget God. Softened application of these teachings to the case of Job. Job's Reply: Assertion of his innocence, and a mournful description of the incomprehensibility of his suffering as a dark horrible destiny. God is certainly the Almighty and ever-righteous One, who is to be feared; but His power is too terrible for mortal man. Oppressive effect of this omnipotence and arbitrariness of God impels him, as an innocent sufferer, to presumptuous speeches against God. Plaintive description of the merciless severity with which God rages against him, although, as an Omniscient Being, He knows that he is innocent.

Zophar & Job: Chaps. 11-14: Zophar's violent arraignment of Job, as one who needs to submit in penitence to the all-seeing and all-righteous God: Chap. 11. Expression of the desire that the Omniscient One would appear to convince Job of his guilt: vers. Admonitory description of the impossibility of contending against God's omniscience, which charges every man with sin. Truly penitent has in prospect

restoration of his prosperity, for the wicked however there remains no hope. Job's Reply: Attack upon his friends, whose wisdom and justice he earnestly questions. Ridicule of the assumed wisdom of the friends, who can give only a very unsatisfactory description of the exalted power and wisdom of the divine activity. Resolution to betake himself to God, righteous Judge, who, in contrast with harshness and injustice of the friends, will assuredly do him justice. Vindication of himself addressed to God, beginning with the haughty asseveration of his own innocence, but relapsing into a despondent cheerless description of brevity, helplessness, and hopelessness of man's life.

Second Series of Controversial Discourses [Dialogue Debate]: Entanglement increasing: Chaps. 15-21:

Eliphaz & Job: Chaps. 15-17: Eliphaz: God's punitive justice is revealed only against evil-doers.

Recital, with accompanying rebuke, of all in Job's discourses and conduct that is perverted, and that bears witness against his innocence. Didactic admonition on the subject of the retributive justice of God in the destiny of the ungodly. Job: Although oppressed by his disconsolate condition, he nevertheless wishes and hopes that God will demonstrate his innocence against the unreasonable accusations of his friends. (A brief preliminary repudiation of the discourses of the friends as aimless and unprofitable). Lamentation on account of the disconsolateness of his condition, as forsaken and hated by God and men. Vivid expression of the hope of the future recognition of his innocence. Sharp censure of the admonitory speeches of the friends as unreasonable, and as having no power to comfort.

Bildad & Job: Chaps. 18-19: Bildad: Job's passionate outbreaks are useless, for the divine ordinance, instituted from of old, is still in force, securing that the hardened sinner's merited doom shall suddenly and surely overtake him. Sharp rebuke of Job, the foolish and blushing boaster.

Description of the dreadful doom of the hardened evil-doer. Job: His misery is well-deserving of sympathy; it will however all the more certainly end in his conspicuous vindication by God, although not perhaps till the life beyond. (Introduction: Reproachful censure of the friends for maliciously suspecting his innocence). Sorrowful complaint because of the suffering inflicted on him by God and men. Uplifting of himself to a blessed hope in God, his future Redeemer and Avenger.

Earnest warning to the friends against the further continuance of their unfriendly attacks.

Zophar & Job: Chaps. 20-21: Zophar: For a time indeed the evil-doer can be prosperous, but so much the more terrible and irremediable will be his destruction. Introduction, violently censuring Job, and theme of the discourse. Expansion of the theme, showing from experience that the prosperity and riches of the ungodly must end in the deepest misery. Job: That which experience teaches concerning the prosperity of the wicked during their life on earth argues not against, but for his innocence. Calm, but bitter introductory appeal to the friends. Along with the fact of the prosperity of the wicked, taught by experience, stands the other fact of earthly calamities befalling the pious and righteous. Rebuke of the friends for setting forth only one side of that experience, and using that to his prejudice.

Third Series of Controversial Discourses [Dialogue & Monologue Debate]: Entanglement reaching its extreme point: Chap. 22-28:

Eliphaz & Job: Chap. 22-24: Eliphaz: Reiterated accusation of Job, from whose severe sufferings it must of necessity be inferred that he had sinned grievously, and needed to repent. Charge made openly



that Job is a great sinner. Earnest warning not to incur yet severer punishments. Admonition to repent, accompanied by the announcement of the certain restoration of his prosperity to him, when penitent. Job: Inasmuch as God withdraws Himself from him, and that moreover His allotment of men's destinies on earth is in many ways most unequal, the incomprehensibleness of His dealings may thus be inferred, as well as the short-sightedness and one-sidedness of the external theory of retribution held by the friends. Wish for a judicial decision by God in his favor is repeated, but is repressed by the agonizing thought that God intentionally withdraws from him, in order that

He may not be obliged to vindicate him in this life. Darkness and unsearchableness of God's ways to be recognized in many other instances of an unequal distribution of earthly prosperity among men, as well as in Job's case.

Bildad & Job: Chap.25-26: Bildad: Again setting forth contrast between God's exaltation and human impotence. Man cannot argue with God. Man is not pure before God. Job: Rebuke of his opponent, accompanied by a description, far surpassing his, of exaltation and greatness of God. Sharp Rebuke of Bildad. Description of the incomparable sovereignty and exaltation of God, given to eclipse far less spirited attempt of Bildad in this direction.

Job alone [Monologue]: His closing address to the vanquished friends: Chap. 27-28:

Renewed solemn asseveration of his innocence, accompanied by a reference to his joy in God, which had not forsaken him even in the midst of his deepest misery. Statement of his belief that prosperity of the ungodly cannot endure, but that they must infallibly come to a terrible end. Declaration that true Wisdom, which alone can secure real well-being, and correct solution of the dark enigmas of man's destiny on earth, is to be found nowhere on earth, but only with God, and by means of pious submission to God.

Second Chief Division of Poem. Disentanglement of mystery through discourses [Monologues]

of Job, Elihu and Jehovah: Chap. 29-42:

First Stage of the Disentanglement: Chap. 29-31: Job's Soliloquy [Monologue]: Setting forth truth that his suffering was not due to his moral conduct, that it must have therefore a deeper cause. [Negative side of solution of problem.] Yearning retrospect at the fair prosperity of his former life: Describing outward aspect of this former prosperity. Pointing out the inward cause of this prosperity his benevolence and righteousness. Describing that feature of his former prosperity which he now most painfully misses, namely, the universal honor shown him, and his far-reaching influence. Sorrowful description of his present sad estate: Ignominy and contempt he receives from men; Unspeakable misery which everywhere oppresses him; Disappointment of all his hopes. Solemn asseveration of his innocence in respect to all open and secret sins: He has abandoned himself to no wicked lust; He has acted uprightly in all the relations of his domestic life; He has constantly practiced neighborly kindness and justice in civil life; He has moreover not violated his more secret obligations to God and his neighbor; He has been guilty furthermore of no hypocrisy, nor mere semblance of holiness, of no secret violence, or avaricious oppression of his neighbor.

Second Stage of the Disentanglement: Chap. 32-37:

Elihu's Discourses [Monologues]: Devoted to proving that there can be really no undeserved suffering, that on the contrary the sufferings decreed for those who are apparently righteous are dispensations of divine love, designed to purify and sanctify them through chastisement [First half of positive solution of problem]. Introduction: Elihu's appearance, and the exordium of his discourse, giving the reasons for his speaking. Elihu's appearance (related in prose). Explanation addressed to the previous speakers, showing why he takes part in this controversy. Setting forth that he was justified in taking part, because the friends had shown, and still showed themselves unable to refute Job. Special appeal to Job to listen calmly to him, as a mild judge of his guilt and weakness.

First Discourse [Monologue I]: Of man's guilt before God: Preparatory: Reproof of Job's confidence in his perfect innocence; Didactic discussion of true relation of sinful men to God, who seeks to warn and to save them by various dispensations, and communications from above: By the voice of conscience in dreams; By sickness and other sufferings; By sending a mediating angel to deliver in distress; Calling upon Job to give an attentive hearing to the discourses by which he would further instruct him.

Second Discourse [Monologue II]: Proof that man is not right in doubting God's righteousness: Opening: Censure of the doubt of God's righteousness expressed by Job; Proof that divine righteousness is necessary, and that it really exists; From God's disinterested love of His creatures; From the idea of God as ruler of the world; Exhibition of Job's inconsistency and folly in reproaching God with injustice, and at the same time appealing to his decision.

Third Discourse [Monologue III] : [Zockler-Evans misinterprets Elihu arguments & doctrine.] Refutation of the false position that piety is not productive of happiness to men: Folly of the erroneous notion that it is of small advantage to men whether they are pious or ungodly. Real reason why the deliverance of the sufferer is often delayed, viz-: Lack of true godly fear; Dogmatic and presumptuous speeches against God, which was the case especially with Job.

Fourth Discourse [Monologue IV]: Vivid exhibition of activity of God, which is seen to be benevolent, as well as mighty and just, both in destinies of men, and in natural world outside of man: (Introduction announcing that further important contributions are about to be made to vindication of God). Vindication of divine justice, manifesting itself in destinies of men as a power benevolently chastening and purifying them: In general; In Job's change of fortune in particular. Vindication of Divine Justice, revealing itself in nature as supreme power and wisdom. Consideration of wonders of nature as revelations of divine wisdom and power: Rain, clouds and storms, lightning and thunder; Agencies of winter such as snow, rain, the north wind, frost, etc. Finally admonitory inferences from what precedes for Job.

Third Stage of the Disentanglement: Chap. 38-42:

Jehovah's Discourses [Monologues]: Aim of which is to prove that the Almighty [Shaddai] and only wise God [El, Eloah, Elohim], with whom no mortal should dispute, might also ordain suffering simply to prove and test the righteous. [Second half of positive solution of problem.]

First Discourse [Monologue I] of Jehovah, together with Job's answer: With God, the Almighty and only wise, no man may dispute: Introduction: Appearance of God; His demand that Job should answer him. God's questions touching His power revealed in the wonders of creation: Questions respecting

process of creation; Respecting inaccessible heights and depths above and below earth, and forces proceeding from them; Respecting phenomena of atmosphere, and wonders of starry heavens; Respecting preservation and propagation of wild animals, especially

of lion, raven, wild goat, stag, wild ass, oryx, ostrich, war-horse, hawk and eagle. Conclusion of discourse, together with Job's answer announcing his humble submission.

Second Discourse [Monologue II] of Jehovah, together with Job's answer: To doubt God's justice, which is most closely allied to His wonderful omnipotence, is a grievous wrong, which must be

atoned for by sincere penitence: Sharp rebuke of God's presumption which has been carried to the point of doubting God's justice; Humiliating demonstration of the weakness of Job in contrast with certain creatures of earth, not to say with God: shown by description of Behemoth (hippopotamus); of Leviathan (crocodile), as king of all beasts. Job's answer: Humble acknowledgment of the infinitude of the divine power, and penitent confession of his sin and folly.

Historical Conclusion (In Prose): Chap. 42: Glorious vindication of Job before his friends. Restoration of his former dignity and honor. Doubling of his former prosperity in respect to his earthly possessions and his offspring.

8: From: Book of Job Origin Growth Interpretation, New Translation, Revised Text. Morris Jastrow, Jr, LLD. (1920)

Foreword:

"A witty Frenchman once remarked of the Bible that as a collection it was 'plus c'elebre que connu' ["more famous than known", that is, more known than read]. It is in the hope of making a contribution towards having the most celebrated of the books of the Bible better known and by that, I mean a deeper penetration into its real meaning and significance that I offer a new translation which, based on an entirely revised Hebrew text, will be found to differ materially from the current translations. Preceding the translation and forming the first part of the work, I have given the results of a study of the origin, growth and interpretation of the Book of Job, which represents the outcome of many years of devotion to this remarkable production of antiquity, dealing with problems that are as vital and as puzzling to-day as they were two milleniums ago when the book, after an extended process of amplification, reached its final form.....No modern translator that I know of makes the attempt to distinguish between the original portion of the book and the amplification to which Job, as every literary production in the ancient Orient, was subject. Without such distinction it is entirely hopeless to obtain a correct view of the great masterpiece hopeless indeed to recognize it as a masterpiece. The starting point, therefore, in my study of the origin, growth and interpretation of Job, is a recognition of the separation of the story of Job from the poetical composition in which the two problems suggested by the story, the reason for innocent suffering in the world and for the frequent escape of the wicked from merited punishment, are discussed. The story of Job is like the text of a sermon, or like a parable on which a preacher enlarges. The story is the peg upon which is hung the discussion of two vital problems from which we cannot escape, if we look at things in this world as they are.....

It is to the elucidation of the various aspects of these three strata and their relationship to one another that the first part of this work is devoted; and I trust that after a consideration of what has been set forth, the reader will agree with me in the view that in the magnificent nature poems with which the book closes and which from the literary point of view are the finest in the composite production, there is suggested as a definite and final answer to the two main problems of Job that simple faith in a mysterious power, whose manifestations are to be seen in the world of inanimate & animate nature, constitutes a resting point for man in the ceaseless search to which he is irresistibly led by his own nature to penetrate the mystery surrounding his life. I am aware that to many, as I suggest at various points in my study, it will seem startling as well as painful, to be asked to lay aside views which have the force of time-honored tradition and to look at the great masterpiece from a new and unaccustomed angle. But I am also in hopes that after carefully considering the justification brought forward for the interpretation and for the new translation, my readers will reach the conclusion that the new Job is a greater masterpiece than the traditional one, because relieved of contradictions and freed from inherent difficulties that persist under the traditional view of the book. Let me not be understood as setting up the extravagant claim of having solved all the difficulties in the book. That were presumptuous indeed. An author unless carried away by vanity is always his severest critic. I feel, however, that without exceeding the bounds of proper modesty I may lay claim to having advanced the interpretation of the book to which I have given years of patient study and to which I have become ever more closely attached as I have penetrated deeper into its spirit. That at all events is my hope which, I trust, will not turn out to be a delusion.

In closing this foreword I wish to make special acknowledgment to a modern student of the Old Testament who in my judgment has been more successful than almost any other scholar of the present or past generation, in freeing the Old Testament of textual errors and in illuminating hundreds of passages in all of the books. Alas that the acknowledgment must take the form of a tribute to his memory. Arnold B. Ehrlich, whose name is little known beyond the small circle of special workers, passed away a few months ago after a lifetime devoted to research. He left behind him as his monument a comprehensive work in seven volumes which he modestly called "Marginal Notes (Randglossen) to the Hebrew Bible," in which as he passes from book to book he makes his comments and textual suggestions in brief but always striking form, with an unfailing instinct as the fruit of profound learning. Though he spent most of his life in New York, he wrote this comprehensive commentary in German, because it was only in Germany that he could find a publisher for a work of this character appealing naturally to a restricted circle. To all students of the Old Testament, however, these Marginal Notes are an indispensable handbook which everyone engaged in the study must have constantly at his side. If I were to have made full acknowledgment to Ehrlich in the notes to my translation, his name would have appeared on every page."

Part I: Folktale of Job & Book of Job.

I: Job Skeptical Spirit in Original Book of Job

II: Origin of Literary Symposium

III: Date of Symposium

IV: Two Jobs

V: Friends in Folktale and in Symposium

VI: Two Conceptions of God

VII: Non-Hebraic Origin of Story of Job

VIII: Oral Transmission 'Versus' Literary Production

IX: Modifications in the Folktale. The Figure of Satan

X: "Sons of God"

XI: Four Epilogues to the Book of Job

Part II: Three Strata in Book of Job.

I: Collective and Anonymous Authorship

II: Original Book of Job and Supplements to it

III: Third Series of Speeches of Job and His Friends

IV: Two Appendices to Original Book of Job

V: Composite Character of the Speeches of Elihu

VI: Collection of Nature Poems as Third Stratum

VII: Message of the Nature Poems

Part III: Changes and Additions Within Original Book of Job

I: Jewish Orthodoxy Versus Skepticism

II: Varying Versions of Hebrew Text

III: Additions to Original Book of Job of Purely Explanatory Character

IV: Superfluous Lines

Part IV: How a Skeptical Book was Transformed into Bulwark of Orthodoxy

I: Changes in the Original Book of Job Made in the Interests of Jewish Orthodoxy

II: Additions by Pious Commentators

III: Transformation of Crucial Passages

IV: Orthodox Sentiments Placed in Mouth of Job

V: "Search for Wisdom"

VI: Virtues of Job

VII: Two Appendices as the Coping to Structure of Jewish Orthodoxy

Part V: Book of Job as Philosophy & Literature

I: Insoluble Problem

II: Religious Strain in Original Book of Job.

III: Individualism in Religion

IV: Defects in Job's Philosophy

V: Attitude Towards Problem of Evil in Speeches of Elihu

VI: Solution of Problem in Nature Poems

VII: New Doctrine of Retribution in Future World

VIII: Literary Form of Job. Symposium not Drama

IX: Zoroastrianism and Book of Job

X: Job & Prometheus

XI: Message of Job to Present Age

New Translation to Fit Book of Job:

I: Story of Job (Chapters 1 & 2)

II: Symposium Between Job and His Friends (Chapters 3-21)

III: Third Series of Speeches (Chapters 22-27)

IV: Two Supplementary Speeches of Job. (Chapters 29-31)

V: Search for Wisdom (Chapter 28)

VI: First Appendix to Book of Job: Elihu's 4 Speeches with 3 Inserted Poems (Chapters 32-37)

VII: Second Appendix to Book of Job: Collection of 8 Nature Poems (Chapters 38-41)

VIII: Four Epilogues to Book of Job: Chapters 40-42:

1. (Poetical Epilogue, added to 1st Speech put in the Mouth of Yahweh)

2. (Poetical Epilogue, combined with an Introduction, & added to the Description of the Hippopotamus & the Crocodile, as the Second Speech put in the Mouth of Yahweh)
3. (Prose Epilogue to the Symposium)
4. (Original Close of the Folktale)

Notes: (Jastrow's Notes to his Translation are learned & copious, and covers many doctrines, problems, & authors on Job and the Poetical Books of the Old Testament. I give a sample of his Translation with Notes to 42:12-17):

And Yahweh blessed the latter end of Job more than his beginning; and he had fourteen thousand (14,000) sheep and six thousand (6,000) camels and a thousand (1,000) yoke of cattle and a thousand (1,000) she-asses. And he had double the number of seven (14) sons (92) and three (3) daughters. (93)

And there were no women in all the land so fair as the daughters of Job. And their father gave them an inheritance with their brothers. (94) And Job lived after this a hundred and forty years (95) [and saw his children and his grandchildren, —four generations. And Job died, old and full of days.] (96)

Notes:

(92) A strange form to express "double seven " is used and as Ehrlich points out with intent to avoid a confusion with the expression "sevenfold." The Targum confirms the interpretation by using the common term fourteen. It will be observed that only the number of the sons are doubled, but not that of the daughters. Sons from the Oriental point of view are an asset; daughters a liability.

(93) As an amplification of the folktale of Job, the names of the three daughters of Job are added (v. 14): "And the name of the one was Jemima and the name of the second Kezia and the name of the third Keren-happuch." The names appear to be plant names and of foreign origin, perhaps transliterations from the Arabic. Kezia is the plant Cassia while Keren-happuch, literally "horn of eye paint," might designate the "Stibium box," used by women. In Arabic Jemima is the "dove," but it is more likely that it here designates some plant. It is likely that in some version of the folktale the names of the sons were also mentioned, as well as the name of Job's wife.

(94) Again a bit of folk-lore, that is, however, devoid of significance in the present form of the story. The post-exilic Priestly Code (Num. 27:1-11) permits such an inheritance only in case there are no sons.

(95) The Greek version has 170.

(96) Verse 16.b and the whole of verse 17 are omitted in the original Greek version. They are clearly later additions —suggested by Gen. 35:29 —just as the names of the three daughters are fanciful amplifications of the folktale. Such additions are common at the end of ancient books. The Greek version of Theodotion has four additional notes or statements pointing to the continued expansion of the folktale, in the style of the Jewish "Midrash." They are:

(a) "It is written that Job will again arise with those whom the Lord will resurrect."

(b) "According to the 'Syriac' book (i.e., probably an Aramaic version) he (i.e., Job) dwelt in the land of Uz on the borders of Idumea and Arabia and his name was formerly Jobab (cf. Gen. 36:33). He took to wife an Arabic woman and had a son whose name was Ennon. He himself was the son of Zare (i.e., Zerah, Gen. 36:33), one of the sons of Esau and Bozrah (a misreading of Gen. 36:33, which says 'from Bozrah' in connection with Zerah), so that he was the fifth from Abram."

(c) A third addition, giving the list of the Edomite kings on the basis of Gen. 36:31-39, though only four are mentioned here, as against eight in Genesis:

"And these are the kings who ruled in Edom, over which he himself ruled:

First, Bela the son of Beor, whose city was Dinhabah (cf. Gen. 36:32).

After Bela, Jobab, who was called Job (cf. Gen. 36:33),

After this one, Husham of the land of the Temanites (Gen. 36:34).

After this one, Hadad, son of Barad (Bedad, Gen. 36:35), who slew Midian in the field of Moab and the name of his city was Gethaim" (= Awith or Gawith, cf. Gen. 36:35).

(d) "The friends who came to him were: Eliphaz of the sons of Esau (cf. Gen. 36:10), king of the Temanites, Bildad the tyrant of the Shuhites, Zophar, the king of the Mineans."

9: From: Book of Job. Moses Bottenwieser, PhD. (1922)

Preface:

"Popular appreciation of the Book of Job was slow to come. It was not until modern times that the book became generally accepted as "one of the grandest things ever written with pen," and that the hope expressed by its writer became realized that later ages might bring to his words the understanding to which the minds of his contemporaries were closed. Strange though it may seem, this is in reality not surprising, for up to the last decades of the eighteenth century the selfsame theology prevailed against which Job is depicted as in revolt. It was a theology which accepted as axiomatic the belief in individual material retribution, a theology which discredited human reason, and attributed divine authority to traditional lore or inherited beliefs, and because of the complete sway which this theology held over their minds, men through the ages were as unable to understand the spiritual issues described in the Book of Job as were the orthodox friends of Job in the writer's own day. Another serious theological barrier to the understanding of Job through the centuries was the dualistic conception rooted in paganism, with its Nature-worship and deification of physical forces, which from about the time the Book of Job was written, exercised an ever-growing influence over the thought of the world. By setting up the other world against this one and exalting the supernatural above the natural, Dualism fostered modes of thought and a spiritual outlook which were fundamentally opposed to the religious spirit and ideals of Job. It is plain that as long as the goal of human endeavor was seen in the life to come, and as



long as the pursuit of truth was looked upon as mere presumptuousness inspired by the Devil, men could not possibly have any real understanding of the soul struggle depicted in the drama of Job. They were perforce incapable of understanding how Job could yield, as he did momentarily, to doubt and despair, and yet maintain his faith in God, or how he should emphatically deny all hope in a hereafter, when obviously the solution of his enigma lay in immortality or resurrection. Above all, they were unable to grasp the positive reasoning that runs through the whole drama. And so they missed the two essential points, the hero's staunch assurance of God's presence in him, withal his realization of the overwhelming majesty of God, and his conviction that the moral law inherent in man is the supreme reality, the absolute guide for human life and conduct. Through the two thousand years during which Dualism held sway over the minds of men, the Book of Job was, of necessity, "a sealed book," even as were the writings of the prophets; and not until men's minds became liberated from the dualistic thrall, and a new era in the progress of human thought set in with the thought and tendencies which came to expression in the second half of the eighteenth century, was any adequate understanding of the book possible. The interpretation of Job which prevailed through the centuries previous to the middle of the eighteenth century shows this beyond peradventure of a doubt.

As early as the Greek translation of Job, we have, I believe, evidence that a fixed interpretation must have been current. Many of the astounding renderings of the Greek, many of the most perplexing deviations from the Hebrew, are due, not as is generally assumed, to any ignorance of Hebrew on the part of the translators, nor yet to the circumstance that their Hebrew copy differed materially from the Masoretic text, but to the fact that the Alexandrian translators were guided in their work by a traditional interpretation, which they accepted without question and followed as a matter of course. (It may be remarked in passing that the translators often show an admirable knowledge of subtle syntactical points, and also that those passages which are innocuous from the point of view of the dogmatic beliefs and religious sentiments of the age are, on the whole, well translated.) Proof of this may be seen in the fact that the strange renderings referred to are met with again in the Targumim and Mediaeval Jewish Commentaries, neither of which can have been dependent upon the Greek; their agreement with the latter can, to my mind, be satisfactorily explained only on the ground of a traditional interpretation as source for all three. The renderings in question are much after the manner of the Midrash; they are arbitrary and fanciful, showing no regard for the grammatical structure or for the meaning of the words. An especially instructive example illustrating this is 12:5-6. If we had only the Greek Version of these verses to go by, we could not but conclude, as Biblical scholars have invariably done, that the Greek had a radically different reading from that of the Masoretic text. The fact, however, that the rendering of these verses in the Greek is substantially the same as in Targum I and II and also in line with Rashi's interpretation, a thousand years later, and that in the case of these latter it is absolutely certain that it is the Masoretic text which is so arbitrarily interpreted, leaves no doubt as to the true character of the reading of 12:5-6 in the Greek. Another interesting instance of the influence of the traditional interpretation is presented by 14:12,14, in which the Greek, and later the Christian and Jewish exegetes, did away with Job's denial of a hereafter a proceeding, it may be remarked, which has found emulation among modern scholars. In this latter connection, 19:25-27 may be cited, although not directly illustrating the point in question. Into these verses the belief in resurrection was carried by the Occidental Church, and here again the forced interpretation has been upheld by a number of modern scholars, among others even by some of those who correctly interpret 14:12,14. The fact that as early as the Greek translation a distinctly biased and arbitrary interpretation of Job was established is of the utmost importance from the point of view of sound text-criticism. It dare not be lost sight of for a moment. It is of interest to us also in quite another respect, for who knows, anomalous as this may seem, whether the book would ever have found a place in Sacred Literature, would ever have come down to us at all, were it not for this same biased interpretation which it received at a comparatively early age."

10: From: Book of Job as a Greek Tragedy, Restored with an Introductory Essay, on the Original Form & Philosophic Meaning of Job. Horace Meyer Kallen. Introduction by Prof. George Foot Moore. (1918)

Introduction: In 1587 Theodore Beza began a course of lectures on Job in Geneva by dividing the book into acts and scenes, and in the following period several similar attempts were made. Lowth tells us in the 18th century that scholars all but universally regarded Job as a drama; they counted the acts, and discussed the structure of the play, the catastrophe, the introduction of the 'deus ex machina' (God from machine, Divine solution), just as if they were handling an Attic tragedy. In his volume on Hebrew Poetry (1753), which in so many ways makes an era in the subject, Lowth devotes an entire lecture to this question. Taking Aristotle's Poetics as an incontestible criterion, he finds that, although Job has all the other marks of tragedy, it lacks precisely the essential element, the "actio." This does not mean it may not be quite superfluous to remark that it is not suitable for acting; tragedies intended to be read, not played, were written before Aristotle's time, and he himself observes that the proper power of tragedy is felt without scenery, costume, or actors. The "action" which Aristotle demands and Lowth misses is something doing in the drama itself, the doing in which the story, "the soul of the drama," is unfolded, and by which the tragic event is determined and brought about. Lowth concludes that Job may be called a dramatic poem, but not properly a drama. This has become a critical common place; but the criterion has been forgotten, and modern scholars sometimes repeat Lowth's argument, which proves at most that Job does not correspond to Aristotle's philosophy of the drama not character nor sentiments, but only deeds are the cause of men's weal or woe as a demonstration that Job can not in any sense properly be called a drama. From this orthodoxy there have been some eminent dissidents; Ewald, for example, held that Job is a true drama, constructed with conspicuous art on the necessary principles which are fundamental not merely to Greek tragedy but to all tragedy, and lacking only a formal adaptation to the stage. Dr. Kallen goes a long way beyond these predecessors, however, in his theory that Job is, so to say, a Greek tragedy in Hebrew, specifically modelled after Euripides. (From Preface: But contrariwise, it may be —romance. Should the reader come to think it romance, he will also, I trust, recall, that it is not without a goodly fellowship, compact of thousands of volumes of far, far solid learning, yet no less than this slight thing the winnings of merely adventuring speculation about historic and literary origins, relationships, and meanings. The scholar's world, like the story-teller's, is the world of ideas, indeed, and it is true that most of them are false ideas. Were most not false, there would be no generations of scholars to count. Horace M. Kallen.)

11: From: Book of Job. Keil-Delitzsch Old Testament Biblical Commentary. Translated by Francis Bolton. TT Clarke's Foreign Theological Library (v.10). 2nd Edition Revised, (1869).

Translation & Exposition Book of Job:

1st Part: Opening (Chap. 1-3): Prologue. Job's disconsolate Outburst of Grief.

2nd Part: Entanglement (Chap. 4-26):

1st Course of Controversy (Chap. 4-14): Eliphaz' 1st Speech [1] & Job's 1st Answer [2]. Bildad's 1st Speech [3] & Job's 2nd Answer [4]. Zophar's 1st Speech [5] & Job's 3rd Answer [6].

2nd Course of Controversy (Chap. 15-21): Eliphaz' 2nd Speech [7] & Job's 1st Answer [8].

Bildad's 2nd Speech [9] & Job's 2nd Answer [10]. Zophar's 2nd Speech [11].

Job's 3rd Answer [12].

3rd Course of Controversy (Chap. 22-26): Eliphaz' 3rd Speech [13] & Job's 1st Answer [14].

Bildad's 3rd Speech [15] & Job's 2nd Answer [16].

3rd Part: Transition to Unravelment (Chap. 27-31):

Job's Final Speech to Friends [17] & Job's Monologue [18]: Part: I, II, III.

4th Part: Unravelment (Chap. 32-42):

Speeches of Elihu [19] (Chap.32-37): Historical Introduction to Section. Elihu's Speeches: 1st, 2nd, 3rd, 4th.

Unravelment In Consciousness (Chap. 38-42):1st Speech of Jehovah [20] & Job's Answer. 2nd Speech of Jehovah & [20 or 21] Job's Second Penitent Answer.

Unravelment in Outward Reality (Chap 42).

Appendix: Monastery of Job in Hauran, etc. Addenda. Note on Arabic Words & Abbreviations. Index of Texts (over 200 comparative relevant reference verses from the Books of the Old & New Testaments).

Monastery of Job in Hauran & Tradition of Job, (with Map of District): by J. G. Wetzstein.

("Auranitis (Hauran) (Arabic: ALA-LC: Hawran), also spelled Hawran, Houran and Horan, is a volcanic plateau, a geographic area and a people located in southwestern Syria and extending into the northwestern corner of Jordan". Bing search.)

"The oral tradition of a people is in general only of very subordinate value from a scientific point of view when it has reference to an extremely remote past; but that of the Arabs especially, which is always combined with traditions and legends, renders the simplest facts perplexing, and wantonly clothes the images of prominent persons in the most wonderful garbs, and, in general, so rapidly disfigures every object, that after a few generations it is no longer recognisable. So far as it has reference to the personality of Job, whose historical existence is called in question or denied by some expositors, it may be considered as altogether worthless, but one can recognize when it speaks of Job's native country. By the ('Eretz 'Utz, erets Us, Uz [Land of Oz]) the writer of the book of Job meant a definite district, which was well known to the people for whom he wrote; but the name has perished, like many others, and all the efforts of archaeologists to assign to the land its place in the map of Palestine have been fruitless. Under these circumstances the matter is still open to discussion, and the tradition respecting Job has some things to authorize it. True, it cannot of itself make up for the want of an historical testimony, but it attains a certain value if it is old, i.e. if it can be traced back about to the time of the destruction of Jerusalem by the Romans, when reliable information was still obtainable respecting that district, although its name was no longer in use.

In all the larger works of travel on Palestine and Syria, we find it recorded that 'Hauran' is there called Job's fatherland. In Hauran itself the traveller hears this constantly; if any one speaks of the fruitfulness of the whole district, or of the fields around a village, he is always answered: Is it not the land of Job ('bilad Ejub')? Does it not belong to the villages of Job (dia Ejub)? Thus to Seetzen 'Bosra' was pointed out as a city of Job; and to Eli Smith even the country lying to the east of the mountains was called the land of Job. In 'Kanawat', a very spacious building, belonging to the Roman or Byzantine period, situated in the upper town, was pointed out to me as the summer palace of Job (the inscription 8799 in 'Corp. Inscr. Graec.' is taken from it). The shepherds of 'Da'il', with whom I passed a night on the 'Wadi el-Lebwe', called the place of their encampment Job's pasture-ground. In like manner, the English traveller Buckingham, when he wandered through the 'Nukra', was shown in the distance the village of 'Gherbi' ('i.e. Chirbet el-ghazale', which from its size is called 'el-chirbe kat' exochën') as the birthplace and residence of Job, and it seems altogether as though Hauran and the Land of Job are synonymous. But if one inquires particularly for that part of the country in which Job himself dwelt, he is directed to the central point of Hauran, the plain of Hauran ('sahl Hauran'), and still more exactly to the district between the towns of 'Nawa' and 'Edre'at', which is accounted the most fertile portion of the country, covered with the ruins of villages, monasteries, and single courts, and is even now comparatively well cultivated. Among the nomads as well as among the native agricultural population, this district is called from its formation 'Nukra' or 'Nukrat esh-Sham', a name by which this highly-favoured plain is known and celebrated by the poets in the whole Syrian desert, as far as 'Irak and Higaz.

But even the national writers are acquainted with and frequently make mention of the Hauranish tradition of Job; yet they do not call Job's home Nukra, —for this word, which belongs only to the idiom of the steppe, is unknown to the literature of the language, —but 'Bethenije' ('Batanaea'). It is so called in a detailed statement of the legends of Job: After the death of his father, Job journeyed into Egypt to marry 'Rahme' (Rachmah) the daughter of Ephraim, who had inherited from her grandfather Joseph the robe of beauty; and after he had brought her to his own country, he received from God a mission as prophet to his countrymen, viz. to the inhabitants of Hauran and Batanaea ([Arabic sentence omitted]). The historian of Jerusalem, Mugir ed-din el-Hambeli, in the chapter on the legends of the prophets, says: "Job came from el-'Es, and the Damascene province of Batanaea was his property." In like manner, in the 'Geography' of Jakut el-Hamawi, under the art. 'Bethenije', it is said: "and in this land lived Job ('wakan Ejub minha')."

Modern exegetes, as is known, do not take the plain of Hauran, but the mountain range of Hauran with its eastern slope, as the 'Provincia Batanaea'. I have sought elsewhere to show the error of this view, and may the more readily confine myself to merely referring to it, as one will be convinced of the correctness of my position in the course of this article. One thing, however, is to be observed here, that the supposition that Basan is so called as being the land of basalt rocks, is an untenable support of this error. The word basalt may be derived from (Basantis), or a secondary formation, (Basaltis), because Basan is exclusively volcanic; but we have no more right to reverse the question, than to say that Damascus may have received its name from the manufacture of damask. (In the fair at 'Muzerib' we again saw the sheikh of the 'Wesije'-Beduins, whose guest we had been a week before at the Springs of Joseph in western 'Golan', where he had pitched his tent on a wild spot of ground that had been traversed by lava-streams. In answer to our question whether he still sojourned in that district, he said: "No, indeed! 'Nazilin el-jom bi-ard bethene shele' (we are now encamped in a district that is completely 'bethene')." I had not heard this expression before, and inquired what it meant. The sheikh replied: 'bethene' [Arabic] is a stoneless plain covered with rich pasture. I often sought information respecting this word, since I was interested about it on account of the Hebrew word (Bashan), and always obtained the same definition. It is a diminutive form, without having exactly a diminutive signification, for in the language of the nomads it is an acknowledged fact that such a form takes the place of the usual form. The usual form is either 'bathne' or 'bathane'. The Kamus gives the former signification, "a level country". That the explanation of the Kamus is too restricted, and that of the Sheikh of Wesije the more complete, may be shown from the Kamus itself. In one place it says, The word moreover signifies (a) the thick of the milk (cream); (b) a tender maiden; (c) repeated acts of benevolence. These three significations given are, however, manifestly only figurative applications, not indeed of the signification which the Kamus places 'primo loco', but of that which the Sheikh of the W s je gave; for the likening of a "voluptuously formed maiden," or of repeated acts of benevolence, to a luxurious meadow, is just as natural to a nomad, as it was to the shepherd Amos (ch. 4:1) to liken the licentious women of Samaria to well-nourished cows of the fat pastures of Basan. Then the Kamus brings forward a collective form 'buthun' ([Arabic] perhaps from the sing. 'bathan' = (Bashan), like [Arabic] from 'asad') in the signification pastures [Arabic]; pastures, however, that are damp and low, with a rich vegetation. That the word is ancient, may be seen from the following expression of Chalid ibn el-Welid, the victor on the Jarmuk: "'Omar made me governor of Damascus; and when I had made it into a 'buthene', 'e.g.'. a stoneless fertile plain (easy to govern and profitable), he removed me."

Jakut also mentions this expression under 'Bethenije'. Chalid also uses the diminutive as the nomads do (he was of the race of Machz m); probably the whole word belongs only to the steppe, for all the women who were called 'buth ne', 'e.g'. the beloved of the poet Gem l, and others mentioned in the "Diwan of Love" ('Diwan es-sababe'), were Beduin women. After what has been said, we cannot assign to the Hebr. (Bashan) any other signification than that of a fertile stoneless plain or low country. This appellation, which was given, properly and originally, only to the heart of the country, and its most valuable portion, viz. the Nukra, would then 'a potiori' be transferred to the whole, and when the kingdom of Basan was again destroyed, naturally remained to that province, of which it was the proper designation.)

The home of Job is more definitely described in the following passages. Muhammed el-Makdeshi says, p. 81 of his geography: "And in Hauran and Batanaea lie the villages of Job and his home ('dia Ejub wa-diaruh'). The chief place (of the district) is Nawa, rich in wheat and other cereals." The town of Nawa is still more definitely connected with Job by Jakut el-Hamawi under the article 'Nawa': "Between Nawa and Damascus is two days' journey; it belongs to the district of Hauran, and is, according to some, the chief town of the same. Nawa was the residence ('menzil') of Job;" and Ibn er-Rabi says, p. 62 of his

essay on the excellences of Damascus: "To the prophets buried in the region of Damascus belongs also Job, and his tomb is near Nawa, in the district of Hauran." Such passages prove at the same time the identity of the Nukra with Batanaea; for if the latter is said to be recognisable from the fact of Job's home being found in it, and we find this sign in connection with the Nukra in which Nawa with its surrounding country is situated, both names must denote one and the same district. ....

....But that which might injure the authority of Josephus is the contradiction in which it seems to stand to a far older statement concerning 'Ausitis', viz. the recognised postscript of the LXX. to the book of Job, which makes Job to be the Edomitish king Jobab. This identification, it may be said, can however only have been possible because 'Ausitis' was in or near Edom. But the necessity of this inference must be disputed. It is indeed unmistakeable that that postscript is nothing more than a combination of the Jews beyond Palestine (probably Egyptio-Hellenistic), formed, perhaps, long before the LXX, —such a vagary as many similar ones in the Talmud and Midrash. From the similarity in sound of ('löbab)) with ('löb), and the similarity in name of (Zara), the father of 'Jobab',

with a son of Re'uel and grandson of Esau (Gen. 36:13), Job's descent from Esau has been inferred. That Esau's first-born was called 'El phaz' and his son 'Teman', seemed to confirm this combination, since (in accordance with the custom of naming the grandson as a rule after his grandfather) 'Eliphaz' the Temanite might be regarded as grandson of that 'Eliphaz', therefore like Job as great-grandson of Esau and (pemptos apo Abraam). The apparent and certainly designed advantages of this combination were: that Job, who had no pedigree, and therefore was to be thought of as a non-Israelite, was brought into the nearest possible blood-relationship to the people of God, and that, by laying the scene in the time of the patriarchs, all questions which they want of a Mosaic colouring to the book of Job might excite would be met. Now, even if the abode of Job were transferred from the land of 'Us to Edom, it would be only the consequence of his combination with 'Jobab', and, just as worthless as this latter itself, might lead no one astray. But it does not seem to have gone so far; it is even worthy of observation, that (mBotsra) (from 'Bosra', the Edomite city), being attached to the misunderstood (huios Zara ek Bosorhras), Gen. 36:33, is reproduced in the LXX. by (mëtros Bosorhras), as also that Job's wife is not called an Edomitess, but a (gunë Arabissa). And it appears still far more important, that Ausitis lies (en tois horiois tës Idoumaias kai Arabias), so far as the central point of (Idoumaia) is removed by the addition (kai tës Arabias), and Job's abode is certainly removed from the heart of Idumaea. The 'Cod. Alex.', exchanges that statement of the place, even in a special additional clause, for (epi tön horiön tou Euphratou), therefore transfers Ausitis to the vicinity of the Euphrates, and calls the father of Jobab (= Job) (Zareth ex anatolön hëliou) (mebeni qedem). Nevertheless we attach no importance to this variation of the text, but rather offer the suggestion that the postscript gives prominence to the observation: (houtos (viz. löb) hermëneuetai ek tës Suriakës biblou.) .....

.....And now, in concluding here, I have still to explain, that in writing these pages I was not actuated by an invincible desire of increasing the dull literature respecting the ('eretz 'utz) by another tractate, but exclusively by the wish of my honoured friend that I should furnish him with a contribution on my visit to the 'Makam Ejub', and concerning the tradition that prevails there, for his commentary on the book of Job. As to the accompanying map, it is intended to represent the hitherto unknown position of the Mak\_am, the Monastery, and the country immediately around them, by comparing it with two localities marked on most maps, 'Nawa' and the castle of 'Muzerib'. The latter, the position of which we determined in 1860 as 32° 44' north lat. and 35° 51' 45" east long. (from Greenwich), lies three hours' journey on horseback south of the Monastery. The 'Wadi Jarmuk' and 'Wadi Hit' have the gorge formation in common with all other wadis that unite in the neighbourhood of 'Zezun' and form the Makran, which is remarkable from a geological point of view: a phenomenon which is connected with the extreme depression of the valley of the Jordan. For the majority of the geographical names

mentioned in this essay I refer the reader to Carl Bitter's 'Geographie von Syrien und Palestina'; others will be explained in my 'Itinerarien', which will be published shortly."

11: From: Book of Job. P1, Oldest Book in the World. P2, Rhythmical Translation, Structure; Brief Explanatory & Critical Notes. E.W. Bullinger, DD. (1903) (Compare Bullinger's abridgment of the Book of Job in his Companion Bible.)

Preface:

Few Books of the Bible have received more attention than the Book of Job; both as to translations and as to commentaries. The Apocalypse, perhaps, exceeds it; because of its relation to the future, in which we are naturally more interested. The Book of Job carries us back to the remote past, and

contains the oldest lesson in the world. It is significant that this oldest book should be devoted to imparting that knowledge, in comparison with which all other knowledge sinks into insignificance.

It is the lesson which is essential to our having peace with God for Time, and to our enjoying the peace of God for Eternity....Thus the 'Structure' determines the Scope; and the 'Scope', in turn, furnishes the key to the interpretation of the words.... The Divine Names & Titles have all been indicated either in the Translation (where the Rhythm allowed it), or in the Notes. Those used in this book may be thus defined & distinguished.

Elohim is God, as the Creator, carrying out His will; God, standing in the relation of Creator to His creatures.

El, is God, as the Omnipotent. The Creator showing forth His power in carrying out His work. "The Almighty" would have been, perhaps, the most appropriate rendering, had not this word been, in the A.V., appropriated as the rendering of "Shaddai."

Eloah is the God Who is to be worshipped and revered, the living God, in contrast with all idols & false gods.

Adonai is God as the Ruler in the earth; and this in relation to the whole Earth, rather than as limited to His own People. It is thus distinguished from Jehovah.

Jehovah is the Eternal God, "Who is, and was, and is to come." The self-existent God, Who stands in Covenant relation to His own People.

Shaddai is God as All-Bountiful. The Giver of every good gift; the Fountain of all Divine help; and the Supplier of all human need. Not merely Almighty as regards His power, but All-Bountiful as regards His resources.

These are the Divine titles used in the book of Job, and it will be observed that Eloah and Shaddai are the titles that specially mark the character of the book. In our judgment, all the Divine Names and Titles should have been preserved in their original forms in translating the Bible into any language. They should have been transferred (with explanations) instead of being translated. No one word in any

language can ever explain all that is contained and implied in the Hebrew original. (To adopt the heathen names and titles, and use them to represent the God of revelation is a still greater mistake.)

We have not ventured systematically on so bold a course; but we have adopted it where possible in certain cases, especially with the names Eloah and Shaddai. When we have not been able to

do this, we have indicated the different titles in the notes. We have also uniformly distinguished them by the use of different types: for example:

Elohim, God the Creator, we have printed "God."

El, God the Omnipotent or Almighty, we have printed "God."

Eloah, God the object of Worship, we have printed (GOD)."

Adonai, God the Ruler in the Earth, we have printed "LORD" (as in A.V.).

Jehovah, God the Eternal One, we have printed Lord (as in A.V.).

Shaddai, God as the All-Bountiful, we have printed "GOD."

Thus, the distinguishing features of the following version are: 1. Rhythmical. 2. Based on the Structure of the book. 3. Notes the Figures of Speech. 4. Idiomatic. 5. Critical Readings of Dr. Ginsburg's Hebrew Bible. 6. Distinguishes the various Divine Names and Titles.

May we, together, come to the knowledge of Divine "Wisdom"; &, while we justify God & condemn ourselves, learn how mortal man can be just with God; & that, while God is just, He is the

Justifier of all who believe in the Lord Jesus. Christ is the "spirit." In the book of Job we have the "body." But, "as the body without the spirit is dead," so the "letter" of the word without Christ (the "spirit") is dead also. May His words be spirit and life, i.e., true spiritual life, to ourselves.

Part I: Oldest Lesson in the World ("The End of the Lord" James 5:11): Book & Structure: Introduction. Adversary's Assault. Job & his Three Friends. Ministry of Elihu. Ministry of Jehovah Himself. Conclusion.

Part II: Translation of Book of Job: Introduction: Historical. Adversary's Assault. Three Friends: Their Arrival. Job & His Friends: Job's Lamentation; Eliphaz 1st Address & Job's Reply; Bildad's 1st Address & Job's Reply; Zophar's 1st Address & Job's Reply; Eliphaz 2nd Address & Job's Reply; Bildad's 2nd Address & Job's Reply; Zophar's 2nd Address & Job's Reply; Eliphaz. 3rd Address & Job's Reply; Bildad's 3rd Address & Job's Reply; Zophar's 3rd Address; Job's Justification. Ministry of Elihu. Jehovah and Job. Three Friends: Their Departure. Adversary's Defeat. Conclusion: Historical.

Introduction: Oldest Lesson in the World: Lord's End (Purpose, Object, Design):



We have all "heard of the patience of Job." But, the great and important question is this, Have we "seen the end" which the Lord had in view in all His dealings with Job? The "end" which He brought about in His own perfect way? The object and purpose of the book are one. Whatever is said and done; whoever speaks or acts; all has reference to one person; and all is designed to bring about one "end." It is a long book. It consists of forty-two chapters, relating to various events, and different agencies; all brought to bear upon one person, and all directed to one "end": "the end of the Lord."

We see Heaven, and Earth, and Hell; Jehovah, and Satan; the Chaldeans, and Sabeans; fire from heaven, and wind from the wilderness; Job's friends, his wife, and children, all engaged and

employed in order to secure one "end." It is a wonderful book in itself, apart from either the patience of Job, or the end of the Lord.

We might study it with reference to the history involved in the book; its national character; its place in the Canon of Scripture: the time when it was written; the various references to arts and sciences, to natural history, to astronomy, to various objects of Nature, such as jewels, etc. We might study its eschatology; its knowledge of mineralogy, metallurgy and mining operations. We might notice its language; the words and expressions employed, especially those that are peculiar to the book. All these and many other matters might well form subjects of separate study: but we leave all these; because, however interesting each subject might be in itself, it is not the "end" for which the book is given to us. Ancient it is beyond all dispute. It probably belongs to the period covered by the book of Genesis; and, possibly, to the time of Abraham. Its lesson, therefore, is the oldest lesson we could have; and it takes us back to the first lesson taught in the Bible itself. In Gen. 1 and 2 we have the creation of man. In Gen. 3 we have the fall of man, and the chapter ends with the statement that man was driven out from the Garden of Eden in judgment (v. 24). Then, in Gen. 4, what have we but 'the way back again' to God, in grace? God's way, which Abel took; and man's way, which Cain invented.

This, therefore, is the oldest lesson in the world. It is the first great lesson which stands on the forefront of revelation; and the lesson of the book of Job follows this up and expands it by answering the solemn question, "How should man be just with God?" This is not only the oldest lesson, but it is the most important lesson that it is possible for us to learn. If we know not this lesson, it matters not what else we may know. Our knowledge may be vast, extensive, and deep on all other subjects; but it will not carry us beyond the grave. But the knowledge of this lesson will serve us for eternity; and secure our eternal blessing and happiness. If we know this lesson, it matters little what else we do 'not' know. No wonder then that this oldest lesson in the world is thus set at the very opening of God's Word, following immediately upon the record of the Fall. No wonder that, thus, at the threshold of the Word of God, we have the foundation of Gospel truth securely laid.

The "end" which the Lord had in view in the book of Job was to enforce this lesson in the most powerful way; a way which should serve as an object lesson for all time; and by the manner in which it is set forth should impress its importance upon the hearts and minds of all. Its very structure is designed to attract our attention by exhibiting in a wonderful manner the perfect workmanship of the Spirit of God. The Structure itself speaks to us, if we have ears to hear. It says: If the outward form of the book be so perfect, how perfect must be its spiritual lesson; and how Divine must be its one great object; viz., "the end," which Jehovah had in view from the beginning; "the end" which was so blessedly accomplished; and "the end" for which it is given to us.

PSALMS: (Selections from various authors, writers, commentaries, &c.)

1: Tehellim: Tehilloth (Hallels (Praises), Tephilahs, Tefillahs, (Prayers), Sherim (Songs))

Psalter has from ancient times been divided into five books: Book I (Genesis): Psalms 1-42; Book II (Exodus): Psalms 43-72; Book III (Leviticus): Psalms 73-89; Book IV (Numbers): Psalms 90-106; Book V (Deuteronomy): Psalms 107-150.

Titles Descriptive of Character of Poem: Psalm. 'Mizmor', rendered 'Psalm', is a technical term found only in the titles of the Psalter. It is prefixed to 57 Psalms, and with few exceptions is preceded or followed by the name of the author, generally that of David.

2: A Guide to the Psalms by W. Graham Scroogie Published in 1995 by Kregel Publications; Originally published by F.H. Revell, 1978. (1948-1978, parts) Great collection of facts, details, charts, and tables of the Book of Psalms gathered from dozens of Books. (Along with his "Unfolding Drama of Redemption", the Guide to the Psalms is very useful & helpful. The same recommendation is here given to Spurgeon's Treasury of David which Scroogie utilized & enhanced.)

3: From: Introduction to the Psalter: "What the heart is in man, that the Psalter is in the Bible." Joh. Abnd. (Biblical Commentary on the Psalms. v1. Franz Delitzsch, DD. Translated from German, latest edition & revised by the author, in 3 vols. by Rev., David Eaton. Ed, W R Nicoll (1887))

I. Position of the Psalter among the Hagiographa, and more especially among the Poetical Books.

"The Psalter everywhere forms an integral portion of the so-called 'Kethubim' or 'Hagiographa'. Its position among these, however, is somewhat variable. It seems to follow from Luke 24:44, that in pre-Talmudic times it opened that division of the Canon (see also 2nd Macc. 2:13; and Philo 'Vita Contempl.). In the Hebrew MSS. of the German class the prevalent sequence of the books is really as follows: Psalms, Proverbs, Job, then the five Megilloth (Scrolls, Rolls); and this order has been followed in our common printed editions. The Masora, however, and the MSS. of the Spanish class begin the Kethubim with Chronicles, which they unskilfully separate from Ezra-Nehemiah, and then make the Psalms, Job, Proverbs, and the five Megilloth follow. And according to the Talmud ('Bathra', 14b) the right sequence is as follows: Ruth, Psalms, Job, Proverbs; the Book of Ruth precedes the Psalter as being its prologue, [but the Book of Job is a far better prologue and introduction to the Psalms & the Poetic Books;] for Ruth is the ancestress of him to whom the sacred lyric owes the era of its richest efflorescence.

That the Psalter should open the division of the 'Kethubim' is undoubtedly the most natural arrangement, if for no other reason than this, that in its nucleus it represents the time of David, just as Proverbs and Job represent the Chokma-literature of the time of Solomon [but if Job is pre-Mosaic, or Patriarchal with Abraham, Isaac, & Jacob, then its proper place precedes the Psalter]. It is self-evident,

however, that it is only among the 'Kethubim' that it could find its proper place. The first place in the Canon is taken by the codex of the giving of the law. This codex is the foundation of the Old Covenant and of Israel's nationality as well as of all its subsequent literature; it is the (Thorah, Torah), in contradistinction to which all the other sacred writings are reckoned (qabalah, kabbalah) (tradition resting on it). This fundamental five-fold book is followed by two series of historical writings, to which there is given the collective title (Nebiim, Nebi'im). The first of these two series consists of writings of a prophetic character that relate to the past, and bring down the history of Israel from the occupation of Canaan to the first dawning of light in the penal condition of the Babylonian exile ('Prophetae priores' (Early or Prior Prophets). The second series relates to the future; it consists of predictive writings composed by prophetic authors, which reach down to the time of Darius Nothus, and indeed to Nehemiah's second stay in Jerusalem during the reign of that Persian monarch ('Prophetae posteriores' (Later or Posterior Prophets)). Regarded chronologically, the first series would correspond better with the second, if the historical books of the Persian period (Chronicles-Ezra, Nehemiah, Esther) had been joined to it; but for a good reason this was not done. The literature of Israel has struck out two sharply distinguished methods of writing history, viz. the annalistic and the prophetic, as types of which we may regard the Elohist and Jehovist methods in the Pentateuch and in Joshua. Now those historical books of the Persian period are annalistic, and not prophetic, in their character (although the Books of Chronicles have taken up and embodied many remnants of the prophetic method of writing history, just as, conversely, the Books of Kings have done with many remnants that are annalistic); they could not therefore be placed among the 'Prophetae priores'. Only with Ruth the case is different. This short book bears such a close resemblance to the end of the Book of Judges (chaps. 17-21) that it might very well stand between it and Samuel. Its original position was behind the Book of Judges, just as the Lamentations of Jeremiah stood after the book of his prophecies; and it is only for liturgical reasons that both these books have been placed among the so-called Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, & Esther, —the order in which they follow one another in our ordinary printed editions, according to the calendar of the festivals). It is self-evident that all the remaining books could be embraced only in the third division of the Canon, which (as could hardly have been otherwise in addition to (Thorah) and (Nebi'im)) received the general title of (Ketuvim, Kethubim); a title which, as the grandson of Ben-Sira renders it in his prologue (B.C. 132), signifies (ta alla patria biblia). This name is given to writings, and that too sacred writings (grapheia or hagiographa, to use an expression current in the time of Epiphanius), upon which one can take one's stand, and to which one can appeal with (k'k'tub) or (d'k'tib) (gegratai gar).<sup>1</sup> Accordingly, although this title has not the same meaning, it has the same value as (k't'bi qodesh); but it would be a mistake to regard it as equivalent to (ketubim baruch haqodesh); for the doctrine of three degrees of inspiration, according to which (baruch haqodesh) is the third degree, that, viz. which is associated with the greatest independent mental activity of the writer, cannot be traced further back than Maimonides (d.1204).

## II. Names of the Psalter.

At the close of Psalm 72 we find (v. 20) the subscription: "'the prayers of David, the son of Jesse, are ended.'" Here the whole of the preceding Psalms are comprehended under the name (Tephilloth, Tefillot). This is surprising, for, with the exception of Ps.17 (and further on 86, 90, 102, 142), they are all otherwise entitled, and many, 'e.g.'. Pss. 1 and 2, contain no invocation of God, and therefore do not have the form of prayers. Nevertheless the collective name (Tephillah) is suitable to all the Psalms. The essential element in prayer is the direct and undiverted turning of the soul to God, the absorption of the spirit in thoughts of Him. All the Psalms participate in this, the essential element in prayer even those that are didactic, and such hymns as Hannah's song of

praise, which is introduced in 1st Sam. 2:1 with (watithpalel).

The external title borne by the Psalter is (Tehillim) (Sepher, Sefer), for which (Tillim) (apocopated Tilli) is also commonly used, as Hippolytus ('ed. de Lagarde', p. 188) testifies: (*'Hebraioi periegrapsan ton biblon Sephra Theleim'* (in Eusebius: Thallim, Tallim). This name also may surprise us; for the greater number of the Psalms are hardly hymns in the proper sense; most of them are elegiac or didactic, and only one (Ps.145) is directly entitled (Tehillah). But this collective name of the Psalms is also admissible; for they all participate in the essential nature of the hymn, viz. in that which is its real object, the glorifying of God. Those that are narrative praise the 'magnalia Dei'; those that are plaintive praise Him likewise, inasmuch as they turn to Him as the sole helper, and close with the grateful assurance that they will be heard; and the verb includes both: the '*magnificat*' and the '*de profundis*'. Instead of the dissimilate plural, (Tehillim) (if we may coin such a technical term), the language of the Masora prefers the most natural plural form of the noun, and throughout calls the Psalter (Sepher Tehilloth) ('e.g.' on 2 Sam. 22:5). (In the Masora the Psalter is not called (Hallela); only the so-called 'Hallel' [Hallels] (Ps.113-118) bears this name...)

In Syriac the Psalter is called 'Kethobo demazmure', in the Koran [Quran] 'zabur' (not 'zubur', as Golius and Freytag vocalize it), a word which in Arabic signifies nothing more than "writing" (synon. 'kitab' ; 'vid'. on 3:1), but which is perhaps a corruption of 'mizmor', from which a plural, 'mezamir', which is found in Jewish-Oriental MSS., is formed by a change of vowels. A plural of 'mizmor' does not occur in the Old Testament. Even in the post-biblical 'usus loquendi' it is but seldom that either 'mizmorim' or 'mizmoroth' occurs as a name of the Psalms. In Hellenistic Greek the corresponding (Psalmoi) (> psallaein = zimmer) is so much the more common; the collection of the Psalms is called (Biblos Psalmön (Luke 20:42; Acts1:20) or (Psaltëron), the name of the stringed instrument ('psanterin' in the Book of Daniel) being metaphorically transferred to the hymns sung to its accompaniment. Psalms are songs for the lyre, and therefore lyric poems in the strictest sense.

#### X. Preliminary Theological Considerations.

The expositor of the Psalms may place himself either upon the standpoint of the poet, or upon that of the Old Testament community, or upon that of the Church. It is a fundamental condition of progress in exegesis that these three standpoints be kept separate, and that a distinction be accordingly drawn between the two Testaments [Delitzsch is very right!], and, in general, between the several stages [ages, dispensations, covenants, etc.] through which the revelation and the knowledge of redemption have passed. For not only redemption itself but also the revelation and the knowledge of it have had a progressive history, which reaches on from Paradise down through time into eternity. Redemption realises itself in a system of facts, in which God's loving purpose to redeem sinful humanity is unfolded; and the revelation of redemption anticipates this gradual realization, in order at once to guarantee its Divine authorship, and to render its comprehension possible. In the Psalms there is presented to us more than half a millennium of this progressive realization, disclosure, and apprehension of redemption. And when we take into account the fact that one Psalm is dated from the time of Moses, and that the retrospective glances of the historical Psalms go back even to the age of the patriarchs, we may say that there is scarcely an occurrence that constituted an epoch in connection with the history of redemption, from the election of Abraham down to the new position assigned in the world to the post-exilic nation, which does not somehow or other find its expression in the Psalter. Nor is it merely facts external to it that re-echo in its lyrics; but seeing that David, next to Abraham [and Moses] undoubtedly the most significant religious character of the Old Testament, is its chief author, it is itself a direct, integral portion of the history of redemption. And it is also a source of information for the history of the revelation of redemption, inasmuch as it flowed not merely from the spirit of faith, but

also at the same time largely from the spirit of prophecy; above all, however, it is our most important memorial of the progressive apprehension of the knowledge of redemption, seeing it shows how, between the giving of the law from Sinai, and the proclamation of the gospel from Sion, the final and essential redemption broke a path for itself in the consciousness and the spiritual life of the Jewish Church.

1. We shall consider, in the first place, 'the relation of the Psalms to the prophecy of the coming Christ'. When the human beings, whom God had created, had ruined themselves by falling into sin, He did not abandon them to the doom of wrath which they had chosen for themselves, but visited them on the evening of that most unhappy day, in order to make that doom a disciplinary medium of His love. This visitation of Jahve-Elohim was the first step taken by Him in connection with the history of redemption towards the goal of the Incarnation; and the so-called 'protevangelium' was the laying of the first foundation of the verbal revelation of Himself by means of the law and the gospel a revelation which prepared the way, in accordance with the plan of redemption, towards this goal of the Incarnation and the restoration of humanity. The way of this redemption, which breaks a path for itself in history," and at the same time also announces itself to the human consciousness, runs through the whole of Israel's career; and the Psalms show us with what vital energy this seed-corn of words and deeds of divine love has unfolded itself in the hearts of believing Israelites. They bear the impress of the time, during which the preparation of the way of redemption was concentrated upon Israel, and the hope of redemption had become a national hope; for after humanity [the Gentiles] had broken up into separate nationalities, redemption retired within the limits of a chosen people, in order that it might there come to maturity, and then, bursting these limits, become the possession of the whole human race. At that time the promise of the coming Mediator was in its third stage [after Adam-Noah & Abraham-Moses]. The prospect of victory over the power of temptation in the human race had been connected with the seed of the woman, the prospect of a blessing for all peoples, with that of the patriarch; in these days, however, when David became the creator of psalm-poetry to be used in divine worship, the promise had become Messianic [Dispensation of David-Messiah]; it pointed the hope of the faithful to the king of Israel, and in fact to David and his seed; redemption and glory, for Israel in the first place, and indirectly also for the Gentiles, were looked for through the mediatorial office of Jahve's Anointed. The fact that among all the Davidic Psalms there is found but one (viz. Ps.110), in which, as in his last words (2 Sam. 23:1-7), he looks out into the future of his seed and has the Messiah objectively before him, is accounted for only by the circumstance, that up to this time he himself was the object of Messianic hope, and that it was only gradually, and more especially in consequence of his deep fall, that this hope was dissevered from him personally, and transferred to the future. Then when Solomon ascended the throne, the Messianic longings and hopes centred, as Ps. 72 shows, upon him; they applied to the one final Christ of God, but for a long time they clung enquiringly, and, on the ground of 2 Sam. 7, with perfect right, to the direct son of David. Even in Ps. 45, it is a descendant of David, contemporary with the Korahite singer, to whom the Messianic promise is applied as a marriage blessing, in the hope that it may be realised in him. But it soon became manifest that neither in this king, any more than in Solomon, had He yet appeared, who is the full realisation of the Messianic idea; and when, in the time of the later kings, the kingdom of David became more and more glaringly inconsistent with its sacred vocation, Messianic hope broke entirely with the present, which became merely the dark back-ground, from which the image of the Messiah, as being purely future, stood forth in relief. The (Ben-Dawid), around whom the prophecy of the period of the later kings revolves, and whom even Ps. 2 sets forth before the kings of the earth, in order that they may pay him homage, is (even supposing that the (echrith) was expected to dawn immediately after the present) an eschatological person. In the mouth of the Old Testament Church even Pss. 45 and 132, seeing that their contents pointed to the future, have become Messianic in a prophetic or eschatological sense. It is surprising, however, that

the number of such Psalms as are not merely typically Messianic is so small, and that the Church of the post-exilic period (We refer to the period immediately after the Exile; for towards the end of the Maccabaeian period, Messianic hope broke out afresh, as the Solomonic Psalter shows: its revival and declension are determined by the law of contrast.) has not enriched the Psalter with a single Psalm that is Messianic in the stricter sense. In the later portion of the Psalter, theocratic Psalms, as distinguished from those that are strictly Messianic, are more numerous represented. By theocratic Psalms we mean such as have to do, not with the kingdom of Jahve's Anointed, which overcomes and blesses the world, not with the Christocracy, in which the theocracy attains the summit of its representation, but with the theocracy as such, completed both outwardly and inwardly in its self-manifestation, not with the Parousia of a human king [Man], but with the Parousia of Jahve Himself, with the kingdom of God revealed in all its glory. For the proclamation of redemption contained in the Old Testament runs on in two parallel lines: the one has as its termination the Anointed of Jahve, who rules over all nations from out of Zion, the other, the Lord Himself, sitting above the Cherubim, to whom the whole earth pays homage. These two lines do not meet in the Old Testament; it is the history of the fulfilment of prophecy that first makes it clear that the Parousia of the Anointed One and the Parousia of Jahve are one and the same. And of these two lines the divine is the one that predominates in the Psalms; the hope of the psalmists, more especially after the kingdom had ceased in Israel, is generally directed beyond the human mediation directly towards Jahve, the author of redemption. The fundamental article of Old Testament faith runs (Yeshu athah l'Yhwh) (3:9; Jon. 2:10). The Messiah is not yet recognised as a God-man. Accordingly the Psalms know neither of prayer to Him, nor of prayer in His name. But prayer to Jahve and for Jahve's sake is essentially the same thing. For Jahve implies Jesus. Jahve is the Saviour. The Saviour, when He shall appear, is nothing else save the (Yeshu ah) of this God in a visible manifestation (Isa. 49:6).

As regards the divine-human goal of Old Testament history, we distinguish five classes of Psalms, which point to it. Since 2 Sam. 7 the promise of the Messiah is no longer connected with the tribe of Judah in general, but with David [House of David]; and it points not merely to the endless duration of his kingdom, but also to one scion of his house, in whom the divinely appointed destiny of his seed to be a blessing, first to Israel, and thence to all the nations of the world, is to be fully realised, and without whom, therefore, the Davidic kingdom would be a headless trunk. Psalms in which the poet, looking beyond his own age, comforts himself with the vision of this king, in whom the promise is finally fulfilled, we call 'Messianic in an eschatological' and indeed 'directly eschatological' sense. Such Psalms do not merely base themselves upon the word of prophecy that was already in existence, but even carry it still further; it is only by means of their lyrical form that they are distinguished from prophecy in the strictest sense; for prophecy is a proclamation, and the Psalms are spiritual songs.

The Messianic purport of the Psalms, however, is not limited to the element of strict prediction, to which the future becomes objective. Just as natural life presents a series of stages [ages, periods, decades, generations, etc.], in which the lower stage of existence points preformatively to that which is next in order above it, and indirectly to that which is highest, so that, 'e.g.', in the globular form of a drop there is announced the striving after organism, as it were, in the simplest fugitive outline, so the

progress of history, and more especially of the history of redemption, is also typical; and the life of David, not only as a whole, but also most surprisingly even in individual traits, is a 'raticinium [ratiocinium] reale' [real reason] of the life of Him, whom prophecy regards as David [the Beloved] raised up again as it were in a glorified form, and whom it therefore directly names ( Obedi Dawid = My Servant David) (Ezek. 34:23 f.; 37:24 f.) and (Dawid Malkam = David their King) (Hos. 3:5; Jer. 30:9). Such Psalms, in which David himself (or even a poet putting himself into David's position and mood [prophetic identification & association]) gives lyrical utterance to typical critical events in his life, we call

'typico-Messianic' Psalms. To this class, however, there belong not only such as have David, directly or indirectly, for their subject; for the path of suffering which was trodden by all the Old Testament saints in general, and more especially by the prophets in the fulfilment of their calling ('vid'. on 34:20 f.; and Ps. 69), has become in a certain sense a (*tupos tou mellontos*). All these Psalms, not less than those of the first class, may be cited in the New Testament with (*hina plērōthē*); only with this difference, that in the former it is the prophetic word, in the latter the prophetic history, that is fulfilled. The older theologians, especially the Lutheran, oppose the assumption that there are such typological citations of the Old Testament in the New; (The 5th Ecumenical Council also denied it, when it condemned Theodore of Mopsuestia's typical interpretation of Pss. 16, 22, & 69.) they had not yet attained to the organic view of history [the dispensational view] granted to our age, and were therefore also without the true counterpoise to their rigid theory of inspiration.

There is, however, also a class of Psalms, which we call Messianic in a 'typico-prophetical' sense. These are Psalms in which David, when describing experiences of his [the] inner and outer life which were already typical in themselves, is raised above the limits of his own individuality and time, and uses regarding himself hyperbolical expressions, which were not to become full historical truth until they became so in Christ. [Add to this is the experiences of others, such as Joseph & Job, who give grounds for reflection and analogy to the poet and to reader or future generations.] Such Psalms are typical, inasmuch as their contents are rooted in the individual, but typical history of David; at the same time, however, they are prophetical, in as much as they give expression to that which is present and individual in complaints, hopes and descriptions that point far beyond the present, and are first fulfilled in Christ. The psychological possibility of such Psalms has been called in question; with the same injustice, however, as it was objected to Kant, on account of his distinction between an intelligible and a sensible Ego, that he posited two subjects in one personality. The mystery of these Psalms is at bottom the mystery of all poetry. The genuine lyric poet does not give a mere copy of the impressions of his empirical Ego; an ideal Ego, as Vinet says somewhere [in his *Outlines of Theology*, and other writings, 2nd Section, Chap. 1.II 'Different Elements of Christianity'], overhears, as it were, this empirical Ego; it is this second soul that makes the poet. Now, just as the poet does not form a mere cast of his impressions, but idealises them, i.e. seizes them by the root of their idea, and stripping off and abstracting all that is adventitious and unimportant lifts them up into the region of the ideal, so David also in these Psalms idealises his [and others] experiences and anticipations. The natural result of this is, that these are reduced to that in them which is essentially typical; he does this, however, not in a condition of poetical self-stimulation, but as moved by the Spirit of God; and this has the further consequence, that the lifting up of his experiences into the region of the ideal is at the same time a lifting of them up into the region of the antitype; in other words, the statement of his [the] typical fortunes and the corresponding moods has assumed the form of a predictive statement of the fortunes and moods of his antitype. (*To en autō pneuma Christou* (1st Pet. 1:11) —this is the soul of his ideal Ego; this is his "second soul."

Besides these three classes of Messianic Psalms, we may regard such Psalms as the forty-fifth and the seventy-second as forming a fourth class of 'indirectly eschatologico-Messianic' Psalms. These are Psalms in which, in keeping with the circumstances of the time at which they were composed, Messianic hopes were centred upon a contemporary king, without, however, having been fulfilled in him; so that in the mouth of the Church, which was still waiting for their final fulfilment, they have become eschatological hymns, and we are perfectly justified in interpreting them 'as such', as well as in their bearing upon their own time.

A fifth class is formed by the 'eschatologico-Jehocistic' Psalms. These concern themselves with the Parousia of Jahve, and with the consummation of His kingdom that is being gradually brought about by

means of judgment ('vid'. Ps. 93). The number of these Psalms preponderates in the Psalter. They contain the other premise for the divine-human end of the history of redemption. Lightning-like illuminations of this end are to be found in the prophets. But it is reserved to history itself to draw the final conclusions of the 'unio personalis' from these human and divine premises. The Redeemer, to whom the faith of the Old Testament betook itself, is Jahve. Its hope was centred, not in the human, but in the Divine King. That the Redeemer, when He should appear, would be God and man in one person, was an idea foreign to the consciousness of the Old Testament Church. And it is only in individual rays that the knowledge, that He would be sacrifice and priest in one person, breaks in upon the Old Testament darkness, the pole star of which is (YHWH) and only (YHWH).

2. When we turn now, in the second place, to consider the 'relation of the Psalms to the legal sacrifices', we find that this also is different from what we, looking at the matter from the standpoint of fulfilment, would naturally expect. It is true there are not wanting passages, in which the offering of the outward, legal sacrifice is recognised as a taking part in religious worship on the part of the individual and the Church (66:15; 51:21); but those passages are more numerous, in which the external sacrifice is compared so disparagingly with the (*logikē latreia*), that, no regard being had to its divine appointment, it appears as something not really desired by God at all, as a shell that should be cast away, as a form that should be broken in pieces (40:1 f.; 50; 51:18 f.). It is not this, however, that surprises us. This is the very point, wherein the Psalms contribute their share towards the progress of the history of redemption; it is the process of writing the law upon the heart, commenced already in Deuteronomy [and before that in Genesis], that is continued here upon the ground of the memorable word of Samuel (1 Sam.15:22 f.); it is the gradually waxing spirit of the New Testament, that in this and in other respects in the Psalter is breaking down the legal barriers, and stripping off the (*stoicheia tou kosmou*), as a butterfly casts off its chrysalis. But what is put in the place of the sacrifices that are criticised so disparagingly? Contrition of heart, prayer, thankfulness, self-surrender to God in the doing of His will; just as in Prov. 21:3, doing justly; in Hos. 6:6, kindness; in Mic. 6:6-8, doing justly, love, humility; and in Jer. 7:21-23, obedience. This is what is surprising. The sacrifice that is depreciated is looked upon merely as a symbol, not as a type; it is regarded only ethically, not in its connection with the history of redemption; it is only so far as it is a gift to God (*qorban*), not so far as the gift is appointed to be an expiation (*kapparah*), that its character is brought out; —in one word, the mystery of the blood remains undisclosed. In a case, where the New Testament consciousness must think of sprinkling with the blood of Jesus Christ, mention is made (51:9) of the sprinkling that formed part of the legal ritual for the cleansing and putting away of sin; but although the language is plainly figurative, there is no explanation of the figure. Whence comes this? —Because, speaking generally, the sacrifice of blood, as such, remains a question in the Old Testament, to which almost only Isa. 53 (in addition to Zech.12:10 and 13:7) gives a plain answer that is in keeping with the historical fulfilment. It is in such late prophetic words as these, that the delineation of the Passion and the self-sacrifice of Christ first becomes the subject of direct prediction; and it is the history of the fulfilment given in the Gospels that first shows, how closely in keeping with the Anti-type was the form that the Spirit, which spoke through David in his passion Psalms, gave to the utterances of the type regarding himself. In regard to reconciliation as well as redemption in general, the believing confidence of the Old Testament, as it expresses itself in the Psalms, rested upon Jahve. He is not only the Saviour, but also the Reconciler (*mekapper*), from whom propitiation is entreated and hoped for (79:9; 65:4; 78:38; 85:3, etc.). At the end of the way which He took through history to redemption Jahve is indeed God in Christ, and the blood that was given by Him as a typical means of propitiation (Lev. 17:11) is, in the Anti-type, that of the God-man, and so far, His own (Acts 20:28).



3. Advancing from this point, we shall now, in the third place, look at the 'relation in which the Psalms stand to the New Testament righteousness of faith, and to the New Testament morality that flows from the fundamental law of all-embracing love'. With respect both to the idea of reconciliation and of redemption, the Psalms undergo a metamorphosis in the consciousness of the praying New Testament Church, a metamorphosis rendered possible by the unfolding and specialising of redemption that have taken place since they were written, and with which they fit in without constraint. Only in two points does it seem difficult to make the precatory contents of the Psalms amalgamate with the Christian consciousness. The one of these is the ethical self-consciousness, bordering upon self-righteousness, that frequently asserts itself before God in the Psalms [as it did in Job]; the other is the jealous wrath against enemies and persecutors that discharges itself in fearful imprecations. The self-righteousness, it is true, is only in appearance; for the righteousness to which the psalmists appeal is not the merit of works, not a sum of good deeds, that are recounted to God with a claim for reward, but a bending of the will and a shaping of the life, that is in accordance with the mind of God, that has its roots in the emptying of self and in the surrendering of one's self to Him, and that looks upon itself as the result of His justifying, sanctifying, preserving and guiding grace (73:25 f.; 25:5-7; 19:14; etc.). Nor is there wanting an acknowledgment that the basis of our nature is inherently sinful (51:7), that apart from God's grace man is justly liable to be condemned before Him (143:2), that the sins even of the converted are many and to a great extent unknown to himself (19:3), that forgiveness of sins is the indispensable condition of blessedness (32:1 f.), that a new and divinely created heart is an absolute necessity (51:12) -there is an acknowledgment, in short, that the way of salvation consists in penitence, forgiveness and renewal. On the other hand, however, it is no less true that, in the light of the vicarious satisfaction of Christ and of the Spirit of regeneration, there is rendered possible an ethical self-criticism which cuts far more deeply and distinguishes far more precisely; that the tribulation, which befalls the New Testament believer, while it does not indeed excite in him the same keen sense of the wrath of God which is so frequently expressed in the Psalms, nevertheless, in view of the cross upon Golgotha and the heaven opened to him, sinks deeper into his inmost heart, seeing it now appears to him as an appointment of chastening, proving and preparing love; and that, now the righteousness of God, which makes over our unrighteousness, and which is accounted a gift of grace even by the Old Testament consciousness, is presented for our believing appropriation as a righteousness that has been worked out historically through the active and passive obedience of Jesus, the dissimilarity as well as the reciprocal conditionality of the righteousness of faith and the righteousness of life has become a fact of the inner life that is far more clearly recognised and is fraught with more important consequences. (Cf. Kurz [Kurtz], *Zur Theologie der Psalmen*, iii.: *Die Selbst-gerechtigkeit der Psalm-sänger in the Dorpater Zeitschrift*, 1865, 352-358. (Compare: *History of the Old Covenant from the German of J.H. Kurtz translated & edited by Alfred Edersheim & James Martin (1859)*, and *Edersheim's Bible History Old Testament (1876-87.1890).*) "The righteousness of faith set forth in the Old Testament, and represented by the evangelium visibile of the ritual of sacrifice, has not yet attained the fundamental and primary position assigned to it in the New Testament, and more especially by Paul. Its position is rather secondary and auxiliary; justification does not present itself to the consciousness as a condition of the sanctification that is to be striven after, but only as a complement of the defects that adhere to the sanctification that has been inadequately attained.") Nevertheless it is not impossible to translate even such self-testimonies as 17:1-5 into the language of the New Testament consciousness [experience & reality]; for they do not hinder the latter when using them from thinking especially of the righteousness of faith, of the divine deeds that are sacramentally applied, and of the life of regeneration that asserts itself victoriously in the midst of the old every-day life. By means of them the Christian must also feel himself earnestly exhorted to self-examination, to see whether his faith is actually manifesting itself as the productive power of a new life; and here too the difference between the two Testaments loses its harshness in view of the great truths condemnatory of all moral shallowness that the Church of Christ is

a Church of saints, that the blood of Jesus Christ cleanses us from all sin, and that he who is born of God does not sin.

As regards the so-called imprecatory Psalms, however, it is certainly true that, in the attitude of the Christian and the Church to the enemies of Christ, the longing for their removal is outweighed by the longing for their conversion. On the assumption, however, that they will not be converted, and will not anticipate the penal judgment by repenting, the passing over of the jealousy of love into that of anger is justified also in the New Testament ('e.g.' Gal. 5:12); and on the assumption that their devilish obduracy has become absolute, even the Christian need not shrink from praying for their ultimate overthrow. For the kingdom of God does not come only by the way of grace, but also by the way of judgment; the coming of God's kingdom is what is longed for by the suppliant of the Old Testament as well as of the New ('vid'. 9:21, 59:14, etc.); and in the Psalms also every imprecation of judgment upon those, who set themselves to oppose the coming of this kingdom, is made upon the assumption of their persistent impenitence ('vid'. 7:13 f.; 109:17). Where, however, as in Pss. 69 and 109, the imprecations enter into the most minute details, and extend to the descendants of the unhappy mortal and even to eternity, there is no other justification of them than that they have proceeded from a prophetic spirit; and they cannot be appropriated by the Christian in any other sense, than that, as he uses them in prayer, he ascribes glory to the righteousness of God, and commends himself the more earnestly to His grace.

4. 'The relation of the Psalms', in the fourth place, 'to the last things' is also such that, in order to their becoming an expression in prayer of the faith of the New Testament, they need to be deepened and adjusted. For what Julius Africanus says regarding the Old Testament: (*oudepö dedoto elpis anastaseös saphës*) is true at least of the time previous to Isaiah. In one of his latest cycles of apocalyptic prophecies (c. 24-27) Isaiah first foretells the first resurrection, i.e. the resuscitation of the company of martyrs that have fallen a prey to death (26:19), as well as, with enlarged field of vision, the cessation altogether of death (25:8); the Book of Daniel, that Apocalypse of the Old Testament sealed until the time of fulfilment, first predicts the general resurrection, i.e. the awakening of some to life and of others to judgment (12:2); between these two prophecies stands Ezekiel's vision of the bringing of Israel out of the Exile under the figure of a creative reanimating of a large field of dead bodies (c. 37) — a figure, which at least presupposes that, to the wonder-working power of God's faithfulness to His promise, that which it represents is not impossible. But even in the latest Psalms the knowledge of redemption nowhere shows itself as yet so far advanced that these prophetic words regarding the resurrection could have been transformed into a dogmatic, integral portion of the Church's faith; the hope that the scattered bones will spring up again ventures to suggest itself at first only in a bold figure (141:7); the hopeless darkness of Sheol is not rolled away (6:6; 30:10; 88:11-13); where mention is made of deliverance from death and Hades, what is meant is the preservation, already experienced (e.g. 86:13) or hoped for (e.g. 118:17), of the living from their attack; and there are other passages alongside of these, which declare the impossibility of escaping from this universal human fate (89:49). On the other hand, there are also passages in the Psalms, in which the hope, not to fall a prey to death, is expressed in so absolute a manner, that the thought of this unavoidable destiny is swallowed up entirely by the assurance of life in the strength of God the living One (66:14, and especially 16:9-11); others in which the gracious fellowship with Jahve is set over against this temporal life and its possessions (17:14 f.; 63:4) in such a manner, that there naturally results the antithesis of a life that transcends time and extends beyond this transitory state of existence; others in which the destiny of the godless is contrasted with that of the righteous as dying with living, defeat with triumph (49:15), so that the conclusion is inevitably suggested that the former die, although they seem to live forever, while the latter live forever, although they die; and others in which the psalmist seems to anticipate that, instead of having to fall a prey to death and Hades, he will be translated to God's presence somewhat after the

manner of Enoch and Elijah (49:16; 73:24). But nowhere do we find in the Psalms an article of faith that was generally received; we merely see how faith in a future life has striven to penetrate the gloom, at first only as an individual conclusion drawn from premises that were experimentally certain to the believing consciousness; and far from the grave and Hades being deprived of their power by an explicit knowledge of a better future, they have rather only vanished momentarily, as it were, before the ecstatic feeling of a life derived from God, a feeling which disregards them, and have not therefore as yet been actually and permanently overcome. For the very same reason there is not to be found in the Psalms any more than in the Book of Job a perfectly satisfactory theodicy in respect of such a distribution of lots on this side the grave as seems incompatible with God's righteousness. Pss. 7; 49; and 73. no doubt approximate to the right solution; but even the solution given in them is still but an anticipation and a suggestion.

Nevertheless there is nothing clearly revealed in the New Testament which was not already stirring in the Psalms. For in the view of the psalmist's death and life are such radical notions (notions, that is to say, apprehended by them as rooted in the principles of divine wrath and divine love), that it is easy for New Testament faith, to which they have been fully disclosed even to their background in hell and heaven, to adjust and deepen all the utterances in the Psalms that refer to them. It is by no means contrary to the mind of the psalmist, if in such passages as 6:6 the New Testament suppliant substitutes Gehenna for Hades; for the psalmist's dread Hades only as being the realm of wrath or of separation from God's love, which is the true life of men. Nor is it contrary to the mind of the poets to think in 17:15 of the future beholding of the face of God in all His glory, and in 49:15 of the resurrection morning; for the hopes that are expressed there in a spiritually exalted condition of soul are really, so far as regards their truly satisfying fulfilment, hopes that belong to the future life. As Oetinger says, there is no essential New Testament truth that is not contained in the Psalms, if not (noi) (in its unfolded sense), at least (pneumati). The Old Testament harrier already encompasses the gradually developing life of the New Testament, which is one day to break through it. The eschatology of the Old Testament leaves a dark background, which is laid out, as it were, to be divided by the New Testament revelation into light and darkness, and to be lit up into a wide perspective that extends into the eternity that lies beyond time. Wherever it begins to dawn in the eschatological darkness of the Old Testament, it is already the first morning rays of the sunrise of the New, that is thus announcing itself. In this respect also the Christian cannot refrain from disregarding the barrier of the psalmists, and understanding the Psalms according to the mind of the Spirit, who, even during the development of redemption and of the knowledge of it, kept the goal and the consummation steadily in view. Thus understood the Psalms are hymns of the Israel of the New Testament no less than of that of the Old.

The Church, when it uses the language of the Psalms as supplications, celebrates the unity of the two Testaments, and science, when expounding them, does honour to the distinction between the Old and the New. They are both in the right: the former in regarding the Psalms in the light of the one essential salvation, the latter in keeping apart the sacred eras, and the various stages through which the knowledge of salvation has passed.

His comment on Psalm 1:1: "The collection of the Psalms and that of the prophecies of Isaiah resemble one another in this, that the latter begins with a discourse, the former with a Psalm, neither of which has a title, but which open the two collections after the manner of prologues. From Acts 13:33, where the words, "Thou art my Son ..." are quoted as being found (en tō prōtō psalmō), we perceive that in very early times Ps. 1 was regarded as a prologue to the collection. The reading, (en tō prōtō psalmō tō deuterō), which was already rejected by Griesbach, is an old correction. But that way of

counting rests upon tradition. A scholium from Origen and Eusebius says regarding Pss. 1 and 2 : (en tö Hebraikö sunnēmenoi). So also Apollinaris: "(Epigraphs ho psalmos heurethē dicha, Hēnōmenos de tois par' Hebraiois stichois). For it is an old Jewish view, as Albertus Magnus remarks: 'Psalmus primus incipit a beatitudine et terminatur in beatitudinem, i.e. it begins with ('asher) (1:1) and ends with ('asher) (2:12), so that, as is said in 'Berachoth', 9.b (cf. 'Taanith', 2:2), Pss. 1 and 2 consequently form one whole (chda parshh). This was certainly not the original state of the case. No doubt Pss. 1 and 2 coincide in several respects (there (yhn), here (yhn); there (wdwd...t'bd), here (wthabdu); there ('ashri) at the beginning, here at the end); but these phraseological coincidences do not warrant us to conclude (with Hitzig) that both were composed by the same author, and still less that they were originally members of but one whole. The two anonymous hymns belong together only so far as the one is fitted to form the proem of the Psalter from its ethical, the other from its prophetic side. It is questionable, however, if even this was present to the mind of the compiler. It is possible that it was simply because of these coincidences that Ps. 2 was attached to Ps.1; the latter is the real prologue of the Psalter, which is arranged in the form of a Pentateuch after the pattern of the Thora. For the Psalter is Yea and Amen in hymns to the divine word of the Thora. For this reason it begins with a Psalm which contrasts the destiny of the lover of the Thora with that of the godless, —an echo of the exhortation (Josh.1:8) in which, after the death of Moses, Jahve commends the book of the Thra to his successor, Joshua. Just as the New Testament Sermon on the Mount, seeing it is a proclamation of the engrafted law, begins with (makarioi), so the Old Testament Psalter, which aims from first to last at this engrafting, begins with ('ashri). The first book of Psalms begins with two 'aschres' (1:1; 2:12) and ends with two 'aschres' (40:5; 41:2). A whole series of Psalms begins with ('ashri)) (Pss. 32; 41; 112; 119; 128) ; although we must not on that account assume that there was a special kind of 'Aschre' Psalms; for Ps. 32 'e.g'. is a (miskil), Ps. 112 a 'Hallelujah', Ps. 128 a (Shut haM'aluth)."

#### 4: Acrostic & Peculiar Psalms:

Acrostic AlphaBet Psalms: Aleph-Tau, 22 Hebrew Letters.

Psalms: 9,10,37: 2 verses for each of the 22 Hebrew Letters

Psalms: 25,34: 1 verse each letter

Psalms: 111,112: ½ verse each letter

Psalm 119: 8 verses each letter (8x22=176)

Psalm 145: 1 verse each letter (#14, Nun, is missing)

Additional acrostics chapters can be found in Lamentations & Proverbs. In Esther the TetraGrammaton (YHWH) haShem (The Name) or Shem haMeforash (The Special Name) occurs 4 times as hidden acrostics.

Psalms are verbally or literally repeated whole or in part, and many words & phrases are found in other portions of the Old Testament: Psalms: 15 & 53; 18 & 2nd Sam. 22; 36 & 57; 40 & 70; 57 & 108; 60 & 108; and various verses in Psalms 135 & 144. Compare variations of Psalms 71, 86, 135, & 144, with other Psalms 5-6, 9, 17, 22, 25-28, 31, 35, 40, 54-57, 72, 77, 116, & 130.

5: From: Biblical Companion, Introduction to Reading & Study of Holy Scriptures, &c by William Carpenter (1836)

1. Chapter III of the Poetical Books.

3. Another thing demanding attention in reading the poetical parts of the sacred writings, is the change of persons, which often occurs without the least intimation being given by the writer. This is occasioned in many cases by the form of composition —dialogue, or a kind of dramatic ode— in which there are different characters introduced, sustaining their respective parts. This observation applies more particularly to the book of Psalms, to the remarks on which the reader is referred.

Section II. Book of Psalms:

3. In these Compositions we are presented with every variety of Hebrew poetry. Some of them were prepared for particular solemnities in the Jewish worship; others appear to have been designed generally to celebrate the glorious perfections of God; and a few to have been drawn forth by the peculiar circumstances or experience of the inspired writers [and of others]. They abound in the most impressive and consoling predictions. One greater than David is continually presenting Himself, even Christ the Redeemer. Divine inspiration so guided the Psalmist, that in many instances his words, at the same time that they referred with sufficient precision to the circumstances of his own life, prefigured, in terms the most accurate and sublime, the humiliation, the sufferings, the triumphant resurrection, and the universal and eternal kingdom of the Messiah. Dr. Horsley has considered the greater part of the Psalms as a kind of dramatic ode, consisting of dialogues between certain persons, sustaining certain characters, as the priests, Levites, singers, &c. "The other persons introduced are Jehovah, sometimes as one, sometimes as another, of the Three Persons: Christ, in His incarnate state, is personated sometimes as a Priest, sometimes as a King, sometimes as a Conqueror.": And in these reciprocations and divisions of parts, we discern, according to Dr. Lowth, the immediate cause of the disposition of the verse into equal strophes or stanzas [or lines], and why these consisted for the most part of distichs, in a sort of parallelism to each other, the last line responding to the first, and seconding, educing, and enforcing the sense. A recent writer has very materially extended this doctrine of parallelism, and, by an arrangement of several of the Psalms, has succeeded in showing that each one is a complete parallelism, either of the alternate or the introverted kind. In some cases, the parallelism will be found to depend on a correspondence of the topic; sometimes on an agreement of the person: but whatever form the Composition may assume, it will be found susceptible of great elucidation by the arrangement of the parallelism." (See Boys's Key to the Book of Psalms.)

5: Psalms in Order of Chronology: The following arrangement from the Scripture Magazine, (Vol. iii. pp. 296,297.) is chiefly compiled from Mr. Townsend's Historical and Chronological Arrangement of the Old Testament.

Psalms: Numbers. Authors. (Probable Occasions.) Passage Connexions. (Date B. C.)

88....Heman. (Affliction of Israel in Egypt.) Exod. 2:25. (1531)  
 90....Moses. (Shortening of man's life.) Numb. 14:45. (1489)  
 9.....David. (Victory over Goliath.) 1st Sam. 18:4. (1063)  
 11....David. (Advised to flee to mountains.) 1st Sam. 19:3. (1062)  
 59....David. (Saul's soldiers surrounding town.) 1st Sam. 19:17. (1062)  
 56....David. (With Philistines at Gath.) 1st Sam. 21:15. (1062)  
 34....David. (Leaving city of Gath.) 1st Sam. 21:15. (1062)  
 142..David. (In cave of Adullam.) 1st Sam. 22:1. (1062)  
 17....David. (Priests murdered by Doeg.) 1st Sam. 22:19. (1062)  
 52....David} 109; 35; 140. (Persecution by Doeg) 1st Sam. 22:19. (1062)  
 64....David} 31. (Persecution by Saul.) 1st Sam. 23:12. (1061)  
 54....David. (Treachery of Ziphites.) 1st Sam. 23:23. (1061)  
 57....David} 58. (Refusal to kill Saul.) 1st Sam. 24:22. (1061)  
 63....David. (Wilderness of Engedi.) 1st Sam. 24:22. (1061)  
 141..David. (Driven out of Judea.) 1st Sam. 27:1. (1058)  
 139..David. (King of all Israel.) 1st Chron. 12:4. (1048)  
 68....David. (First removal of Ark.) 2nd Sam. 6:11. (1042)  
 132..David. (Second removal of Ark.) 1st Chron. 15:4. (1042)  
 105..David} 106; 96. (Ark taken from Obed-Edom's.) 1st Chron. 16:43. (1042)  
 2.....David} 45; 22; 16; 118; 110. (Nathan's prophetic address.) 1 Chron. 17:27. (1042)  
 60....David} 108. (Conquest of Edom by Joab.) 1st Kings xi. 20. 1040  
 20....David} 21. (War with Ammonites & Syrians.) 2nd Sam. 10:19. (1036)  
 51... David. (Confession of adultery & murder.) 2nd Sam. 12:15. (1034)  
 32....David} 33; 103. (Pardon & thanksgiving.) 2nd Sam. 12:15. (1034)  
 3.....David. (His flight from Absalom.) 2nd Sam. 15:29. (1023)  
 7.....David. (Reproaches of Shimei.) 2nd Sam. 16:14. (1023)  
 42....David} 43; 55; 4; 5; 62; 143; 144; 70; 71. (By Jordan, from Absalom.) 2nd Sam. 17:29. (1023)  
 18....David. (Conclusion of his wars.) 2nd Sam. 22:51. (1019)  
 30....David. (Dedication of Araunah's threshing-floor.) 1st Chron. 21:30. (1017)  
 91....David. (After his advice to Solomon.) 1st Chron. 28:10. (1015)  
 145..David. (Review of his past life.) 1st Chron. 28:10. (1015)  
 40....David} 41.61. 65. 69.78. (Dates & occasions unknown.) 1st Chron. 17:21. (1015)  
 6.....David} 8; 19; 12; 23; 24; 28; 29; 38; 39; 86; 95; (After accession.) 1st Chron. 28:21. (1015)  
 101..David} 104; 120; 121; 122; 124; 131; 133. (After accession.) 1st Chron. 28:21. (1015)  
 72....David. (Coronation of Solomon.) 1st Chron. 29:19. (1015)  
 47....Solomon} 97-100. (Ark removed into Temple.) 2nd Chron. 7:10. (1004)  
 135..Solomon} 136. (Dedication of Solomon's Temple.) 2nd Chron. 7:10. (1004)  
 82....Asaph & others} 115; 46. (Reign of Jehoshaphat.) 2nd Chron. 20:26. (896)  
 44....Hezekiah. (Blasphemous message of Rabshakeh.) 2nd Kings 19:7. (710)  
 73....Asaph} 75; 76. (Destruction of Sennacherib's army.) 2nd Kings 19:19. (710)  
 79....Asaph} 74.83. 94. (Burning of Temple at Jerusalem.) Jer. 39:10. (588)  
 137..Asaph & Ethan & others} 130; 80; 77; 37; 67; (Babylonian Captivity.) Dan. 7:28. (541-538)  
 53....Asaph & Ethan & others} 49; 50; 10; 13-15; 25. (Babylonian Captivity.) Dan. 7:28. (541-538)  
 26....Asaph & Ethan & others} 27; 36; 89; 92-93; 123. (Babylonian Captivity.) Dan. 7:28. (541-538)  
 102..Daniel. (Near close of Captivity.) Dan. 9:27. (538)  
 126..Sons of Korah} 85. (Cyrus's decree for restoring the Jews.) Ezra 1:4. (536)  
 107..Various} 87; 111-113. (Israel's return from Captivity.) Ezra 3:7 (536)  
 114..Various} 116; 117; 125; 127. (Israel's return from Captivity.) Ezra 3:7. (536)

128..Various} 134. (Israel's return from Captivity.) Ezra 3:7 (536)  
 84....Sons of Korah} 66. (Foundation of second Temple.) Ezra 3:13. (535)  
 129..Ezra or Nehem. (Opposition of the Samaritans.) Ezra 4:24. (534)  
 138..Haggai or Zech.(Rebuilding of Temple.) Ezra 6:13. (519)  
 48....Various} 81; 146-150. (Dedication of second Temple.) Zech. 8:23. (519)  
 1.....Ezra} 119. (Manual of devotion.) Neh.13:3. (444)

6: From: Book of Psalms, Introduction & Notes. Book 1, Psalms 1-41. A. F. Kirkpatrick, DD. Cambridge Bible Commentary for Schools and Colleges (1901)

1. Psalter has from ancient times been divided into 5 Books: Book I (Genesis): Psalms 1-42; Book II (Exodus): Psalms 43-72; Book III (Leviticus): Psalms 73-89; Book IV (Numbers): Psalms 90-106; Book V (Deuteronomy): Psalms 107-150.

2. Titles Descriptive of Character of Poem:

Psalm: 'Mizmor', rendered 'Psalm', technical term found only in Titles of Psalter. It is prefixed to 57 Psalms, & with few exceptions is preceded or followed by the name of the author, generally that of David. Verb from which 'mizmor' is derived occurs frequently in Psalter but rarely elsewhere. It appears originally to have meant '*to make melody*', like the Lat. '*canere*', but came to be applied specially to instrumental music, as distinguished from vocal music. 'Mizmor' then means 'a piece of music', a song with instrumental accompaniment.

Song: '*Shir*', rendered '*song*', is the general term for a song or canticle. It occurs 30 times in Titles, generally preceded or followed by '*mizmor*', & not unfrequently in Text of Psalms, & in other Books. It is applied to secular as well as sacred songs.

Maschil: is found as Title of 13 Psalms, 11 of which are in Books II & III. Meaning is obscure.

Michtam: occurs in the Title of 6 Psalms, preceded or followed by 'of David'. It is probably, like 'Maschil', Musical Term, meaning of which cannot now be determined.

Shiggaion: occurs in Title of Psalm 7, & Prayer of Habakkuk is said to be 'set to Shigionoth'. Word is derived from verb which means 'to wander'.

Prayer: stands as the title of five Psalms. In Subscription to Psalm 72 preceding collection of Davidic Psalms is designated as 'Prayers of David'. Hab. 3 is called Prayer of Habakkuk.

Praise: is Title of one Psalm only (145), though '*Praises*' came eventually to be the title of the whole book.

3. 'Titles connected with Musical Setting or Performance':

To Chief Musician: R.V. For Chief Musician: perhaps rather of Precentor: is prefixed to 55 Psalms, of which only 2 are anonymous, and most bear the name of David. 52 of these are in Books I-III, & 3 in Book V. It is found also in the Subscription to Habakkuk's Prayer. Verb, of which the word is a participle, is used in Chronicles & Ezra in sense of 'superintending', and in 1st Chr.15:21 in the specific sense of 'leading' (R.V.) music. There can be little doubt that the word '*m'naeach*' means '*precentor*', or '*conductor*' of Temple Choir, who trained Choir & led Music, & refers to use of Psalm in Temple Services. It seems to have been Term belonging to older Collection, which went out of use in later times. At any rate Translators of LXX did not understand its meaning.

Selah: This Term, though not belonging to the Titles, may conveniently be discussed here. Word is found 71 times in Psalter in 39 Psalms, 3 times in Habakkuk 3, & nowhere else in the O.T. In 16 Psalms it occurs once; in 15 twice; in 7 (and in Hab. 3) 3 times: in 1, 4 times. Of these Psalms 9 are in

Book I: 17 in Book II: 11 in Book III; none in Book IV: 2 only in Book V. It is to be further noted that all these Psalms, with exception of anonymous 66 & 67, bear name of David or of Levitical singers (the sons of Korah, Asaph, Heman, Ethan); & all bear indications of being intended to be set to music. Majority of them (28 of the 39: cp. Hab. 3:19) have, 'For Chief Musician' in Title, frequently with further specification of the instruments or melody. Of the remaining 11, 8 are designated 'mizmor', 'psalm,' 2 'maschil', & 1 'shiggaion'. It may fairly be inferred from these facts that Selah is a technical term of great antiquity, having reference to musical accompaniment. Its precise meaning, however, is quite uncertain. Explanation given in Oxford Hebrew Lexicon, p. 699, also deserves consideration.

Higgaion: occurs in 9. 16 along with Selah as Musical Direction, & in Text of 92:3, 'with 'higgaion' upon harp.' It denotes apparently Instrumental Interlude of some kind. Word has the sense of 'meditation' in 19:14, & according to usage of cognate verb, which denotes growling of lion, moaning of dove, or of a mourner, it should mean 'murmuring', 'meditative music', rather than 'resounding music'.

Two Terms refer to 'musical instruments':

On Neginoth: rather, with music of stringed instruments: occurs 6 times in Psalter: and in Hab. 3:19 we find 'on my stringed instruments'. Upon Neginah: rather, with music of stringed instrument: may be variation of expression, or may indicate melody to which Psalm was to be sung. Word is derived from verb meaning 'to play on stringed instruments'. It occurs elsewhere in the sense of 'music' or 'song'. The title no doubt indicates that the Psalm was to be accompanied by stringed instruments, perhaps by these only.

Upon Nehiloth: R.V. with Nehiloth, or (marg.) wind instruments: in Ps. 5 only. Possibly flutes of some kind are meant. For use of these in sacred music see Is. 30:29 (a pipe); & on their use in services of the Second Temple see Edersheim, 'Temple and its Services', p. 55. It is not however the usual word for 'flute'.

Two terms probably indicate Character or Pitch of Music.

Upon Alamoth: R.V. set to A.: is found in Title of Ps. 46, & may possibly once have stood in Title of Ps. 9, & either as Subscription to Ps. 48, or in Title of Ps. 49. Term appears to mean 'in manner of maidens', or, 'for maidens' voices: 'soprano'.

Upon Sheminith: R.V. set to S., i.e. as marg., 'eighth': probably denotes that setting was to be an octave lower, or, on lower octave: 'tenor' or 'bass'. Both terms occur together in 1 Chr.15:19-21. Heman,



Asaph, & Jeduthun were appointed "with cymbals of brass to sound aloud": 8 other Levites, "with psalteries set to Alamoth "; & 6 "with harps set to Sheminith, to lead."

Upon Gittith: R.V. set to Gittith: occurs in Titles of Pss. 8, 81, 84. In form 'Gittith' is fem. adj. derived from 'Gath'. Rendering of LXX, Symm., & Jer. 'For' or 'over the winepresses' may however preserve true reading, indicating that these Psalms were sung at Feast of Tabernacles or Ingathering at the end of the vintage. Ps. 84 appears to have been specially intended for that festival; & Ps. 84 is virtually 'Psalm of going up,' for the use of pilgrims to three Great Feasts.

To Jeduthun: R.V. after the manner of J. (62, 72): probably means that the Psalm was set to some 'melody' composed by or called after David's chief musician (1st Chr. 16:41). In the title of Ps. 39 Jeduthun appears to be named as the chief musician intended.

Series of obscure titles probably indicate 'melody' to which the Psalm was to be sung by a reference to the opening words of some well-known song. Such are the titles of Ps. 9: set to Muth-labben (R.V.), meaning possibly 'Die [Death] for Son'. Ps. 22: set to Ayyeleth hash-shachar, i.e. 'hind of morning. Pss. 45, 69: set to Shoshannim (R.V.), i.e. Lilies. Ps. 60: set to Shushan Eduth (R.V.), i.e. The lily of testimony. Ps. 80: set to Shoshannim Eduth (R.V.), i.e. Lilies, testimony. All these titles probably denote the melody to which Psalm was to be sung, not subject of the Psalm or a lily-shaped instrument. Ps. 56: set to Yonath elem rechokim, i.e. 'Silent Dove of them that are afar off': or, as read with different vowels, 'Dove of the distant Terebinths'. Four Psalms (57-59, 75) have Title, [set to] Al-tashcheth, i.e. 'Destroy not', possibly the vintage song to which there is allusion in Is. 65:8. Titles of Ps. 53: set to Mahalath: & 88: set to Mahalath Leannoth: are extremely obscure, but probably belong to this class....

.....few titles refer to the liturgical use of the Psalm. In the time of the Second Temple, each day of the week had its special Psalm, which was sung at the offering of the morning sacrifice...."A Psalm, Song for Sabbath Day."....to Bring to Remembrance, or, as R.V. marg., to Make Memorial, may indicate that they were sung at Offering of Incense: & that of Ps. 100, Psalm of Thanksgiving (R.V.), marg. for Thank-offering, may mark that it was sung when Thank-offerings (56:12) were offered.... Song at Dedication of House, .... To teach is part of Title prefixed to Ps. 60.... Song of Degrees, rather Song of Ascents (R.V.), or, for Goings up, is Title prefixed to 15 Psalms (120-134), which appear to have formed separate Collection, bearing Title 'Songs of the Goings up' (or, 'of Going up'), which was afterwards transferred to each separate Psalm.....Psalms bears names of: Moses, David, Solomon, Asaph, Korah's sons, Heman....

What then is their value? It seems probable that, in many cases at least, they indicate the source from which the Psalms were derived rather than the opinion of the collector as to their authorship....

While then the titles of the Psalms cannot be supposed to give certain information as to their authors, and many of the Psalms bearing the name of David cannot have been written by him, we are not justified in rejecting the titles as mere arbitrary conjectures. They supply information concerning the earlier stages of the growth of the Psalter; and it is not unreasonable to inquire whether a Psalm taken from a collection which bore David's name may not have been actually composed by him. In criticising the title of a Psalm and endeavouring to fix its date by the light of its contents much caution is necessary....

(Chapter 8: Messianic Hope):

"Poetry was the handmaid of Prophecy in preparing the way for the coming of Christ. Prophetic ideas are taken up, developed, pressed to their full consequences, with the boldness and enthusiasm of inspired imagination. The constant use of the Psalms for devotion and worship familiarised the people with them. Expectation was aroused and kept alive. Hope became part of the national life. Even Psalms, which were not felt beforehand to speak of Him Who was to come, contributed to mould the temper of mind which was prepared to receive Him when He came in form and fashion far other than that which popular hopes had anticipated; and they were recognised in the event as pointing forward to Him. Cp. Lk. 1, 2.

This work of preparation went forward along several distinct lines, some of which are seen to converge or meet even in the O.T., while others were only harmonised by the fulfilment. Thus (1) some Psalms pointed forward to the Messiah as Son of God and King and Priest: others (2) prepared the way for the suffering Redeemer: others (3) only find their full meaning in the perfect Son of Man: others (4) foretell the Advent of Jehovah Himself to judge and redeem.

All these different lines of thought combined to prepare the way for Christ; but it must be remembered that the preparation was in great measure silent and unconscious. It is difficult for

us who read the O.T. in the light of its fulfilment to realise how dim and vague and incomplete the Messianic Hope must have been until the Coming of Christ revealed the divine purpose, and enabled men to recognise how through long ages God had been preparing for its consummation.

(1) Royal Messiah.... (2) Suffering Messiah....(3) Son of Man....(4) Coming of God....(5) Nations....

(Chapter 10: Psalter in Christian Church):

If a history of the use of the Psalter could be written, it would be a history of the spiritual life of the Church. From the earliest times the Psalter has been the Church's manual of Prayer and Praise in its public worship, the treasury of devotion for its individual members in their private communing with God. "No single Book of Scripture, not even of the New Testament, has, perhaps, ever taken such hold on the heart of Christendom. None, if we may dare judge, unless it be the Gospels, has had so large an influence in moulding the affections, sustaining the hopes, purifying the faith of believers.

With its words, rather than with their own, they have come before God. In these they have uttered their desires, their fears, their confessions, their aspirations, their sorrows, their joys, their thanksgivings. By these their devotion has been kindled and their hearts comforted. The Psalter has been, in the truest sense, the Prayer Book both of Jews and Christians."

"What is the history of the Church," writes Dean Stanley, "but a long commentary on the sacred records of its first beginnings?... The actual effect, the manifold applications, in history, of the words of Scripture, give them a new instruction, and afford a new proof of their endless vigour and vitality....

The Psalter alone, by its manifold applications and uses in after times, is a vast palimpsest, written over and over again, illuminated, illustrated, by every conceivable incident and emotion of men and nations; battles, wanderings, dangers, escapes, deathbeds, obsequies, of many ages and countries, rise, or may rise, to our view as we read it."

It would be impossible in a few pages to trace the history of the use of the Psalter even in the barest outline. All that can be attempted here is to give some few indications of the vast influence which

the Psalter has exercised, and of its paramount importance in the history of Christian worship and devotion.

There is no evidence that the entire Psalter was used in the public worship of the Jewish Church, though many Psalms were sung or chanted in the services of the Temple and the Synagogue. But the number of the quotations from the Psalter in the New Testament, and the multitude of indirect

allusions to its thoughts and language, prove how familiarly it was known in the apostolic age.

It was upon the Psalms that our Lord's spiritual life was nourished. The sting of the Tempter's quotation of Ps. 91 lay in the fact that its words were a precious reality to Him. He sang the 'Hallel' (Pss. 113-118) with His disciples at the Last Supper (Matt. 26:30). A Psalm was the subject of His meditation as He hung upon the Cross, and with the words of a Psalm He gave up His life. In the Psalms He and His disciples found the foreshadowing of His own experience (John 13:18; 2:17), and He taught His disciples to understand how they prepared the way for His coming (Luke 24:44). The first Christian hymns —the Magnificat, Benedictus, and Nunc Dimittis —are composed after the model of Psalms and contain numerous echoes of them. Doubtless the hymns which Paul and Silas sang in the prison at Philippi (Acts 16:25) were Psalms. St James commends the singing of Psalms as the most fitting expression of joyfulness (5:13); St Paul enjoins it as the natural outlet for spiritual enthusiasm and a means of mutual edification (Eph. 5:19; Col. 3:16). It was a common practice at the meetings of the Corinthian Church (1 Cor. 14:26).

As we pass on into later ages we find that the singing of Psalms was not only a constant element of common worship, but a favourite occupation of Christians in their homes and at their work. It was a tradition in the Church of Antioch that the antiphonal singing of Psalms was introduced by Ignatius, the first bishop (c. A.D. 100), who saw a vision of angels praising the Trinity in antiphonal hymns, and delivered the method of singing which he had seen in his vision to the Church at Antioch, whence it spread to all the Churches. The hymns from Holy Scripture which Tertullian in the second century tells us were sung at the agapae or love-feasts were doubtless Psalms. St Jerome, writing from Bethlehem to Marcella, and describing the charms of the Holy Land, tells her that the singing of Psalms was universal. "Wherever you turn the labourer at the plough sings Alleluia: the toiling reaper beguiles his work with Psalms: the vine-dresser as he prunes the vine with his curved pruning-hook sings something of David's. These are the songs of this province: these, to use the common phrase, are its love ditties: these the shepherd whistles; these are the labourer's implements."

St Chrysostom (347-407) thus describes the universality of the use of the Psalms in his day. "If we keep vigil in the Church, David comes first, last, and midst. If early in the morning we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. O marvellous wonder! Many who have made but little progress in literature, many who have scarcely mastered its first principles, have the Psalter by heart. Nor is it in cities and churches alone that at all times, through every age, David is illustrious; in the midst of the forum, in the wilderness, and uninhabitable land, he excites the praises of God. In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary; in the deserts, where are men crucified to this world, and having their conversation with God, first, midst, and last is he. All other men are at night overpowered by natural sleep: David alone is active; and congregating the servants of God into seraphic bands, turns earth into heaven, and converts men into angels."

When men and women, forsaking their ordinary callings, dedicated their lives to devotion and prayer in monasteries and communities, the singing of Psalms formed a large part of their religious exercises. In course of time the recitation of the Psalter became a clerical obligation as well. Various schemes or uses were drawn up. Fixed Psalms were generally assigned to certain of the canonical hours, while at the other services the remainder of the Psalms were recited 'in course.' Thus according to the Roman or Gregorian scheme fixed Psalms were assigned for daily use at Lauds, Prime, Tierce, Sext, Nones, and Compline; while at Mattins Pss. 1-109, and at Vespers Pss. 110-150 were taken once a week 'in course,' exclusive of the Psalms assigned to the other services. The Benedictine or Monastic scheme was similar, also providing for the recitation once a week of those Psalms which were not recited daily. The Ambrosian scheme, deriving its origin from St Ambrose, and still in use in the province of Milan, only provides for the recitation of the Psalter once a fortnight. In the Eastern Church the Psalter is divided into twenty 'cathismata', each of which is subdivided into three 'staseis'. The whole Psalter is recited once a week ordinarily, and twice a week in Lent, but the details of the arrangement vary according to the time of year.

In this way a portion of the Psalms nearly equal in amount to twice the whole Psalter was recited every week. But many instances are quoted of holy men who recited it much more frequently. It is said that St Patrick, the Apostle of Ireland, in the fifth century, repeated it daily; St Maurus, the disciple of

St Benedict, and Alcuin, the famous instructor of Charles the Great, did the same. St Kentigern, bishop of Glasgow, in the sixth century, went through it every night. Bede relates how Ecgbert, a young student of noble birth at an Irish monastery, when attacked by the plague, vowed that if he recovered he would recite the whole Psalter daily in addition to the ordinary canonical hours, as a memorial of praise to God.

A knowledge of the Psalter by heart was required of candidates for ordination. St Gennadius, Patriarch of Constantinople (A.D. 458—471), refused to ordain as priest anyone who had not been diligent in reciting the Psalter. St Gregory the Great inquired if Rusticus, who had been elected Bishop of Ancona, knew the Psalter by heart, and refused to allow John the Presbyter to be consecrated as metropolitan of Ravenna on account of his ignorance of the Psalter. The second Canon of the second Council of Nicaea (A.D. 587) laid it down that no one was to be consecrated bishop unless he knew the Psalter thoroughly, and the eighth Council of Toledo (A.D. 653) ordered

that "no one henceforth shall be promoted to any ecclesiastical dignity who does not perfectly know the whole Psalter" (Can. 8).

Various methods of singing the Psalms were in use in ancient times. (1) Sometimes the Psalm was sung throughout by the choir or congregation. This was called 'cantus directaneus', and was the simplest form of singing with little more than monotone. (2) Sometimes the Psalm was sung by a single voice, usually in a very elaborate fashion. This was called 'cantus tractus'. (3) Sometimes the Psalm was sung in 'cantus responsorius', the precentor and the choir or the congregation taking their parts alternately. (4) Sometimes the Psalm was sung in 'cantus antiphonalis', the two sides of the choir taking it up alternately. The following passage of St Chrysostom ('Hom'. 5) is of interest as shewing the congregational character of the singing in his day, and emphasising its significance. "When the Psalm began, it mingled all the different voices together, and one harmonious song was raised. Young and old, rich and poor, women and men, slaves and freemen, all raised the same melody.... But it not only united us who were present; it joined the dead with the living. For the blessed Prophet was singing with us.... The Prophet speaks and we all answer, we all respond. You can see no distinction of slave or free, rich or poor, ruler or subject. The inequalities of life are banished; all are united in one choir, all have equal right of speech, and earth imitates Heaven. So great is the nobility of the Church."

The voices of holy men in every age unite in bearing a concordant testimony to the power and preciousness of the Psalms. A few examples only can be given here.

St Athanasius, in his Epistle to Marcellinus on the Interpretation of the Psalms, the whole of which well deserves study, writes thus:

"They seem to me to be a kind of mirror for everyone who sings them, in which he may observe the motions of the soul, and as he observes them give utterance to them in words. He who hears them read, takes them as if they were spoken specially for him. Stricken in his conscience he repents, or hearing of hope in God, and of the grace which is given to those who believe, he rejoices as if this grace were promised to him in particular, and begins to thank God...He who genuinely studies all that is written in this book of Divine inspiration may gather, as out of a paradise, that which is serviceable for his own need. Methinks that in the words of this book you may find an accurate survey and delineation of the whole life of man, the dispositions of the soul, and the movements of the mind. If a man has need of penitence and confession, if affliction or temptation has overtaken him, if he has been persecuted or has been delivered from the plots of his enemies, if he is in sorrow or trouble, or if he wishes to praise and give thanks and bless the Lord, he finds instruction in the Psalms.... If thou meditate on these things and study the Psalms, thou shalt be able, under the guidance of the Spirit, to grasp their meaning; and thou shalt emulate the life of the divinely inspired men who uttered these words."

From Alexandria let us pass to Cappadocia, and listen to the eloquent words of St Basil, in the introduction to his Homily on the First Psalm:

"All Scripture given by inspiration of God is profitable, for it was written by the Spirit to the end that as it were in a general hospital for souls, we human beings might each select the medicine for his own disease.... The prophets provide one kind of instruction, the historians another, the law yet another, and the exhortations of the Proverbs yet another. But the Book of Psalms contains that which is profitable in all of them. It prophesies of the future; it recalls history; it legislates for life; it suggests rules of action; in a word, it is a common storehouse of good doctrines, providing exactly what is expedient for everyone.... A Psalm is the calm of souls, the arbiter of peace: it stills the stormy waves of thought. It softens the angry spirit, and sobers the intemperate. A Psalm cements friendship: it unites those who are at variance; it reconciles those who are at enmity. For who can regard as an enemy the man with whom he has joined in lifting up one voice to God? Psalmody therefore provides the greatest of all good things, even love, for it has invented concerted singing as a bond of unity, and fits the people together in the concord of one choir. A Psalm puts demons to flight: it summons the angels to our aid; it is a weapon in the midst of alarms by night, a rest from the toils of day; it is a safeguard for babes, a decoration for adults, a comfort for the aged, a most befitting ornament for women. It makes deserts populous and market places sane. It is an initiation to novices, growth to those who are advancing, confirmation to those who are being perfected. It is the voice of the Church; it gladdens festivals, it creates godly sorrow. For a Psalm calls forth tears even from a stony heart. A Psalm is the employment of angels, heavenly converse, spiritual incense.... What mayest thou not learn thence? The heroism of courage; the integrity of justice; the gravity of temperance; the perfection of prudence; the manner of repentance; the measure of patience; in a word every good thing thou canst mention. Therein is a complete theology; the prediction of the advent of Christ in the flesh, the threatening of judgement, the hope of resurrection, the fear of chastisement, promises of glory, revelations of mysteries: all, as in some great public storehouse, are treasured up in the Book of Psalms."

(Compare this with Richard Hooker's well-known words on the Psalms: "The choice and flower of all things profitable in other looks the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written . . . What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found.)

In a well-known passage of his 'Confessions' (9. 4), St Augustine describes the comfort which he derived from the Psalms in the interval before his baptism.

"In what accents I addressed Thee, my God, when I read the Psalms of David, those faithful songs, the language of devotion which banishes the spirit of pride, while I was still a novice in true love of Thee, and as a catechumen rested in that country house along with Alypius, who was also a catechumen, with my mother at our side, in the dress of a woman but with the faith of a man, with the calmness of age, the affection of a mother, the piety of a Christian. How I addressed Thee in those Psalms! how my love for Thee was kindled by them! how I burned to recite them, were it possible, throughout the world, as an antidote to the pride of humanity. Yet they are sung throughout the world, and there is none that hideth himself from Thy heat. How grieved and indignant was I with the Manichaeans! and yet again I pitied them for their ignorance of those sacraments, those medicines, and their mad rejection of the antidote which might have cured them of their madness. Would that they could have been somewhere near me without my knowledge and watched my face and heard my voice when I read the Fourth Psalm in that time of leisure, and have known the effect of that Psalm upon me. Would that they could have heard what I uttered between the words of the Psalm, without my knowing that they heard... how I spoke with myself and to myself before Thee out of the inmost feelings of my soul. I trembled for fear, and then I became fervent with hope and rejoicing in Thy mercy, O Father. And all these feelings issued forth by my eyes and voice..."

The interpretation of the Psalm and the application of it to his own circumstances which follow are fanciful and far-fetched, but they shew how his heart glowed with fervour as he read, and how he found the Psalms "sweetened with heavenly honey, and luminous with the light of God."

Luther and Calvin represent the revival of the study of the Bible in the age of the Reformation.

Luther speaks thus of the Psalter, which he found inexpressibly precious in the trials and conflicts of his stormy life:

"You may rightly call the Psalter a Bible in miniature, in which all things which are set forth more at length in the rest of the Scriptures are collected into a beautiful manual of wonderful and attractive brevity. From the Psalms you may learn not the works of the saints only, but the words, the utterances, the groans, the colloquies, which they used in the presence of God, in temptation and in consolation; so that though they are dead, in the Psalms they live and speak. The Psalms exhibit

the mind of the saints; they express the hidden treasure of their hearts, the working of their thoughts, and their most secret feelings."

"This book," says Calvin, in the Epistle to his Readers prefixed to his commentary, "I am wont to call an anatomy of all the parts of the soul; for no one will find in himself a single feeling of which the image is not reflected in this mirror. Here the Holy Spirit has represented to the life all the griefs, sorrows, fears, doubts, hopes, cares, anxieties, in short, all the stormy emotions, by which human minds are wont to be agitated. The rest of Scripture contains the commands which God gave His

servants to be delivered to us. Here the prophets themselves, in their converse with God, because they lay bare all their inmost feelings, invite or compel every one of us to examine himself, that none of all the infirmities to which we are subject may remain hidden. It is a rare and singular advantage when every secret recess is laid open, and the heart purged from the foul plague of hypocrisy and brought out to light."

One quotation from a modern writer must suffice. With profound insight and unrivalled delicacy of touch the late Dean Church thus describes the Psalms and their work:

"In the Psalms we see the soul in the secret of its workings, in the variety and play of its many-sided and subtly compounded nature —loving, hoping, fearing, despairing, exulting, repenting,

aspiring —the soul, conscious of the greatness and sweetness of its relations to Almighty God, and penetrated by them to the very quick; longing, thirsting, gasping, after the glimpses that visit it, of His goodness and beauty —awestruck before the unsearchableness of His judgement, silent before the certainty of His righteousness —opening, like a flower to the sun, in the presence of His light, of the immensity of His lovingkindness".....It has been the work of the Book of Psalms to teach devotion, worship, self-knowledge. "They bring before us in all its fulness and richness the devotional element of the religious character. They are the first great teachers and patterns of prayer, and they shew this side of the religious character....in varied and finished detail, in all its compass and living and spontaneous force....The tongue is loosed to give utterance out of the abundance of the heart, to every mood, every contrasted feeling of the changeful human mind. From all the hidden depths, from all the strange and secret consciousnesses of the awakened and enlightened soul, spring up unexpected and vivid words, in which generation after generation has found the counterpart of its own convictions and hopes and joys, its own fears and distresses and perplexities and doubts, its own confidence and its own sorrow, its own brightest and darkest hours. This immense variety of mood and subject and occasion, with which the reverence and hope of worship are always combined, is a further point in the work of the Book of Psalms. It is a vast step in the revealing of man to man. We know how much we owe of the knowledge of ourselves to the great dramatists, to the great lyrical poets, to the great novelists. Such, in the unfolding to man of all that is really and most deeply involved in the religious character, is the place of the Book of Psalms."

Luther, as we have seen, calls the Psalms "a Bible in miniature"; and the words which Coleridge uses of the whole Bible may most truly be applied to the Psalms. In them we find copious sources of truth, and power, and purifying impulses; words for our inmost thoughts, songs for our joy, utterances for our hidden griefs, pleadings for our shame and our feebleness. And whatever 'finds' us bears witness for itself that it has proceeded from a Holy Spirit, even from the same Spirit, 'which in all ages entering into holy souls maketh them friends of God and prophets'.

Kirkpatrick's on Psalms 119:

This great "Psalm of the Law" is based upon the prophetic (Ezra 9:11) presentation of the Law in the Book of Deuteronomy, with the spirit and language of which its author's mind was saturated. It represents the religious ideas of Deuteronomy developed in the communion of a devout soul with God. It is the fruit of that diligent study of the Law which is enjoined in Deut. 6:1-9, a beginning of the fulfilment of the promise of an inward and spiritual knowledge of it which is proclaimed by Jeremiah (31:33 ff.). The Psalmist is one whose earnest desire and steadfast purpose it is to make God's law the governing principle of his conduct, to surrender all self-willed thoughts and aims, to subordinate his whole life to the supremely perfect Will of God, with unquestioning faith in His all-embracing Providence and unfailing love.

The 'Law of God,' which the Psalmist describes in its manifold aspects as His law, word, promise, commandments, statutes, judgements, precepts, testimonies, ways, is not the law in the narrower sense of the Mosaic legislation or the Pentateuch. The Hebrew word 'torah' has a wider range of meaning, and here, as in Pss. 1 and 19, it must be understood to mean all Divine revelation as the guide of life. This it is which kindles the Psalmist's enthusiasm and demands his allegiance. It is no rigid code of commands and prohibitions, but a body of teaching, the full meaning of which can only be realised gradually and by the help of Divine instruction. It has been said that the Psalmist's devotion to the Law contains the germ of Pharisaic legalism, but it may be questioned whether the observation is just. Nowhere does the Psalmist allow law to interfere between him and God; never is a formal observance of external rules substituted for the inward devotion of the heart. If sometimes his professions of obedience seem to savour of self-righteousness, his prayers for grace fully recognise that strength to obey must come from God. The Psalm is an acknowledgement of the blessing of a revelation, of the strength which the law gives to Israel in the midst of surrounding heathenism, and to the faithful Israelite in the presence of a prevailing laxity of faith and morals. In an age when the voice of prophecy was rarely heard, or perhaps was altogether silent, it begins to draw strength from meditation on the revelation made to past generations. It points no doubt towards the age of the Scribes, but it represents the best spirit of that age (Cp. Oehler's *O. T. Theology*, §§ 84, 201). It is remarkable that a Psalm, emanating from the period in which the ritual law was codified, and the Temple became the centre of Israel's religion, should contain no reference whatever to ceremonial or sacrifice. Doubtless the Psalmist would have included the ceremonial law as a part of God's commandments, but evidently, he does not regard it as the principal part of them. The whole Psalm is animated by a profound inwardness and spirituality, as far removed as possible from the superstitious literalism of a later age. It shews no tendency to substitute mechanical observance of rules for the living application of principles. Such obedience, if it falls short of the full liberty of the Gospel, is at least a step towards it.

The close personal relation of the Psalmist to God is one of the most striking features of the Psalms in general, and in few Psalms is it more marked than in this. In every verse but one (115) or at most two (but on 128 see note) after the first three introductory verses God is addressed; in all but some fourteen verses the Psalmist addresses God in the first person [in prayer], or, which is the same thing, as His servant.

The Psalmist has arranged his meditations in an elaborate alphabetical form, adopted partly perhaps as an aid to memory. The Psalm consists of 22 stanzas, according to the number of the letters in the Hebrew alphabet. Each of the 8 verses in a stanza begins with the same letter, and the letters are taken in their regular order. The arrangement of Lamentations 3 presents the nearest parallel, but there the stanzas consist of three verses only. This artificiality of structure seems to have hindered many commentators from appreciating the variety of the contents of the Psalm, and many have denied that any real connexion or progress of thought is to be found in it. In a sense this may be true: the verses are not so much linked together by logical connexion as united by their direction to a common centre, but



each stanza has, as a rule, some leading thought, which gives it a distinctive character. Those who by long devotional use have become intimately familiar with the Psalm have found a significant variety in the apparent monotony of its language. For them it is 'the Psalm of the Saints'; 'the Alphabet of Divine Love'; 'the Christian's golden ABC of the praise, love, power and use of the Word of God.' St Augustine deferred the exposition of it until he had finished the rest of the Psalter, and finally approached it with reluctance and diffidence: — "non tarn propter eius notissimam longitudinem quam propter eius profunditatem paucis cognoscibilem...quanto enim videtur apertior, tanto mini profundior videri solet" (Prooemium in Ps. 118 [119]) [Preface: I have expounded all the rest of the Psalms, which we know the Book of the Psalms containeth, which by the custom of the Church is styled the Psalter, partly by preaching among the people, partly by dictations, as well as I, by the Lord's help, was able: but I put off the 118th [119th] Psalm, as well on account of its well-known length, as on account of its depth being fathomable by few. And when my brethren deeply regretted that the exposition of this Psalm alone, as far as pertaineth to the Psalms of the same volume, was wanting to my works, and strongly pressed me to pay this debt, I yielded not to them, though they long entreated and solicited me; because as often as I began to reflect upon it, it always exceeded the utmost stretch of my powers. For in proportion as it seemeth more open, so much the more deep doth it appear to me; so that I cannot shew how deep it is. For in others, which are understood with difficulty, although the sense lie hid in obscurity, yet the obscurity itself appeareth; but in this, not even this is the case; since it is superficially such, that it seemeth not to need an expositor, but only a reader and listener. And now that at length I approach its interpretation, I am utterly ignorant what I can achieve in it: nevertheless, I hope that God will aid me with His Presence, that I may effect something. For thus He hath done in all those which, though at first, they seemed to me difficult, and almost impracticable, I have succeeded in adequately expounding. But I decided to do this by means of sermons, which might be delivered among the people, such as the Greeks term (homilias, homily). For this is, I think, more equitable, that the assemblies of the Church be not defrauded of the comprehension of this Psalm, by the singing of which, as much as by that of others, they are wont to be charmed. But let the preface end here: we must now speak of the Psalm itself, to which we have thought it right to make this Preface.]. The 119th Psalm, writes Dr Liddon, represents in the highest degree " the paradox of seeming simplicity overlying fathomless depth. It conveys at first an impression of tautology... it seems to reiterate with little attempt at variety the same aspirations, assurances, prayers, resolutions"; but a close and sympathetic study shews it to be "infinitely varied in its expressions, yet incessantly one in its direction; its variations are so delicate as to be almost imperceptible, its unity so emphatic as to be inexorably stamped upon its every line" ('The Priest in his Inner Life', p. 46).

"The 119th Psalm," says Mr. Ruskin, quoted by Archbp. Alexander, Witness of the Psalms, p. 302, "has become of all the most precious to me in its overflowing and glorious passion of love for the law of God."

Who the author of the Psalm was it is idle to speculate, but we may gather from it some idea of the circumstances among which he lived. He was sorely tried, but in his trials he recognised God's loving discipline for his good ('vv'. 50, 67, 71, 75, 107, 153). He had to suffer contempt (22, 39, 42) and even ill-treatment (121, 134) for his adherence to the law. The authorities of the community despised and

persecuted him (23, 161); men of position and power, whom he designates as 'the proud' or 'the wicked,' mocked him, calumniated him, endeavoured to oppress and injure him (51, 61, 69, 78, 84, 85, 86, 95, 122, 150, 157). He was even in danger of his life (87, 109). His persecutors were not heathen, but faithless Israelites, for he describes them as forsaking God's law (53), wandering from His commandments (21), forgetting His words (139). They were selfish, self-satisfied men of the world, incapable of appreciating true religion (70). Their indifference to the law sometimes aroused his burning

indignation (53); sometimes excited his profound sorrow (136). He was confronted by laxity if not actual apostasy (113, 158, 126): evil example might have tempted him to disown his faith and cast in his lot with evil-doers (29, 37, 115), but he has successfully resisted the temptation, for he knows God's estimate of their character (118, 119), and their certain destiny (155). Under these circumstances, however, it is no easy task for him to maintain his constancy. Repeatedly and earnestly he prays for fuller knowledge of the law and for strength to keep it, for relief from persecution, for protection and preservation.

We can thus form a tolerable idea of the circumstances of the Psalmist, or of the class which he represents, for it is probable that he speaks on behalf of others as well as himself, and interweaves their experiences with his own. This representative character of the Psalm explains some phrases which seem to go beyond individual experience, though it is clear on the whole that an individual and not the community is the speaker. At what time he lived it is impossible to say precisely. That it was in the post-exilic period is certain from the tone and language of the Psalm, but in what part of it is doubtful. The beginning at any rate of the conditions described above is to be found in the evils which Ezra and Nehemiah endeavoured to remedy, and against which Malachi protested. (See e.g. Neh. 5, 6, 13; Mal. 3:13-15.) There are not a few points of contact in thought and language between their writings and the Psalm. It may have been written about the middle of the fifth century B.C., possibly not till considerably later, but certainly not so late as the Maccabaeon age. There are no traces of the struggles of the time when the possession of a copy of the law and the observance of the characteristic rites of Judaism were punishable with death.

Delitzsch infers from 'vv'. pff., 99, 100, 141, that the Psalmist was a young man; Ewald from 'vv'. 84-87 that he was advanced in years. Neither inference seems to be justified. More probably he was a man of mature years, who had learned much by experience, but felt that he had still much more to learn.

Hitzig conjectures that he was a prisoner who beguiled the tedium of his imprisonment by the composition of the Psalm, and Delitzsch is inclined to adopt the suggestion. But there is no sufficient ground for such a hypothesis.

It is not likely that the Psalm was deliberately composed "as a 'vade mecum' for Israelite young men." Doubtless it was well adapted for a compendium of instruction, but it attests itself to be the utterance of heartfelt devotion. Nor again is it a 'national' Psalm, in the sense that the Psalmist merges his own personality in that of the community and speaks in its name. Doubtless he speaks for others as well as himself; it is of the essence of inspired poetry to be representative and to possess a catholicity of thought; and often he appropriates the national experience, for to the Israelite membership in the covenant nation was a profound reality; but the Psalm breathes throughout the spirit of the most intense personal conviction, of the most intimate but deeply reverent communion with God.

It will be most convenient to consider once for all the various words for 'the Law' which recur so frequently in this Psalm (According to the Massoretic note on 'v'. 122 one of the 'ten' expressions, —pointing to the 'ten words' of the Decalogue, —'saying,' 'word,' 'testimony,' 'way,' 'judgement,' 'precept,' 'commandment,' 'law,' 'statute,' 'faithfulness' (according to another reading 'righteousness') occurs in every verse except 'v'. 122 (to which 'v'. 132 should be added). 'Faithfulness' however is an attribute of the law, not a synonym for it: and the word 'judgements' does not always mean 'ordinances'), and to note some of its most characteristic phrases.

1. 'Torah', 'law,' LXX (nomos) occurs 25 times. Cp. Deut. 4:8 &c. It has however a much wider range of meaning than 'law.' It denotes (a) 'direction' or 'instruction', whether human (Prov. 1:8) or Divine: (b) 'a body of teaching': (c) more definitely, 'a law', or (d) 'a code of laws', whether the Deuteronomic code or the Levitical legislation, 'the law of Moses': and so finally (e) the Pentateuch. Here, as in Pss. 1 and 19, it must be taken in its widest sense, as synonymous with the 'word' of Jehovah (Is. 1:10; 2:3), to include all Divine revelation as the guide of life, prophetic exhortation as well as priestly direction, the sum of an Israelite's duty. (Cp. the use of 'the law' to denote the whole O.T. in John 10:34.)
2. 'Dabar', 'word,' LXX (logos) (20 times), in plur. 'words' (3 times), is the most general term for God's communication of His Will to man, especially through prophets. It will be remembered that the "Ten Commandments" are literally the "Ten Words" (Deut. 4:13). Cp. Deut. 4:2,10; &c.
3. "Imrdh", 'saying,' or collectively 'sayings,' LXX (logion) (i9 times), is a poetical synonym for 'dabar', rare in prose, but found in Is. 5:24 in parallelism with 'torah'. Cp. Deut. 23:9.
4. 'Mitsvah', 'commandment,' LXX (entolē) (21 times in plural, once in singular collectively), denotes a definite command imposed by authority. It is often coupled with the two following words in Deut. (e.g. 6:1).
5. 'Chuqqim', 21 times, once chuqqoth, 'statutes,' LXX (dikaiōmata), lit. something engraved or inscribed, so what is prescribed or enacted. Frequently in Deut. (4:1 &c.).
6. 'Mishpatim', 'judgements,' or 'ordinances,' LXX (krimata) (19 times in plur., 4 times in sing.), has some variety of meaning. The idea in the word is "that of a judicial decision, made authoritatively once, and constituting a rule, a precedent, applicable to other similar cases in the future" (Driver on Deut. 4:1); but in several passages of the Psalm it means the judicial acts of Jehovah, executing judgement on the wicked, and revealing or vindicating His law. Common in Deut. (4:1 &c.).
7. 'Piqqudim', (dikaiōmata) (21 times), 'precepts,' 'injunctions,' LXX (entolai), a poetical word found only in the Psalter (19:8; 103:18; 111:7).
8. 'Edah' or 'eduth' (sing. once, plur. 22 times), 'testimony,' [witness] LXX (marturia). The idea of the word is "that of an 'attestation', or formal affirmation; hence, as referred to God, a solemn declaration of His Will on points (especially) of moral or religious duty, or a protest against human propensity to deviate from it...." The word came to be used "as a general designation of moral and religious ordinances, conceived as a Divinely instituted standard of conduct." The term 'testimony' in the singular is applied to the Decalogue "as a concise and forcible statement of God's will and human duty" (Driver on Deut. 4:45). Cf. Deut. 4:45; 6:17, 20: in the sing. 'eduth' is frequent in Ex., Lev., Num.
9. 'Derek', 'way,' LXX (hodos), denotes the course of conduct marked out by God's law. Cp. Deut. 5:33; 9:12, &c.
10. "Orach", 'path, a poetical synonym for 'derek'; not in Deut., but common in Prov.

The 'attributes' applied to the Law should also be studied. Like its Author ('v'. 137, cp. Deut. 32:4) it is perfectly righteous. The note of righteousness is constantly repeated; in all its aspects the Law answers to that perfect standard which God is to Himself for all His works and words. Its faithfulness and truth correspond to the faithfulness and truth of His nature; it is sharply contrasted with all that is false in belief and conduct.

Other constantly recurring expressions should also be noted. The Psalmist's repeated protestations that he has 'observed' or 'kept' the law, his resolutions to do so, and his prayers for strength to fulfil them, answer to the repeated injunctions of Deut. (4:2 &c.). 'With a (my) whole heart,' with entire devotion of thought and will, is a phrase characteristic alike of this Psalm and of the Book of Deut. (4:29; 6:5 &c.) where it is often coupled with 'the whole soul,' the organ of feeling and emotion. In Deut. the Israelites are repeatedly exhorted to learn the statutes and judgements (5:1) and to teach them to their children (4:10); and repeatedly the Psalmist prays that he may be taught. The Psalmist's reiterated prayers for 'understanding' recall the language of Deut. 4:6. 'Life' is held out in Deut. (4:1 &c.) as the reward of obedience; and for 'life' the Psalmist continually pleads — 'quicken thou me' — 'let me live' (25, 37, 40, 88, 107, 149, 154, 156, 159, 116, 144). The source of 'life' he finds in the law and promises of God (50, 93): and by 'life' he means not simply preservation from death, but liberation from all, whether within or without, that crushes and paralyzes life, and hinders its proper use and enjoyment; for 'life' includes the ideas of light and joy and prosperity. It finds its

fullest realisation in communion with God. The original promise of life to the nation is coupled with the promise of the possession of the land, but the latter now drops out of sight, and the conception of 'life'

is approximating towards the higher meaning of the word in the N.T. Cp. Deut. 8:3. Very noteworthy is the Psalmist's enthusiastic love for the Law. The love which the Israelite was bidden to cherish for Jehovah (Deut. 6:5 &c.) is kindled by the manifold revelation of His Will in the Law. "O how I love thy law: it is my meditation all the day" (97). It is no irksome restraint of his liberty, but his delight, his joy, his treasure, his comfort, the subject of his meditations by day by night, the source of trust and hope amid all the perplexities and troubles of life. "Thy word is a lamp unto my feet and a light unto my path."

7: From: Book of Psalms, Notes Critical Explanatory & Practical Albert Barnes 1868: (Barnes last work of His Bible Commentary was the Book of Psalms, considered for 40 years, and prepared over his last 12 years, in partial blindness. See his Preface & Introduction.)

Introduction:

§ 5. General Character of Book of Psalms: "Psalms are mostly lyrical poetry, that is, poetry adapted to the harp or lyre; to be used in connexion with instrumental music; to be 'sung', not 'read'. Such poetry was common among the ancients, as it is among the moderns. Anacreon, Alcseus, Stesichorus, Sappho, and Horace were eminent among the ancients as 'lyric' poets; and the numerous writers of 'songs', sacred and secular, among the moderns, are to be ranked in the same class. The phrase 'lyric poetry' now, however, is frequently applied to that species of poetry which "directly expresses the individual emotions of the poet" (Webster, Die).".... [Barnes concludes Section 5 with a lengthy passage from De Wette's Commentary translated by Torrey in the Biblical Repository.]

§ 6. Imprecations in Psalms: [Barnes tries quiet well to honestly explain the harsh and unforgiving expressions & passages found in many Psalms. He closes with: "In some of these ways it is probable that all the difficulties in regard to the "imprecations" in the Psalms may be met. They who deny the inspiration of the Psalms should be able to show that these are not proper explanations of the difficulty; or that they are not consistent with any just notions of inspiration."]

§ 7. Practical value of Book of Psalms: ...."Hence, in sickness, in bereavement, in persecution, in old age, on the bed of death, the Book of Psalms becomes so invariable and so valuable a companion; and hence, not as a matter of convenience, but as supplying a 'want' in the minds of men, and as significant of their value, the Psalms and the New Testament are so often bound together in a single volume. Hence, also, for the aged, for the sick, for those whose powers of vision fail by disease or by years, the Psalms and the New Testament are printed in large type, and bound in convenient forms, that the truths contained in these volumes may be still accessible to the saint ripening for heaven, as the light fails, and as life ebbs away. To the end of the world the Psalms in religious experience will occupy the same place which they now occupy; to the end of the world they will impart comfort to the troubled, and peace to the dying, as they have done in the ages that are past."

§ 8. Qualifications for preparing a Commentary on Psalms: ...." (6) It may be added that the Book of Psalms, in the main, is so plain, so easy to be understood by the great mass of readers; so expressive of the internal feelings and emotions, as to increase the difficulty in the preparation of a Commentary. The Psalms are so rich; so full of meaning; so adapted to the wants of believers; —they so meet the varied experiences of the people of God, and are so replete with the illustrations of piety; they so touch the deepest fountains of emotion in the soul, that, so far as most of these points are concerned, a Commentary, considered as an additional source of light, does not differ materially from a candle considered as affording additional splendour to the sun. What a man finds in the ordinary perusal of the Psalms as a book of devotion, on the subject of deep experimental piety, is so much in advance of what he will usually find in the Commentary, that he turns from the attempt to explain them with a feeling of deep disappointment, and comes back to the Book itself as better expressing his emotions, meeting his necessities, and imparting consolation in trial, than anything which the commentator can add. He welcomes the Book of Psalms itself as a comforter and a guide; and in the little volume sold now at so cheap a rate, or appended to his pocket Testament, the common reader of the Bible finds more that is suited to his need than he would in the voluminous commentary of Venema; in all the collections in the *Critici Sacri*; in the Synopsis of Poole; in the Annotations of Grotius; or in the learned expositions of De Wette —elegant as the work of De Wette is, —or of Tholuck, or Hengstenberg.

When these difficulties in composing a Commentary on the Psalms are considered; —when a man who sits down to write one reflects on the qualifications necessary for the task; —and when under the influence of these thoughts, constantly increasing in magnitude, and pressing upon him more and more as he labours for a dozen years, though at intervals, as I have done, in preparing a Commentary on this portion of Scripture, —whatever ardour of desire or confidence of success he may have had at the commencement of his enterprise, he will cease to wonder, as he progresses in his work, that the efforts of others to prepare a Commentary heretofore have been a failure, and he will not be surprised, should his life be lengthened out to see the result of his own labours, if he finds that the world regards that at which he has toiled so long, and which he hoped might be, in some measure, worthy of the Volume he has undertaken to explain, as but adding another to the long list of unsuccessful attempts to prepare a proper exposition of the Book of Psalms."

(Barnes summary of Psalms 145:) "This is also a Psalm of David, and the last of the series in this part of the collection. It is entitled simply, "Of Praise," or, in the Hebrew, "Praise by David," or "Praise of David;" —that is, one of David's songs of praise. It is an alphabetical psalm; that is, each verse begins with a letter of the Hebrew alphabet. The arrangement in this respect is complete, except that the letter (n), 'Nun' -n- is omitted, for which no reason can be assigned, unless it was from a desire that the psalm might consist of three equal parts of seven verses each. In the Septuagint, Syriac, Arabic, Latin Vulgate, and AEthiopic Versions, this omission is attempted to be supplied by inserting between vers. 13 and 14 a verse which in Hebrew would begin with a (n), 'Nun', —(n'mn), etc.: — "Faithful is the Lord in all his

words, and holy in all his works." This is taken from ver. 17 of the psalm by the change of a word in the beginning — 'faithful' for 'righteous', —(n'mn) for (tzdyk). There is no authority for this, however, in the MSS., and it is evidently an attempt to supply what seemed to be an omission or defect in the composition of the psalm. The verse is not in the Chaldee Paraphrase, or in the version of Aquila and Theodotion; and it is certain that as early as the time of Origen and Jerome it was not in the Hebrew text. The Masorites and the Jewish commentators reject it. The sense is in no way affected by the insertion or omission of this, since the verses of the psalm have no necessary connexion in meaning —the composition, as in most of the alphabetical psalms, being made up of independent sentiments suggested in part at least by the necessity of commencing each verse with a particular letter. The psalm does not admit of any particular analysis, and it is impossible now to ascertain the occasion on which it was written."

8: From: Commentary on Psalms, Primitive & Medieval Writers. John M. Neale. 2nd Ed. (1869)

Introduction: Dissertation I: Psalms Employed in Offices of Church:

1. "If we keep vigil" says St John Chrysostom, "in the Church, David comes first, last, and midst. If early in the morning we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst. \*(stanza of Theognis). O marvellous wonder! Many who have made but little progress in literature, nay, who have scarcely mastered its first principles, have the Psalter by heart. Nor is it in cities and churches alone that at all times, through every age, David is illustrious; in the midst of the forum, in the wilderness, and uninhabitable land, he excites the praises of 'God'. In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary; in the deserts, where are men crucified to this world, and having their conversation with 'God', first, midst, and last is he. All other men are at night overpowered by natural sleep: David alone is active; and, congregating the servants of GOD into seraphic bands, turns earth into heaven, and converts men into angels." Nothing can more admirably shadow out the feelings of the Church to her everlasting heritage, than these words of the great Doctor of the East. The love, the veneration, the delight which she has ever expressed for the Psalter, have almost turned it into a part of her own being. It is not only that, from the beginning till now, the whole book of Psalms has been weekly recited by so many thousand priests, but that the spirit of the Psalter permeates and kindles every other part of the service; that its principal features have received a new and conventional character, have been transfigured from the worship of the synagogue to that of the Church; that, to use the mediaeval metaphor, the trumpets of the tabernacle have given place to the Psalter and the New Song of the Christian ritual.

2. The Church of the primitive and of the Middle Ages, then, adapted the Psalter to her own needs; she employed all the luxuriance of her imagination to elicit, to develope, —if you will, to play with, — its meaning. There is, to use the word in a good sense, a perfect treasure of mythology locked up in mediaeval commentaries and breviaries, —a mythology, the beauty of which grows upon the student, till that which at first sight appears strange, unreal, making anything out of anything, perfectly fascinates. The richness and loveliness of this system of allegory have never yet been done justice to in our language. Commentaries indeed we have, many of them valuable in their way, but neither

calculated nor indeed professing to do more than to explain difficulties, to develop the historical and literal meaning sense and in some of the very plainest passages to point out a possible reference by David to the Son of David.... (4. ...the Psalms or Psalter was the most recited Book of the Scriptures, in part and whole, for a thousand years; was required to be memorized for ordination; ignorance of it disqualified consecration of Bishops; and The Eighth Council of Toledo<sup>2</sup> (653) orders that " none henceforth shall be promoted to any ecclesiastical dignity who do not perfectly know the whole Psalter, and in addition to that the usual Canticles and Hymns, and the Formula of Baptism." In like manner the Council of Oviedo (1050) decrees that "the Archdeacon shall present such clerks for Ordination at the Ember seasons as know perfectly the whole Psalter, the Canticles, the Hymns, the Gospels, and the Collects.") .... (6. .... Psalter was Divided for Recitation in Divine Service (the Work of God) in the Churches and Monasteries at various Hours of the Day s & Nights (Matins, Nocturns, Lauds, Prime, Tierce, Sexts, Nones, Vespers, Complies, &c.; for Weekdays, Sabbaths, Sundays, Feast Days, Holy Days, &c.) .... (9. ...Spiritual Explanation of Arrangement:)

#### 10. To begin with the Sunday Nocturns. The ritualists remind us of the three-night watches of a

besieged city, and thence deduce the triple prayer of a city which, like the Church, is never free from the assaults of her spiritual enemies. More fancifully they make each Nocturn to represent respectively the patriarchal, the legal, and the Christian dispensations. The first Nocturn, divided by its antiphons into three portions, or, as they are technically called, "distinctions," sets forth the threefold division of the Patriarchal period; that before the flood; that between the flood and Abraham; and that between Abraham and Moses. In each of these divisions they discover four principal Saints, to each of whom in consequence they attribute one of the Psalms. In the first period, Abel, Enos, Enoch, and Lamech. "Blessed is the man," says Abel, " that hath not walked in the counsel of the ungodly:" thus setting forth the distinction between himself and Cain. "Why do the heathen so furiously rage together?" exclaims Enos, in whose time the grand division between polytheists and the worshippers of the One true 'God' took place. "Thou art my worship, and the Lifter up of my head," exclaims Enoch, —lifted up, indeed, when translated, that he should not see death. "O 'Lord', rebuke me not in Thine indignation," is the Psalm of Lamech, who was blessed by 'God' with a son, the preserver of the human race from the indignation that destroyed the world. I need not explain how, in the same way, they make the four Psalms of the next distinction to signify Noah, Shem, Heber, and Terah, nor the third to set forth Abraham, Isaac, Jacob, and Joseph. The second Nocturn, as we have seen, has three Psalms: and these are referred to the three epochs of the legal dispensation: the Priests, the Judges, and the Kings. They are respectively set forth in the 16th Psalm: when the Priest says, "The 'Lord' Himself is the portion of mine inheritance and of my cup:" in the 17th, where the Judge prays, "Let my sentence —that is, the sentence I shall pronounce—" come forth from Thy Presence;" and the 18th, where the Monarch declares, "Great prosperity giveth He unto His King." In the same way, the dispensation of grace may be divided into three epochs, —that of Apostolic preaching, that of persecution, and that of peace. Apostolic preaching is set forth by the 19th Psalm, which, as we shall see in its proper place, has always been applied to the Apostles. The epoch of persecution, and therefore of the martyrs, is expressed by the 20th Psalm, " The LORD hear thee in the day of trouble." The time of peace is represented by the 21st, "Thou hast given him his heart's desire, and hast not denied him the request of his lips." The appearance of Antichrist is prophesied towards the end of that Psalm; "Thou shalt make them like a fiery oven in the time of Thy wrath:" and then the promise of final felicity; "Be Thou exalted, 'Lord', in Thine own strength, so will we sing and praise Thy power."

With such holy ingenuity did mediaeval writers explain their "Daily Service."....

16.... (List of Psalms from St Athanasius Epistle to Marcellinus:)

Prayer. Psalm 17, 68, 90, 102, 132, 142.

In prayer, with supplication for deliverance. Psalm 5,6,7, 12,13, 16, 25, 27, 31, 35, 38, 43, 54,55,56, 57, 59, 61, 64, 83, 86, 88,140,141, 143.

In supplication for deliverance alone. Psalm 3, 26, 69, 70,71, 74, 79,80, 123, 130, 131.

In confession of sins. Psalm 51.

If thou desirest to render thanks to 'God' for His many marvels, or on the accomplishment of some good work. Psalm 8, 81.

If thou desirest to know how others praise 'God'. Psalm 113, 117, 125, 146, 147,148, 150.

If thou desirest to stir up thyself to bless GOD. Psalm 103,104.

If thou desirest to praise 'God'. Psalm 92, 105,106, 107,108, 112, 136, 138.

If thou desirest to sing to 'God'. Psalm 93, 98.

If thou desirest to remember the mercy and justice of 'God'. Psalm 101.

If thou desirest to exhort to faith and obedience. Psalm 41.

If thou desirest to show to others of what kind is the man who is a citizen of heaven. Psalm 15, 24.

If thou desirest to ridicule heretics or Gentiles.<sup>2</sup> Psalm 76.

If thou beholdest heretics gathering together against the House of God. Psalm 83.

If thou desirest to convince heretics. Psalm 87.

If thou desirest to remember the benefits of the redemption of man. Psalm 8, 87, 116 (v. 10 to end.)

If thou desirest to admire sermons, and the grace of the preacher. Psalm 19.

If thou wouldst remember the Incarnation of our Lord. Psalm 45, 110.

If thou wouldst remember the Lonn's Cross. Psalm 22, 69.

If thou wouldst sing of the Resurrection. Psalm 16, 66.

If thou wouldst remember the Ascension. Psalm 24, 47.

If thou wouldst call to remembrance the future judgment. Psalm 50, 72.

If thou wouldst commemorate martyrs. Psalm 79.

If thou wouldst praise GOD on Festivals. Psalm 81, 95.

If thou wouldst sing on Good Friday. Psalm 93.

If thou wouldst sing on Saturday. Psalm 92.

If thou wouldst return thanks on Sunday. Psalm 34, 119.

32. We now turn to the arrangement of the Psalter which has been adopted by the Church at Constantinople. It is divided into 20 sections or cathismata as follows: Psalms:

I: 1-8; II: 9-17; III: 18-24; IV: 25-32; V: 33-37; VI: 38-46; VII: 47-66; VIII: 66-64; IX: 66-70; X: 71-77; XI: 78-86; XII: 86-91; XIII: 92-101; XIV: 102-105; XV: 106-109; XVI: 110-118; XVII: 119; XVIII: 120-132; XIX: 133-143; XX: 144-150

Each of these cathismata is divided into three "staseis;" and at the end of the latter only—not of each Psalm, as in the Western Church—the Gloria is said. The word "cathismata," in this sense, must not be confounded with the "troparia" so-called.

33. The general arrangement for the lection of the Psalter for Psalms is as follows: In the weeks of the....so that the Psalter is said through once a week. In the six weeks of the Great Fast the quantity is doubled; the Psalter being repeated twice in each week. In Holy Week it is said once, but finishes on the Wednesday. From Maundy Thursday till the Eve of the Anti-Pascha (Low Sunday,) it is not said at all. At the first Vespers of Low Sunday it begins again, and, till the 20th of September two cathismata are said at Matins and one at Vespers. From the 20th of September till the Vigil of the Nativity, three cathismata



in Matins: one, namely the 18th, at Vespers, together with the 133rd and 136th Psalms. Thence, to the Octave of the Epiphany, two at Matins, one at Vespers. Thence, till the Saturday before the Apocreo, one at Matins, one at Lauds, and two at Vespers.....

34. (Psalms Repetition at different Seasons, Feasts, Festivals, required different emphases: ... "the same sun-ray from the 'Holy Ghost' rested, indeed, at all times on the same words, but the prism of the Church separated that colourless light into its component rays: into the violet of penitence, the crimson of martyrdom, the gold of the highest seasons of Christian gladness. Hence arose the wonderful system of Antiphons, which, out of twenty different significations, definitely for the time being fixed one: which struck the right key-note, and enabled the worshipper to sing with the spirit and to sing with the understanding also. Ancient as is the alternate chanting of Psalms in the Church, it may be doubted whether that of antiphons is not of even more venerable antiquity....An Antiphon, then, in the original sense of the word, was the intercalation of some fragment or verse between the verses of the Psalm which was then being sung : one choir taking the Psalm, the other, the intercalated portion....42. I need scarcely point out to the reader the extraordinary beauty of this intercalation. But this kind of intercalation approximates as nearly to a "Farce" as it does to an Antiphon. A Farce, as is well known, is the insertion in a Gospel, Epistle, or Canticle, such as the 'Gloria in Excelsis', of intercalated sentences, intended to have the same effect as an Antiphon, and to fix a determinate sense for the time being, on the composition so farced. But the clauses thus inserted became in process of time thoroughly jejune and miserable; sometimes, in fact, utterly absurd. Hence, from the ludicrous character of the intercalation, the word came to be applied to anything ludicrous: whence its present use....

(Conclusion of Dissertation): 81. I have thus endeavoured to sketch out, as briefly as the subject permits, an account of the manner in which the Psalter, while it has been employed in, has itself modified, the Services of the Church. Those who study it as Churchmen, can hardly enter into it as they should do, until they have been taught to consider it in the light in which it has been the aim of this essay to set it before them. I heartily wish that it were more perfect, and less unworthy of the subject; but I have been all along fearful of entering too deeply into minutiae, —interesting, indeed, to Ecclesiastical students, but not necessary in and by themselves to the study of the Psalms. I shall hereafter have occasion to direct the reader's attention to a subject which will, perhaps, be more

widely interesting —the general question of mystical interpretation: which I leave for the Third Dissertation in this work. I can only hope that the blessing of 'God' may have been bestowed on what has already been said, and may still accompany that which we yet have to observe.

(Dissertation II: Primitive & Mediaeval Commentators on Psalms: .....)

(Dissertation III: Mystical & Literal Interpretation of Psalms:)

1. Having now, through 'God's' goodness, accomplished the fifth part of our task, it seems time to dwell at greater length than hitherto we have done on the system itself on which this commentary is based. Utterly different as it is from the modern style of interpretation, —liable to the charges of fancifulness, unreality, and of making anything out of anything, — I wish now to show that, whatever be the faults of its execution, its principle, at least, is the same as that on which the great commentators of primitive and mediaeval ages wrote, and which they would have recognised as their own. What that principle is, the reader has now had sufficient opportunity of judging; and while none can be more

sensible than myself of the innumerable faults in detail for which the foregoing pages may be blamed, for the theory on which they have been composed I need —and I hope to show that I need— no excuse.

2. The mystical interpretation of Scripture, as everyone will allow, is the distinguishing mark of difference between ancient and modern commentators. To the former, it was the very life, marrow, the principle essence of 'God's' Word, —the kernel, of which the of early, literal exposition was the shell,— the jewel, to which the outside and verbal signification formed the shrine: by the latter it has almost universally been held in equal contempt and abhorrence; it has been affirmed to be the art of involving everything in uncertainty; to take away all fixedness of meaning; to turn Scripture into a repository of human fancies; to be subversive of all exactitude, and fatal to all truth....

3....The rule laid down by the strictest interpreters of this sort appears to be this: that in those histories of the Old Testament which are applied to our Blessed 'Lord' in the New, we may see a type of Him, but in those only. Thus, of the brazen serpent, the Paschal Lamb, Jonah in the whale's belly, He was undoubtedly the antitype; but Joseph, taken from prison and from judgment, —but Elijah, fasting forty days and forty nights, and translated into heaven, —but David, in his victory over Goliath, —but Samson, destroying the Philistines by his own death, — these are historical characters only, and cannot, without presumption, be invested with a typical signification.

4. Now it is clear that, to those who entertain similar sentiments, the present work will present no thing but an aggregation of the wildest conceits, and the most worthless fancies. If Scripture has not an under-current of meaning, double, triple, quadruple, or even yet more manifold, I confess, not only that my work is a mere waste of labour, time, and paper, which would comparatively matter little, but it also follows that all primitive and mediaeval commentators, from the first century till the Reformation, have more or less been deceiving the Church of 'God', —have been substituting their changing fancies for His immutable verities, —have adopted a system which is alike the offspring and the parent of error,— that their folios have been a hindrance to the cause of truth, and the labours of their lives an insult to the to those who principles of genuine interpretation. If anyone can believe this, it will matter little what he thinks of the preceding and following pages. I only wish to prove that the mystical principles on which this commentary on the Psalms is written are the principles of the great commentators from the beginning; and if I can show that, I have shown enough.

5. It is well known that, from very early times, a meaning fourfold meaning was attached to the plain text of Scripture. It is expressed in the lines:

Litera scripta docet: quid credos, 'Allegoria': Quid speres, 'Anagoge': quid agas, 'Tropologia'.

And on this principle St Gregory the Great composed his *Morals on Job*, keeping his skeins of meaning separate, and with marvellous skill pursuing each to the end. Durandus explains the various terms with great neatness: "In like manner, 'Jerusalem' is understood, historically, of that earthly city whither pilgrims journey; allegorically, of the Church Militant; tropologically, of every faithful soul; anagogically, of the Celestial Jerusalem, which is our Country."

6. Let us, in the first place, inquire from Scripture Arguments itself, what probability there is that the Holy Ghost intended such a system of interpretation to be applied to His own Word: then let us see how the early Church felt on the subject: and then what are the advantages, and what are asserted to be the dangers, of the mystical sense.

7. Now it cannot be denied, that to those who eschew the mystical or spiritual interpretation, —and

whom we will in this dissertation call 'literalists', — a very large portion of Scripture can have nothing but an historical interest. The journeyings of the Israelites to their various encampments, — the genealogies of Chronicles, Ezra, Nehemiah, —the numbers of the tribes in the Pentateuch, — the prophecies against the nations whom it pleased 'God' to destroy before Nebuchadnezzar, and many such like passages, are to them all but a dead letter. Nay, the same Scott whom I lately quoted ventures, without any apology, to call one such collection of passages by a term which, when we remember Whose is the lightest word of Holy Scripture, can scarcely be called less than profane. He names the genealogies of the first book of Chronicles by the appellation of 'Thorns'! He is but consistent with himself; but what kind of theory must that be which leads to such a conclusion?

40. In conclusion, do we ordinarily attach sufficient importance to such expressions as that with reference to our 'Lord' in the last days of His earthly life? "Then opened He their understanding, that they might understand the Scriptures." Does not this infer a regular tuition in some system of interpretation of which hitherto they knew nothing? He expounded unto them 'all' the things concerning Himself. Some of those things, we have already seen, involved what would now be called the deepest mysticism, and forthwith we see its fruits. History is no longer a bare relation of facts —it is a parable. Agar is no longer the concubine of Abraham, but "Mount Sinai in Arabia." The Mosaic law is a Christian Parable; "saith He it not altogether for our sakes?" Christ is everywhere, in Prophet, Psalm, History: every Old Testament Saint is the type of the Saint of Saints; every persecutor is the forerunner of the Destroyer of souls. And what follows? Observe the depth of study, the profound search, the intensity of investigation of the mystics, contrasted with the jejunity [dullness], the commonplace superficiality of the literalists! To the latter, Scripture is no mine: its treasures are at the surface; a first reading may exhibit as much of the meaning as a twentieth; and hence the stupid dictum of a marvellous genius (Lord Bacon), likening the first interpretation of the Bible to the first crush of the grape, which first crush is not wine, but a sickly and unwholesome must.

Conclusion. 41. In unison with the system which it has been the object of this Essay to unfold, the present Commentary is written. I know that it will be called, by many, fanciful, unreal, destructive of Scripture, will be said to put imagination in the place of reason, and to substitute the words of men for the word of 'God'. But let this only be borne in mind. Our system is the system, as all must allow, of every saintly Commentator from St Barnabas to St Francis de Sales —the system, as I have endeavoured to show, not only of Isapostolic [?] but of Apostolic writers. The interpretations are none of them my own; their authors are given; they come with greater or less authority; but those that have least will be found to possess some considerable weight. I claim nothing but the poor thread on which the pearls are strung. To collect them has been the happy work of many years —work which has consoled me in trial, added happiness to prosperity, afforded a theme of profitable conversation with dear friends, furnished the subject-matter for numerous sermons. I pray 'God' to accept it as an offering to the Treasury of His Church; and to give that system, if it be His will, favour in the eyes of Scriptural students, which I know to be the only method whereby His own, be it declaration or command, can be fully acted out, (ereunate tas graphas.... kai Ekeinai Eisin Hai Marturousai Peri Emou).

9: From: Critical & Exegetical Commentary on the Book of Psalms by Charles A. Briggs, D.Lit., Emile Grace Briggs. International Critical Commentary Old Testament. (1906)

Preface: "This Commentary is the fruit of forty years of labour. In 1867, when making special studies in Berlin with Dr. Emil Rodiger, I began a critical Commentary on the Psalms, the Ms. of which is still in my possession.... In the plan of the International Critical Commentary I undertook the volumes on the Psalms, and have been at work upon them ever since. In addition to my work on the theological terms of the new edition of Robinson's Gesenius' Hebrew Lexicon, BDB., I have made a complete lexicon to the Psalter, based on a revised Hebrew text, which I hope ere long to publish. I have spared no pains upon the text of the Psalter, not only in the study of the Versions, but also in the detection and elimination of the glosses in the search for the original texts as they came from their authors. The Theology of the Psalter has been carefully investigated; only the limits of space prevent me from giving it in this volume.... A public Version, in my opinion, should be less pedantic and literal than the Revised Version, and not so slavish in its adherence to the Massoretic text. In this respect the older Versions, especially the Version of the Book of Common Prayer, is to be preferred; for while it is less accurate than the later Versions, it preserves many readings of the Greek and Vulgate Versions which later English Versions unwisely rejected, and it is concerned to give the sense of the original in rhythmical devotional language well suited to the character of a book of prayer and praise.... The Psalms are among the most wonderful products of human genius. No other writings but the Gospels can compare with them in grandeur and importance. The Gospels are greater because they set forth the life and character of our Lord and Saviour. The Psalter expresses the religious experience of a devout people through centuries of communion with God. I cannot explain either Gospels or Psalms except as Books of God, as products of human religious experience, inspired and guided by the Divine Spirit."

Introduction: § 1. "The Psalter belongs to the third division of the Hebrew Canon, entitled Hymns or Prayers, from its chief contents. The Greek Version named it Psalms from the most frequent sub-title,

and in this has been followed by other Versions".... "In the Hebrew Canon the Psalter bears the title Praises, or Book of Praises, because of the conception that it was essentially a collection of songs of praise, or hymn book, to be used in the worship of God; or else Prayers, because it was a collection of prayers, a prayer book. In LXX it is entitled Psalms, doubtless because the word "psalm" was in the titles of such a large proportion of the poems. In early Greek writers it received the name Psalter, which seems a more appropriate name for a collection of Pss. for use in public worship.".... (Hebrew title: Tehillim, Sepher Tehillim; Aramaic Tehilyon; Hallels (Praises); Greek LXX Psalmoi (Psalms, Book of Psalms), (psalmos) is the translation of (mizmyr < zmr, zamir), used in the titles of 57 Pss., 'song' or 'poem', 'play, musical instruments, more technical form & indicates a poem with measured lines & strophes, selected for public worship; the Psalter (Psaltērion) of David.

#### A. Text of Psalter:

§ 2. "The original text of the Psalter was written in the Hebrew language, and in letters which were subsequently abandoned for the Aramaic script. This latter text has been preserved in Mss., none of which are older than the tenth century; but they rest upon two important revisions of that century, those of Ben Asher and Ben Naftali, which differ chiefly in Massoretic material."....

§ 3. "The Massora also gives evidences of variations of text, going back to primitive times, in marginal notes and signs, where the text remains unchanged. Citations in the Talmud and other

early Jewish writings give little evidence of other variations of text."...."These Massorites were so called as masters of Massora, or tradition. Their work was based upon the methods of the Syrian schools with reference to Syriac Literature. The differences between the so-called Babylonian and Palestinian systems of vocalisation and accentuation show various stages in their work, which continued for several centuries. The earliest stages have left no record, but they may be inferred from the simpler forms of Syriac and Arabic Literature. It is important to notice that all these vowel points and accents are comparatively late in origin, and, although they rest on tradition going back to primitive times, they were still matters of opinion, and by no means have the venerable authority of the consonantal text. The view that they were equally inspired with the consonantal text, held commonly in the 16th century, has been universally abandoned. There are several Massoretic notes and signs which are of great importance, for they indicate variations of text in ancient tradition which the Massorites felt obliged to record, although they did not venture to change the traditional text. These are: (1) The variation between the (qeri) that which should be read, and the (kethibh, ketib, ketiv), that which is written. There are 70 of these in (Psalter)."

§ 4. "The earliest printed edition of the Hebrew Psalter was published at Bologna in 1477. Independent texts based on Mss. were published at Soncino, in the Complutensian Polyglot, and the second Rabbinical Bible. All subsequent editions were mixed texts, until those of Baer and Ginsburg, which give accurate forms of the Massoretic text of Ben Asher."

§ 5. "The earliest Version of the Psalter was that of the Greek Septuagint (LXX), translated from the Hebrew in the second century B.C. at Alexandria, and preserved in many ancient codices, the earliest of the fourth century A.D., giving evidence as to an original Hebrew text, many centuries prior to any Hebrew authorities. The ancient Latin, Coptic, Gothic, Armenian, and Ethiopic Versions are based upon the Greek Version."

§ 6. "Several other Greek Versions were made in the 2nd, 3rd, & 4th centuries A.D., that of Aquila from the official Hebrew text of the school of Jamnia, that of Theodotion to improve (LXX) in the direction of that text; and that of Symmachus to give a better Greek style. Other minor Versions, indicated as Quinta (5th) and Sexta (6th), were also composed. None of these have been preserved, except in fragments."...."(LXX) was used in a large proportion of the citations in the NT & Christian writings of the 2nd & 3rd centuries. The Jews of the school of Rabbi Akiba, owing to a literalistic tendency, threw discredit upon (LXX) among the Jews, and so gradually undermined the confidence even of Christians in its accuracy. Accordingly, many attempts were made to make a better Version. The first of these came from Aquila, a pupil of Akiba, who made a new translation from the official text established by the school of Jamnia. This is exceedingly literal and pedantic, and frequently transliterates rather than translates. This Version, indicated by Aq., is chiefly valuable for its evidence as to the official text which it translates. Theodotion (T.LXX) undertook a revision of (LXX) to make it more conformable to the Hebrew text of Jamnia. Its variations from (LXX) also help to the official Hebrew text of the second century rather than to an earlier text. Symmachus (S.LXX) had a later and a different purpose; namely, to improve the style and character of (LXX). It is therefore of value in helping to a text of &. It is difficult to determine the purpose of Quinta and Sexta, but so far as appears they do not give evidence of any knowledge of early Hebrew codd. These efforts did not succeed in producing a text suitable for universal adoption; they in fact increased the confusion and corruption among the Greek codd. by mixed texts. This evil was the chief reason for the masterly work of Origen in his Hexapla. Origen's Hexapla was the most important Biblical work in ancient times. It gave in six parallel columns the original Hebrew text, the same transliterated, a purified text of (LXX), the Versions of Aq., (S.LXX), (T.LXX), and also, as a sort of appendix, Quinta, Sexta."

§ 7. "The Syriac Peshitto (Peshitta, Peshta, Pesht., Syriac Vulgate) Version was made from a comparison of the Hebrew text with (LXX), and shows the influence of an early Aramaic Targum. It has maintained its integrity since the 4th century."...."At an early date, probably in the second or third century, a translation of the Psalter was made for the use of Syrian Christians (SyrPesht). It was based upon a Hebrew text, but kept (LXX) constantly in view. It also shows traces of the influence of an oral Aramaic Targum earlier than the existing Targum. The author was a good Hebrew scholar, but his purpose was to give a Vrs. for practical use, rather than an exact verbal rendering. He therefore takes liberties with the original from a dogmatic as well as a practical point of view. (SyrPesht) passed through a number of revisions, but has kept its integrity since the fourth century, as Aphraates in his Homilies uses it essentially in the same form that we now have."....

§ 8. "Jerome in the early fifth century issued his Latin translation, made from the Hebrew text of his times, but with all the other ancient Versions and Origen's Hexapla in view."...."Jerome, after the completion of the two revisions of the old Latin Psalter already mentioned, undertook c. 389 a translation of the entire OT from the original Hebrew, which he completed in 390-405 at Bethlehem. This Vrs. took the place of the old Latin Vrss. in all the books except the Psalter, and is known as the Vulgate (V, Vlg, Vulg, LatVulg, JermVulg). This new Vrs. of the Psalter could not overcome the use of the Gallican Psalter in the usage of the Church. Accordingly, (V) of the Psalter is the Gallican Version, and the Version of Jerome is distinguished from it in reference by the abbreviation (J, Jerm). This Vrs. is exceedingly valuable, especially in the study of the Psalter; for Jerome was not only an able Hebrew scholar, using the best Hebrew texts accessible to him in Palestine, at the time when the Rabbinical School at Tiberius was in its bloom; but he was also familiar with Origen's Hcxapla, and the full text of all the ancient Vrss. in earlier Mss. than those now existing. (J) in the main gives evidence as to the Hebrew text of the fourth Christian century. Where it differs from (V) and (LXX) its evidence is especially valuable as giving the opinion of the best Biblical scholar of ancient times as to the original text, based on the use of a wealth of critical material vastly greater than that in the possession of any other critic, earlier or later."....

§ 9. "The Aramaic Targum of the Psalter in its present form dates from the 9th century, but it rests upon an oral Targum used in the synagogue from the most ancient times."...."The Targum on the Psalter (T, Targ, Targm, AramTarg) represents a traditional oral translation, used in the services of the synagogue from the first century A.D. The original Hebrew text was constantly kept in view, for it was the custom to read the original before the Targum was read. Therefore the Targum gives evidence as to the traditional Hebrew text, with all the development that that tradition had from the 1st till the 9th century, ever restrained, however, by the original text. The Targum, however, was not simply a translation, but at the same time an explanation of the original, enlarging upon it to give the sense by way of paraphrase. It avoids anthropomorphism, and entirely disregards the poetic form & style."....

§ 10. "The critical use of Hebrew texts and versions leads back in several stages from the official text of Ben Asher of the 10th century, through the text used by Jerome of the 4th century, the official text of the School of Jamnia of the 2nd century, to the unofficial codices of the 2nd century B.C., which gave the Canonical Psalter in its final edition. But it had already passed through centuries of transmission by the hands of copyists and editors. We have to distinguish, therefore, between the original text of the Psalter of the Canon and the original text of the psalms themselves as they came from their authors."....

§ 11. "There are several Psalms which appear in different texts in the Psalter itself, or in the Psalter and other Books of the Old Testament. These give evidence of originals differing in some respects from the varying texts that have been preserved."...."(A) Hebrew poetry is dominated by the

principle of parallelism of members. The simplest form is seen in the couplet; but it is extended to a considerable number of lines. There are three primary forms of parallelism: (1) the synonymous, (2) the synthetic, and (3) the antithetic; the synonymous having a more ornate variety which may be called (4) emblematic; the synthetic a more vigorous variety which is (5) stairlike in character. An important variation appears in what is called (6) introverted parallelism. But within these six varieties there are still a great number of combinations in accordance with the nature of the parallelism, whether it extends to entire lines or to the more emphatic words in them. Bishop Lowth ('De Sacra Poesi Heb'. 1753; cf. Preliminary Dissertation to 'Isaiah', 1778) was the first to establish the principle of parallelism in Hebrew poetry, although he based his conclusions on older writers, Rabbi Asarias and especially Schottgen ('Horae Heb'. Diss. VI. 'De Exergasia Sacra'). Lowth's views were at once accepted and have maintained themselves. Lowth distinguished three kinds of parallelism, — the synonymous, the antithetical, and the synthetic. Bishop Jebb ('Sacred Literature', § IV. 1820) called attention to a fourth kind, which he properly named "introverted." Lowth had already recognised it (Prelim. Diss. 'Isaiah' 14), but did not name it or emphasize it. Other scholars have noted the stairlike and the emblematic."...."The Pss., as Philo, Josephus, Origen, Eusebius, and Jerome tell us, were composed in several kinds of meter. The measures, however, were not of feet, as in classic Latin and Greek, or of syllables as in Syriac poetry; but of words or word accents, as in Assyrian, Babylonian, Egyptian, and the most ancient poetry of other nations. The simplest measure is: (1) the trimeter, measured by three tonic beats; (2) the tetrameter, which has four tones, usually with a caesura in the middle; (3) the pentameter, which has five tones, the caesura usually coming after the 3rd tone, but sometimes for variety of effect after the 2nd; (4) the hexameter, which has six tones, with the caesura usually in the middle, but sometimes for variety after the 2nd or the 4th tones, and occasionally with two caesuras dividing the line into three parts. In the estimation of tones we have to consider that on the one side monosyllabic words are usually not counted, but are attached to the following word and not accented; and on the other side that words of four or more syllables have a secondary accent which is counted in the measures. This is true occasionally of words of three syllables."...."...To Ley, more than to any other scholar, is due the credit of leading to a correct conception of the measures of Hebrew poetry. I accepted the principle of measurement of Hebrew poetry by accents soon after I began to teach as Professor of Hebrew and cognate languages in Union Theological Seminary, in 1874; and from that time I have given much attention to the subject. My views were published in 1881 ('Homiletic Quarterly'; 'Biblical Study', first edition, 1883).

§ 12. "The Psalms were composed in the parallelisms, measures, and strophical organisations of lyric poetry. When these have been determined with reference to any particular Psalm it is not difficult to see the changes that have been made in the original text."....

§ 13. "Several Pss. give evidence that they were parts of longer Pss."....

§ 14. "Many Pss. are composite of two or more original Pss. or parts of Pss. combined for liturgical purposes. Usually the original Pss. were of different poetic structure, and they are combined in various ways by editorial seams.".... (Examples: Psalms: 19; 24; 40; 60; 89; &c.)....

§ 16. "The text of the Psalter shows a large number of errors, just such as one would expect from its transmission through the hands of many different editors and copyists. There are essentially the same kinds of errors and subject to the same rules and principles of classification as those that are found in all Literature."...."The most of the Pss. were composed in the ancient Hebrew script, resembling the Samaritan letters. They were transliterated into the Egyptian Aramaic script, and finally into the later square Aramaic letters. In each of these scripts errors arose from mistakes as to similar letters both in form and in sound; the transposition of letters in a word or of words in a sentence; the wrong

attachment of letters to words, or of words to sentences; the transposition of clauses; and conjectures in the case of defective or illegible Mss."....

§ 17. "A very large proportion of the changes in the text of the Psalms was due to corrections of the scribes and glossators, who for various reasons endeavoured to improve the text to make it more intelligible and useful."...."The scribes corrected the text to make it more intelligible. The older writers were concise, and left many things to be inferred by the attentive reader. In the unpointed consonant text the words were not distinctly separated, and forms were written as briefly as possible, so that various interpretations were possible. There were also many abbreviations which might easily have been misunderstood."....

§ 22. "With the rise of the Higher Criticism, the traditional opinion as to the Davidic authorship of the Psalter was questioned, and soon abandoned by all critics. At first editorship by Ezra and the Davidic authorship of only those Psalms which have David in their titles was proposed; but subsequently internal evidence showed this to be impossible, so that critical opinion gradually came to the result that the final editorship of the Psalter could not have been earlier than the Maccabean period, and that David wrote few, if any, of the Psalms, the most of them being postexilic."....

§ 23. "The Higher Criticism of the Psalter depends chiefly upon the internal evidence of the Psalms themselves. The titles are valuable for traces of the history of their use; but their contents, their interrelation, and their relation to other writings of the OT., give the only reliable evidence as to their origin and transmission."....

§ 24. "The earliest term to appear in the titles was doubtless "Song" (shirah, shr, shiri, shirim) which, in some cases at least, was attached to the originals. It indicated a lyric poem used for singing, especially on joyous occasions; in later times especially in religious worship of praise, and by the Levitical choirs.".... (Examples: Psalms: 18:1 = 2nd Sam 22; 45; 69; 46; 30; 92; 108; &c.) ....

§ 41. "Selah indicates the abbreviation of a psalm in liturgical use, and marks the place where the closing benediction might be sung. The word itself means: Lift up (the voice in praise). This

interpretation explains the tradition of & that it called for an "interlude," and the Palestinian tradition, which represents it by the last word of the doxology, "forever." The term was first attached to psalms in the Psalter of the Mizmorim. It was used in the Director's Psalter, and in the Collection of the Elohist, and it continued in use at least until the time of the Psalter of Solomon and the earliest portions of the Jewish Liturgy."....

§ 43. "The Psalter represents many centuries of growth in the historical origin both of its Psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged, in the middle of the second century B.C.".... (Evolution of Psalter:) "We may assign 7 Pss. in their original form to the early Hebrew monarchy, before Jehoshaphat: 7, 13, 18, 23,24, 60, 110; 7 to the middle monarchy: 3, 20,21, 27, 45, 58, 61; and 13 to the late monarchy: 2, 19, 28, 36, 46, 52, 54,55,56, 60, 62, 72, 87; thus 27 to the period of the Hebrew monarchy. During the Exile 13 were composed: 42-43, 63, 74, 77, 79, 81,82, 84, 88,89, 90, 137, 142. In the early Persian period there was a great outburst of psalmody. As many as 33 Pss. were composed: 4, 6, 9-10, 11,12, 14 (=53), 16,17, 22, 25, 31,32. 34,35, 37,38,39, 41, 57, 59, 64, 69, 70 (= 40) 75,76, 78, 80, 83, 101, 109, 140, 143,144. This was due to several influences. The conquest of Babylon by Cyrus, which aroused the enthusiasm of the exilic Isaiah, called forth lyric songs. The rebuilding of the altar and temple, with the restoration of the worship in Jerusalem, as it was accompanied by prophetic voices, so also by those of



lyric poets. The struggles of the pious with the unfaithful in the community, and with the neighbouring little nations, whose jealousy and hatred constantly interfered with the growth and prosperity of the people in Jerusalem, also naturally expressed itself in song. Toward the close of this period the collection of 'Miktamim', or golden poems, was made after the example of the older collection of the Book of Yashar. To the middle Persian period, the times of Nehemiah, we may assign 16 Pss.: 5, 8, 15, 26, 29,30, 40, 47, 51, 57, 65,66, 69, 138,139, 141; to the late Persian period, in which internal and external trouble was renewed, 11 Pss.: 27, 36, 44, 48,49,50, 68, 81, 85, 89, 102. In this last period the collection of 'Maskilim', or religious meditations, was made; also (DavidPss) was edited as a prayer-book for use in the synagogues, and soon after (KorahPss), more ornate in character. The conquest of Alexander introduced the Greek period, which in its early part was advantageous to the Jews. At the beginning of this period the great royal advent Ps. was composed, 93, 96-100, and soon after 8 other Pss.: 66,67, 73, 86, 91, 95, 108, 145. The Psalter of (AsaphPss) was prepared in Babylonia; and later in Palestine the Psalter of the 'Mizmorim', the first of the major Psalters, as a hymn-book for use in the synagogues. Toward the close of this period (DavidKorahPss) was made, using all the earlier Psalters, as a prayerbook for the synagogues, and directions were given for musical rendering. The later Greek period was troublous in Palestine, owing to the constant strife between the kings of Egypt and Syria, and to internal dissensions resulting therefrom. But in the East the Jews were less troubled. There in the early part of this period (ElhmPss) was prepared for synagogue use. To this period we may ascribe 11 Pss.: 1, 19, 24, 71, 77, 89, 92, 94, 103, 139, 144, and the elaborate praise of the Law, 119. In addition 14 Pilgrim Pss., 120-128, 130-134, were composed, and the Pilgrim Psalter collected in this period. Also 16 of the Hallel, 104-107, 111-117, 135-136, 146, 148, 150, were composed and edited in a collection. The Maccabean period began with the persecution of Antiochus and the rise of the Maccabees at the head of the patriotic party. They gradually triumphed, and organised the Maccabean dynasty & kingdom. To this period we may ascribe Pss. 33, 102,109,118, 139; also 129 of the Pilgrim Psalter, & 147, 149 of the Hallel. After the rededication of the temple the present Psalter was prepared, combining Pss. appropriate for use in the synagogue and in the temple, and using all the previous Psalters, especially (David's, David Director's, Elham's Psalters) the Hallel, and the Pilgrim Pss. The collection was divided into three books. Toward the close of the second century the final editor divided it into five books and 150 Pss., in accordance with the same divisions of the Law, allowing for variations in usage."....

(C. Canonicity of Psalter):

§ 44. "The Psalter was the first of the Writings to win canonical recognition, and it has maintained this recognition in the unanimous consent of Jew and Christian until the present day. The testimony of representative Jews and Christians in all ages is that the Psalter is a holy Book, divinely authoritative, the norm and guide of worship and religious experience."....

(Briggs Commentary is very scholarly, & lexically thorough, perhaps more than any others, the 1st Psalm ("orphan" Psalm) is explored in 9 pages of small print; however Psalm 145:1-21 is only given 5 pages; but Psalms 119 is covered in 35 pages. His Translation is excellent.)

10: From: Treasury David, Original Expositions, Book of Psalms, etc. 7 Volumes by Charles H. Spurgeon. (1882)

Preface (vol.1): "The delightful study of the Psalms has yielded me boundless profit and ever-growing pleasure; common gratitude constrains me to communicate to others a portion of the benefit, with the prayer that it may induce them to search further for themselves. That I have nothing better of my own to offer upon this peerless Book is to me matter of deepest regret; that I have anything whatever to present is subject for devout gratitude to the Lord of grace. I have done my best, but, conscious of many defects, I heartily wish I could have done far better. The Exposition here given is my own. I consulted a few authors before penning it, to aid me in interpretation and arouse my thoughts; but, still I can claim originality for my comments, at least so I honestly think. Whether they are better or worse for that, I know not; at least I know I have sought heavenly guidance while writing them, and therefore I look for a blessing on the printing of them. The collection of quotations was an after-thought. In fact, matter grew upon me which I thought too good to throw away. It seemed to me that it might prove serviceable to others, if I reserved portions of my reading upon the various Psalms; those reserves soon acquired considerable bulk, so much so that even in this volume only specimens are given and not the bulk. One thing the reader will please clearly to understand, and I beg him to bear it in mind; "I am far from endorsing all I have quoted". I am neither responsible for the scholarship or orthodoxy of the writers. The names are given that each author may bear his own burden; and a variety of writers have been quoted that the thoughts of many minds might be before the reader. Still I trust nothing evil has been admitted; if it be so it is an oversight.....It may be added, that although the comments were the work of my health, the rest of the volume is the product of my sickness. When protracted illness and weakness laid me aside from daily preaching, I resorted to my pen as an available means of doing good. I would have preached had I been able, but as my Master denied me the privilege of thus serving him, I gladly availed myself of the other method of bearing testimony for his name. O that He may give me fruit in this field also, and His shall be all the praise."

Expositions of Psalms:

Psalms 1:

Title: This Psalm may be regarded as The Preface Psalm, having in it a notification of the contents of the entire Book. It is the psalmist's desire to teach us the way to blessedness, and to warn us of the sure destruction of sinners. This, then, is the matter of the first Psalm, which may be looked upon, in some respects, as the text upon which the whole of the Psalms make up a divine sermon.

Division: This Psalm consists of two parts: in the first (from verse 1 to the end of the 3rd) David sets out wherein the felicity and blessedness of a godly man consisteth, what his exercises are, and what blessings he shall receive from the Lord. In the second part (from verse 4 to the end) he contrasts the state and character of the ungodly, reveals the future, and describes, in telling language, his ultimate doom.

Exposition: .....

## Psalm 2:

Title: We shall not greatly err in our summary of this sublime Psalm if we call it The Psalm of Messiah The Prince: for it sets forth, as in a wondrous vision, the tumult of the people against the Lord's Anointed, the determinate purpose of God to exalt His own Son, and the ultimate reign of that Son over all His enemies. Let us read it with the eye of faith, beholding, as in a glass, the final triumph of our Lord Jesus Christ over all His enemies. Lowth has the following remarks upon this Psalm: "The establishment of David upon his throne, notwithstanding the opposition made to it by his enemies, is the subject of the Psalm. David sustains in it a twofold character, literal and allegorical. If we read over the Psalm, first with an eye to the literal David, the meaning is obvious, and put beyond all dispute by the sacred history. There is indeed an uncommon glow in the expression and sublimity in the figures, and the diction is now and then exaggerated, as it were on purpose to intimate, and lead us to the contemplation of higher and more important matters concealed within. In compliance with this admonition, if we take another survey of the Psalm as relative to the person and concerns of the spiritual David, a noble series of events immediately rises to view, and the meaning becomes more evident, as well as more exalted. The colouring which may perhaps seem too bold and glaring for the King of Israel, will no longer appear so when laid upon his great Antitype. After we have thus attentively considered the subjects apart, let us look at them together, and we shall behold the full beauty and majesty of this most charming poem. We shall perceive the two senses very distinct from each other, yet conspiring in perfect harmony, and bearing a wonderful resemblance in every feature and lineament, while the analogy between them is so exactly preserved, that either may pass for the original from whence the other was copied. New light is continually cast upon the phraseology, fresh weight and dignity are added to the sentiments, till, gradually ascending from things below to things above, from human affairs to those that are Divine, they bear the great important theme upwards with them, and at length place it in the height and brightness of heaven."

Division: This Psalm will be best understood if it be viewed as a fourfold picture. (In verses 1,2,3) the Nations are raging; (4 to 6) the Lord in heaven derides them; (7 to 9) the Son proclaims the decree; and (from 10 to end) advice is given to the kings to yield obedience to the Lord's Anointed. This division is not only suggested by the sense, but is warranted by the poetic form of the Psalm, which naturally falls into four stanzas of three verses each.

### Exposition:

...."The first Psalm was a contrast between the righteous man and the sinner; the second Psalm is a

contrast between the tumultuous disobedience of the ungodly world and the sure exaltation of the righteous Son of God. In the first Psalm, we saw the wicked driven away like chaff; in the second Psalm, we see them broken in pieces like a potter's vessel. In the first Psalm, we beheld the righteous like a tree planted by the rivers of water; and here, we contemplate Christ the Covenant Head of the righteous, made better than a tree planted by the rivers of water, for 'He' is made King of all the islands, and all the heathen bow before Him and kiss the dust; while He Himself gives a blessing to all those who put their trust in Him. The two Psalms are worthy of the very deepest attention; they are, in fact, the preface to the entire Book of Psalms, and were by some of the ancients, joined into one. They are, however, two Psalms; for Paul speaks of this as the second Psalms (Acts 13:33). The first shows us the character and lot of the righteous; and the next teaches us that the Psalms are Messianic, and speak of Christ the Messiah —the Prince who shall reign from the river even unto the ends of the earth. That they have both a far-reaching prophetic outlook we are well assured, but we do not feel competent to open up that matter, and must leave it abler hands".....

11: From: Family Prayer Book, Book Common Prayer, Psalms, etc. Protestant Episcopal Church, by Thomas C. Brownell, LLD. (1868)

Order for Daily Morning & Evening Prayer: Minister shall begin Morning & Evening Prayer, by reading one or more of the following Sentences of Scripture: (Hab. 2:20; Mal. 1:11; Ps. 19:14; Ezek. 18:27; Ps. 51:3; Ps. 51:9; Ps. 51:17; Joel 2:13; Dan. 9:9,10; Jer. 10:24. Ps. 6:1; St Matt. 3:2; St Luke 15:18,19; Ps. 143:2; 1st John 1:8,9.)

(1.) Under the Law, daily morning & evening devotions were enjoined by God, on all the Israelites. —"Thou shalt offer upon the altar two lambs of the first-year day by day continually; the one lamb thou shalt offer in the morning, & the other lamb thou shalt offer at even." This ordinance was constantly observed by the Jews, during the continuance of their city & polity. It was probably on this account that the primitive Christians set apart these periods as times for solemn worship. And like all the divine ordinances their institution is most consonant to reason, & the fitness of things. Every morning when we awake, we receive, as it were anew, our life from God. —When We arise from our beds, to go forth amidst the cares & temptations of the world, & the dangers & business of the day, nothing can be more reasonable than that we should offer to our merciful Preserver our thanksgivings for his care over us during the unguarded moments of sleep, & for all the blessings He is constantly conferring on us; & that we should supplicate his guidance & protection through the day, as well as his favour & blessing on the work of our hands. —In the evening, too, the same reasons call us to a renewal of the same duties of devotion. Retiring from the labours & vanities of the day, & when our exhausted spirits dispose us to sink down upon our beds, in the attitude & image of death, reason requires of us, that as dying men, we should supplicate the pardon of "God for our omissions of duty, as well as for our follies and positive transgressions; & that we should again commend ourselves to His protection who never slumbers nor sleeps.

But besides the public devotions of the morning & evening, many of the devout Jews were in the habit of retiring to their closets, in the middle of the day for the purpose of private worship. And we have reason to believe that this custom was adopted by the early Christians. We learn that St Peter, "went upon the housetop to pray, about the sixth hour," which corresponds with our noon. And we find that this was a common period of Christian worship, in the time of St Cyprian, & Clement of Alexandria. It was not long after, that the Monks, who professed to be more devout than other Christians, added other hours of stated prayer. These stated periods of daily devotion had increased to seven, in the time of Pope Pelagius the 2nd, who established them by a decree, & provided offices of devotion for the several "Canonical hours." —At the period of the Reformation, our parent Church of England brought back the periods of public worship to the primitive usage, and enjoined only "daily morning & evening prayer."

But though the Church has appointed these two periods of public worship, she does not thereby excuse any of her children from the essential duty of private devotion. Stated periods for retirement to the closet are salutary for all men. We may worship God, indeed, at any period of the day, & in the midst of our business, by short mental ejaculations, but the use of stated times for private devotion cannot be

too highly estimated. Such is the constitution of our nature, that a duty, which we think can be performed at any time, we are apt to defer altogether, unless we regulate our conduct by fixed rules.

In the Cathedral Churches, in England, the regular morning service is constantly performed. But the circumstances of country parishes will not admit of this daily public worship; nor is it practicable in the Parish Churches of this country. But though the dispersed residences, and the secular avocations of Christians, will not permit them to assemble daily for public worship, none can be excused for the neglect of Family Devotions. And the American branch of the Church, has set forth "Forms of Prayer to be used in Families," well suited to their circumstances and their wants. —Those heads of Families, therefore, who live in the habitual neglect of these daily morning & evening devotions, frustrate the benevolent intentions of the Church, & lose one of the most interesting bands of the domestic state: while they are deficient in a duty enjoined not less by the dictates of reason than the authority of Scripture. (T.C.B)

(2.) Prayer is the elevation of the soul to a communion with God; & is commanded by Him as a duty, through the pious & faithful performance of which we obtain all the especial blessings we enjoy. It is a high honour to us that we are permitted & assisted to hold this intercourse, and it is also a source of inestimable benefits to us. But it is a duty of difficult performance. Our attention should be wholly engrossed in the solemn act we are engaged in. The worldly objects which commonly occupy our thoughts must be excluded. Our souls must be suitably humbled under a sense of our unworthiness, & brought to a proper state of serenity by a contemplation of the paternal goodness of God, and the atonement and mediation of the Saviour. [page 62] Hence it results that some preparation of the mind is necessary before we enter upon the sacred duties of devotion. —It is the custom of the Jews, when they enter their synagogues for worship, to stand silent for some time, to meditate on the presence and perfections of God. And in the early ages of Christianity, it was the custom of the Priest to prepare the people's hearts for worship, by the use of a suitable preface. In imitation of this primitive usage, the Church has prescribed the sentences of Scripture, the reading of which are enjoined by the foregoing Rubrick.....

(18.) The Book of Psalms is that collection of sacred hymns, which were composed by devout members of the Jewish Church, for the purpose of praising God, both on public and private occasions. They are usually called the Psalms of David, from his composing the greater part of them. The other authors, whose names are mentioned, are Asaph, Ethan, Heman, Moses, and Solomon, but to each of the four last is ascribed only a single psalm; except we suppose that Solomon wrote the 72nd as well as the 127th. Of the 150, about 70 are expressly attributed to David; and there is internal evidence that others, which do not bear his name, are of his composition. From the number and excellence of David's psalms, he is, in the records of his own times, styled "the Sweet Psalmist of Israel."

Being not merely works of human ingenuity, but dictated by the Spirit of God, they are adapted to all states and conditions of the Church. They are found to be as useful to Christians of the present day, as they were formerly to the Jews, or even to the persons themselves by whom they were originally written. From this comprehensive character, and from the intrinsic merits of subject and composition, the psalms have always deservedly been held in the highest estimation. Whatever difference of opinion may have existed among the ancient Christians, either with regard to speculative points of theology, or external forms of worship, all agreed in the use of these hymns, as the most effectual instrument of devotion.

"The ancients, when they speak of the psalms," says Hooker, "use to fall into large discourses, shewing how this part, above the rest, doth of purpose set forth and celebrate all the considerations &

operations, which belong to God: it magnifieth the holy meditations and actions of divine men: it is of things heavenly & universal declaration, working in them whose hearts God inspireth with a due consideration thereof, a habit or disposition of mind, whereby they are made fit vessels both for receipt, and for delivery of whatsoever spiritual perfection. What is there necessary for men to know, which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue & knowledge in such as are entered before, a strong confirmation to the most perfect. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, done, or had, this one celestial fountain yieldeth. Let there be any grief, or disease incident to the soul of man, any wound, or sickness named, for which there is not in this treasure house a present comfortable remedy at all times ready to be found. This is the very cause, why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone, to read them, as other parts of Scripture he doth." (Shepherd)

It is certain the temple service consisted chiefly of forms taken out of this Book of Psalms, 1st Chron. 16:1, 7-37; 1st Chron. 25:1,2; & the prayers of the modern Jews are also most chiefly gathered from thence. The Christians undoubtedly used them in their public service in the Apostles' times. 1st Cor. 14:26; Col. 3:16; and in the following ages it is plain, that they sang the Psalms in the Church by turns, each side answering the other, indeed it appears the Psalms were placed about the beginning of the Prayers, soon after the Confession; & that they were so often repeated at Church, that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, & in their fields. The author of them, holy David, first set them to vocal & instrumental music; & pious antiquity did use them in their assemblies with music also; & so we may very fitly do, where we have convenience, for this makes our Churches the very emblem of the heavenly choir, which is always represented as praising God in this manner: and experience shews, that music works very much on the affections of well-tempered men; it calms their minds; composes their thoughts; excites their devotion; & fills their soul with a mighty pleasure, while they thus set forth his praise.

The Church having thus fitted the Psalms for daily use, it is our duty to say or sing them with great devotion; & if we have performed the foregoing parts of the Liturgy as we ought, nothing can fit us better to sing David's Psalms with David's spirit; for all that hath been done hitherto was to tune our hearts, that we may say, "O God, my heart is ready," or fixed: "I will sing & give praise," Ps. 108:1. And, as St. Basil notes, this frame of spirit is more necessary in the use of the Psalms, than of any other part of Scripture, the rest being only read to us, but every man is to repeat these as his own words. (Dean Comber.)

As it is so primitive and useful an order to have the Psalms thus read; & as this "Psalter" is an entire body of devotion, having different forms, to exercise several graces, by way of internal act & spiritual intentions, containing in it, confessions, thanksgivings, prayers, praises, and intercessions; let everyone be sure to do it standing, sitting being only allowed whilst the Lessons or the Epistle is reading. (Collis.)

(19.) The Christian Church has uniformly appointed the Psalms to be repeated oftener than any other part of Scripture, excepting only that divine form of prayer, which was taught by our Lord Himself, & in our Church makes a part of every service. "Christians," says Chrysostom, "exercise themselves in David's Psalms oftener than in any part of the Old, or New Testament — Moses the great Law-giver, who

saw God face to face, & wrote of the creation of the world, is scarcely read through once a year. The Holy Gospels, where Christ's miracles are preached, where God converses with man, where devils are cast out, lepers are cleansed, & the blind restored to sight, where death is destroyed, where is the food for immortality, the holy sacraments, the words of life, holy precepts, precious promises; these we read over once or twice a week. What shall I say of blessed Paul, the preacher of Christ? His Epistles we read twice in the week. We get them not by heart, but attend to them while they are reading. —But as to David's Psalms, the grace of the Holy Spirit has so ordered it, that they are repeated night & day. In the vigils of the church, the first, the midst, the last, are David's Psalms. In the morning, David's Psalms are sought for, & the first, the midst, & the last, is David. At funeral solemnities, the first, the midst & the last, is David. In private houses the first, the midst, & the last, is David. —Many that know not a letter can say David's Psalms by heart."

Jerome tells us, that "in the morning, at the 3rd, 6th, & 9th hour, in the evening, & at midnight, David's Psalms are sung over in order, & no man is suffered to be ignorant of David's Psalms."

From the times of the Apostles, the recitation of Psalms has everywhere formed one principal part of the service of the Church. Some of the early Christians, in particular those of the East, rehearsed sometimes 20, sometimes 60 psalms in a day. About the year 350, in the Churches of Egypt, 12 were repeated in the morning, and the same number in the evening. This practice made its way into the western Church; for from Jerome we learn, that the whole Book of Psalms was read over once in 7 days. If 24 were read every day, the whole would be read in somewhat less than a week.

With us the Psalms are recited much oftener than any other part of Scripture, & thus far our established practice corresponds with the usage of the ancient Church. At the same time, that all the Psalms may be read in course, and that our Morning & Evening Prayer may not tire or disgust by its prolixity, we assign, for this purpose, the term of thirty days. (Shepherd.)

Standing has usually been considered as the most proper attitude for praise & thanksgiving. Accordingly we find that, in the ancient Church, the Psalms were almost universally recited in this posture. (Shepherd.)

The alternate recitation of the Psalms is not, as far as I at present recollect, enjoined by any Rubrick, nor by any other injunction of our Church. But we uniformly adopt it, & in defense of our practice, we have to allege, that it is perfectly congenial to the usage of antiquity, is sanctioned by the recommendation of the wisest and best among the fathers, has been ratified by respectable councils, & the most approved ecclesiastical laws, & is obviously calculated to keep up the attention, & assist the devotion of the people. (Shepherd.)

(20.) In some parts of the eastern Church Gloria Patri was formerly repeated at the end of the last psalm, which was called Alleluja, because they always selected for the concluding psalm one of those which had the title Alleluja (Hallelujah, Hallelu-Yah) prefixed. The concluding psalm was likewise called Antiphona, or the Antiphonal Psalm, from its being recited in alternate portions, that is, nearly in the same manner in which we repeat all the Psalms.

The ancient practice, however, of all the western Churches, (that of Rome alone excepted) was to repeat Gloria Patri at the end of every psalm. There is a peculiar propriety in this. The Doxology serves for a general application to each psalm. And as a penitential psalm may be followed by a psalm of thanksgiving, & that succeeded by one of adoration or prophecy, if they were not separated by this Doxology, or something of the like nature, subjects very distant and distinct might be strangely & improperly united. (Shepherd.)

(22.) From the Exhortation, at the opening of the service, we learn that one principal end of our meeting together in the house of God, is, "to hear His most holy word." After reciting a portion of the Psalms there is a peculiar propriety in reading other parts of Holy Scripture. Our minds being elevated, & our affections warmed, by celebrating the praises of God, we are prepared to listen with attention & reverence to the history of His providence, the dispensation of his grace, and the rules of our duty. Here therefore follow, with the intervention only of a hymn, two lessons, the first taken from the Old Testament, the second from the New. The course pursued by the Church points out the order & disposition of the two covenants, and shews the harmony and connexion that exists between them. (Shepherd.)

After the Psalms follow the Lessons. For having, according to the Exhortation, "set forth God's most worthy praise," we proceed to "hear His most holy word." And then a respite is given to the bent of the mind: for, whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now called into employment. In the Psalms the will and affections were employed; but now in the Lessons chiefly the understanding. And, as with the members of the body, so with the faculties of the mind, a change of employment prevents weariness, & affords relief. (Dr. Bisse, Dr. Bennet.) He, which prayeth in due sort, is thereby made the more attentive to hear; and he, which heareth, the more earnest to pray. (Hooker.)

That they, who are blessed with a revelation from God, should read & hear it with reverence, when they assemble to worship Him, is a plain dictate of reason and religion. Accordingly the Jews "read Moses & the Prophets in their synagogues of old time," as the book of Acts informs us, Acts 13:27, 15:21; & so indeed do writers of their own, in the same age with it: who boast of the practice as a most useful & honourable distinction peculiar to their nation, that the laws of life were thus published to all the people. The primitive Christians, as one of the earliest apologists for them, Justin Martyr, tells us, read at their meeting, both the Jewish prophets, and the writings of the apostles, in proper portions. And when the Church of Rome had broken them into small fragments, interrupted with other things; & had continued to read even these in Latin, after it was no longer understood; our Church rectified both errors; & hath taken care that the Old Testament should be gone through once a year and the New thrice. Only we omit some parts of the former; which are repetitions of what is related in other parts, or bare lists of genealogies and families, or too mystical & abstruse to be edifying in publick; on which last account we omit also the book of Revelation, excepting two or three chapters; matters of such difficulty being wisely thought fitter for the private meditation and study of those, who are qualified to engage in them.....(Abp. Secker.)

#### Notes Introductory to Psalms:

"The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; His Incarnation, Birth, Life, Passion, Death, Resurrection, Ascension, Kingdom, and Priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their



Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, & set off with all the graces, of poetry; & poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, & pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, & the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, everything that groweth elsewhere, "every tree that is pleasant to the sight, & good for food:" & above all, that was there lost, but is here restored, the tree of life in the midst of the garden. That which we read, as matter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, repentance & faith are described, but in these, they are acted; by a perusal of the former, we learn how others served God, but, by using the latter, we serve Him ourselves. "What is there necessary for man to know," says the pious and judicious Hooker, "which the Psalms are not able to teach? They are to beginners an easy & familiar introduction a mighty augmentation of all virtue & knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found." In the language of this divine Book, therefore, the prayers & praises of the Church have been offered up to the throne of grace, from age to age. And it appears to have been the manual of the Son of God in the days of His flesh; who, at the conclusion of His last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it who pronounced, on the cross, the beginning of the 22d Psalm; "My God, my God, why hast Thou forsaken Me?" and expired with a part of the 31st Psalm in His mouth; "Into Thy hands I commend My spirit." Thus He, who had not the Spirit by measure, in Whom were hidden all the treasures of wisdom & knowledge, & who spake as never man spake, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words rather than his own. No tongue of man or angel, as Dr Hammond justly observes, can convey a higher idea of any book, & of their felicity who use it aright. (Bp. Horne.)

The Psalms very justly make a principal part of the joint praises, that we offer up to God. For though several of them were composed on particular occasions, yet they are plainly fitted for general use; & their insertion into the canon of Scripture proves them to be designed for it: the Jews anciently recited them in the temple, and do still in their synagogues: the New Testament hath recommended them to the Christians, & the whole Church hath sung them ever since. Indeed the subject matter of them is very different: but those of joy are much more numerous, than any other sort: & all of them afford ground of praise at least; the doctrinal, the exhortatory, the historical, as well as the rest. Even the plaintive & petitionary minister cause of thanksgiving to Him, who hath promised to hear, & support, & deliver; & make all "things work together for good to them, that love Him." Rom. 8:28. Glory therefore to the blessed Three (in) One is a fit conclusion to every Psalm.

But in reading them it must be carefully observed, & may with moderate care be commonly distinguished, in whose person the several sentences are spoken. In some Psalms, or portions of Psalms, it is God, or Christ; in others it is wicked men, that speak. These we must repeat as their sayings: & none as our own, but what were intended for us. Even the words of the Psalmist, if we are to adopt them,

may frequently seem so unapplicable to the outward condition, or inward frame, of many in every congregation, that, if they attend to them, they cannot say them with truth. 'But most of them all good people may say, even of themselves singly, with much truth. For they have constantly enemies, temporal or spiritual, afflictions more or less heavy, valuable mercies, & at times warm feelings of pious dispositions: which, if not present, may be so recalled, & made their own again, as to be very sincerely expressed to God. And what they cannot say in their own name separately, they may truly say in the name of Christ's Church, of which they are members: & they ought, & surely do, bear some share of the mercies & sufferings, the fears & desires, of every part of it, in every state. And as David, in some of his Psalms, takes on him the person of Christ; in others he seems to take that of his disciples; & to speak, not in any one particular character, but as representing the whole body of believers. Or if there be any passages, which neither of these methods will suit: still we may rehearse them as expressing the case of some eminent worthy of old times, and be affected by it accordingly: for we often are strongly affected by the circumstances, well described, not only of distant but of imaginary persons. We may consider, as we go on, the likeness, or the difference, between his situation, his temper, & our own: and raise from it many reflections of sympathy & caution, of humiliation, encouragement, & thankfulness. Thus, at least, we may bring everything we say, home to ourselves: & by so doing furnish our minds with a most valuable store of devout thoughts and language, perhaps for many future occasions of our own or others. For the Book of Psalms is so in exhaustible a treasure of every branch of piety, that a more constant use of it, than of any other in the whole Bible hath, with very just reason, been appointed in public forms of prayer, and recommended in private ones.

It may be objected, that in several of them David utters most bitter imprecations against his enemies: in which, to say nothing harsher, we cannot follow him; for the rule of the New Testament is, "Bless & curse not." Rom. 12:14. But indeed most, if not all, the places, which appear wishes to evil, may, according to the confessed import of the original, be understood only as predictions of it. Or, supposing them wishes, David might be directed by infinite wisdom to pronounce them even against the opposer of his reigning over Israel; who opposed, at the same time, the known decree of Providence. Repeating them in this view, solely as his, must be innocent: & strongly suggest an important admonition, "not to fight against God." Acts 23:9. But perhaps in some of these, as well as other passages, he speaks in the person of the whole Church of God, against all its irreconcilable adversaries, whoever they be. Such was Judas: to whom therefore the two most dreadful of these Psalms are applied, (Acts 1:20:) & with the utmost tenderness to the whole of God's creation, we may & must desire the overthrow of them, who obstinately hate Him & His laws. For, though we ought much more to desire the repentance, than the death of a sinner, as He Himself doth: yet if they will not repent, we ought to think & speak with approbation & satisfaction, yet mixed with an awful concern, of their punishments here, & sentence hereafter: which last St Paul represents good persons, as joining to pronounce: "Do ye not know, that the saints shall judge the world?" 1st Cor. 6:2. (Abp. Secker.)

Very few of the Psalms, comparatively, appear to be simply prophetical, & to belong only to Messiah, without the intervention of any other person. Most of them, it is apprehended, have a double sense, which stands upon this ground and foundation, that the ancient patriarchs, prophets, priests, & kings, were typical characters, in their several offices, & in the more remarkable passages of their lives, their extraordinary depressions, & miraculous exaltations, foreshewing Him who was to arise, as the Head of the holy Family, the great Prophet, the true Priest, the everlasting King. The Israelitish polity, & the law of Moses, were purposely framed after the example & shadow of things spiritual & heavenly; & the events, which happened to the ancient people of God, were designed to shadow out parallel occurrences, which should afterwards take place, in the accomplishment of man's redemption, & the rise & progress of the Christian Church. For this reason, the Psalms composed for the use of Israel, &

Israel's monarch, and by them accordingly used at the time, do admit of an application to us, who are now, "the Israel of God," & our Redeemer who is the King of Israel. (Bp. Horne.)

It would be an arduous and adventurous undertaking to attempt to lay down the rules observed in the conduct of the Mystic Allegory; so diverse are the modes in which the Holy Spirit has thought proper to communicate His counsels to different persons upon different occasions; inspiring and directing the minds of the prophets according to His good pleasure; at one time vouchsafing more full & free discoveries of future events; while, at another, He is more obscure and sparing in His intimations. From hence ariseth of course a great variety in the Scripture usage of this kind of allegory, as to the manner in which the spiritual sense is couched under the other. Sometimes it can hardly break forth & shew itself at intervals through the literal, which meets the eye as the ruling sense, & seems to have taken entire possession of the words & phrases. On the contrary, it is much oftener the capital figure of the piece, & stands confessed at once by such splendour of language, that the letter, in its turn, is thrown into shades, & almost totally disappears. Sometimes it shines with a constant equable light; & sometimes it darts upon us an a sudden, like a flash of lightning from the clouds. But a composition is never more truly elegant & beautiful than when two senses, alike conspicuous, run parallel together through the whole poem, mutually corresponding with, and illustrating each other. I will produce an undoubted instance or two of this kind, which will shew my meaning, & confirm what has hitherto been advanced on the subject of the mystic allegory.

The establishment of David upon his throne, notwithstanding the opposition made to it by his enemies, is the subject of the second Psalm. David sustains in it a twofold character, literal & allegorical. If we read over the Psalm first with an eye to the literal David, the meaning is obvious & put out of all dispute by the sacred history. There is indeed an uncommon glow in the expression, & sublimity in the figures, & the diction is now & then exaggerated as it were on purpose to intimate, & lead us to the contemplation of higher & more important matters concealed within. In compliance with this admonition, if we take another survey of the Psalm, as related to the person and concerns of the spiritual David, a noble series of events instantly rises to view, and the meaning becomes more evident as well as exalted. The colouring which may perhaps seem too bold and glaring for the king of Israel, will no longer appear so, when laid upon his great Antitype. After we have thus attentively considered the subjects apart, let us look at them together, and we shall behold the full beauty and majesty of this most charming poem. We shall perceive the two senses, very distinct from each other, yet conspiring in perfect harmony, & bearing a wonderful resemblance in every feature & lineament, while the analogy between them is so exactly preserved, that either may pass for the original, from which the other was copied. New light is continually cast upon the phraseology, fresh weight & dignity are added to the sentiment, till gradually ascending from things below to things above, from human affairs to those which are divine, they bear the great important theme upwards with them, & at length place it in the height and brightness of heaven.

What hath been observed with regard to this Psalm, may also be applied to the 72nd; the subject of which is of the same kind, & treated in the same manner. Its title might be, 'The Inauguration of Solomon'. The scheme of the allegory is like in both; but a diversity of matter occasions an alteration in the diction. For whereas one is employed in celebrating the magnificent triumphs of victory, it is the design of the other to draw a pleasing picture of peace, & of that felicity, which is her inseparable attendant. The style is therefore of a more even & temperate sort, and more richly ornamented. It aboundeth not with those sudden changes of the person speaking which dazzle & astonish; but the imagery is borrowed from the delightful scenes with which creation cheers the sight, & the pencil of the divine artist is dipped in the soft colours of nature. And here we may take notice how peculiarly adapted to the genius of this kind of allegory the parabolical style is, on account of the great variety of natural

images to be found in it. For as these images are capable of being employed in the illustration of things divine & human, between which there is a certain analogy maintained, so they easily afford that ambiguity which is necessary in this species of composition, where the language is applicable to each sense, and obscure in neither; it comprehends both parts of the allegory and may be clearly & distinctly referred to one or the other. (Bp. Lowth.)

The offence taken at the supposed uncharitable & vindictive spirit of the imprecations which occur in some of the Psalms, ceases immediately if we change the imperative for the future, and read not "Let Them Be Confounded," &c, but, "They Shall Be Confounded," &c, of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the prophets or denunciations of it in the gospel intended to warn, to alarm, and to lead sinners to repentance that they may fly from the wrath to come. This is Dr. Hammond's observation; who very properly remarks, at the same time, that in many places of this sort, as particularly in Psalm 109 (and the same may be said of Psalm 69) it is reasonable to resolve that Christ Himself speaketh in the prophet; as being the person there principally concerned, and the completion most signal in many instances there mentioned: the succession especially of Matthias to the apostleship of Judas. It is true, that in the citation made by St Peter from Psalm 109 in Acts 1:20, as also in that made by St Paul from Psalm 109 in Romans 11:9, the imperative form is preserved; "Let his habitation be void," &c.; " Let their table be made a snare," &c. But it may be considered that the apostles generally cited from the Greek of the LXX version; and took it as they found it, making no alterations, when the passage as it there stood, was sufficient to prove the main point which it was adduced to prove. If the imprecatory form be still contended for, all that can be meant by it, whether uttered by the prophet, by Messiah, or by ourselves, must be a solemn ratification of the just judgments of the Almighty against his impenitent enemies, like what we find ascribed to the blessed in heaven when such judgments were executed. Rev. 11:17,18; 16:5,6,7. See Merrick's Annotations on Psalm 109 & Witsie's Miscellan. Sacr. Lib. 1 Cap. 18 Sect. 24. But by the future rendering of the verbs, every possible objection is precluded at once. (Bp. Horne.)

Greatness confers no exemption from the cares & sorrows of life. Its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends its charms to paint the glories of redemption. Calculated alike to profit, & to please, they inform the understanding, elevate the affections, and entertain the imagination, Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragranc; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily more & more heightened; fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellences, will desire to taste them again; and he who tastes them oftenest, will relish them best.

And now, could the author flatter himself that anyone would take half the pleasure in reading the following exposition, which he hath taken in writing it, he would not fear the loss of his labour. The employment detached him from the bustle & hurry of life, the air of politics, & the noise of folly; vanity & vexation flew away for a season, care & disquietude came not near his dwelling. He arose, fresh as the morning, to his task; the silence of the night invited him to pursue it; and he can truly say that food & rest were not preferred before it.

Every psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which he spent upon these meditations on the Songs of Sion, he never expects to see in this world. Very pleasantly did they pass and moved smoothly & swiftly along; for, when thus engaged he counted no time. They have gone but have left a relish & fragrance upon the mind, and the remembrance of them is sweet. (Bp. Horne.)

That the reader may the more easily turn to such Psalms as will best suit the present state of his mind, according to the different circumstances, whether external or internal, into which, by the changes & chances of life, or the variations of temper & disposition, he may, at any time, be thrown, the common Table of Psalms, classed under their several subjects, is here subjoined.

#### Prayers:

- I. Prayers for Pardon of sin. (Forgiveness) Psalm 6, 25, 38, 51, 130. Psalms styled Penitential, 6, 32, 38, 51, 102, 130, 143.
- II. Prayers composed when the Psalmist was Deprived of an opportunity for the public exercise of religion. Psalm 42, 43, 63, 84.
- III. Prayers wherein the Psalmist seems extremely Dejected, though not totally Deprived of consolation, under his Afflictions. Psalm 13, 22, 69, 77, 88, 143.
- IV. Prayers wherein the Psalmist asketh Help of God in consideration of his own integrity, & the uprightness of his cause. Psalm 7, 17, 26, 35.
- V. Prayers expressing the firmest Trust & Confidence in God under Afflictions. Psalm 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.
- VI. Prayers composed when the people of God were under Affliction or Persecution. Psalm 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.
- VII. The following are likewise Prayers in time of Trouble & Affliction. Psalm 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 142.
- VIII. Prayers of Intercession. Psalm 20, 67, 122, 132, 144.

#### Psalms of Thanksgiving:

- I. Thanksgivings for Mercies vouchsafed to particular persons. Psalm 9, 18, 21, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.
- II. Thanksgivings for Mercies vouchsafed to the Israelites in general. Psalm 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

#### Psalms of Praise & Adoration, displaying the Attributes of God,

- I. General acknowledgments & praise of God's Goodness & Mercy, & particularly His Care & Protection of good men. Psalm 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146.
- II. Psalms displaying the power, majesty, glory, & other attributes of the Divine Being. Psalm 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 115, 134, 139, 147, 148, 150.

#### Instructive Psalms:

- I. The different characters of Good & Bad men: the Happiness of the one, & the Miseries of the other, are represented in the following Psalms, 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.
- II. The excellence of God's Law (& Word). Psalm 19, 119.
- III. The Vanity of human life. Psalm 39, 49, 90.
- IV. Advice to Magistrates. Psalm 82, 101.
- V. The virtue of Humility. Psalm 131.

Psalms more eminently & directly Prophetical. Psalm 2, 16, 22, 40, 45, 68, 72, 87, 110, 118.

Historical Psalms: Psalm 78, 105, 106. (Bp. Horne.)

#### Short Vocabulary:

Giving the signification of some old English words used in this translation, but not commonly spoken or written in this age, at least not in that sense in which our Translators took them. (Abridged from "Holy David and his old English Translators cleared," 8vo. 1706.)

Beast: 'Any living creature, except man'; not only our Translators, but Mr. Ainsworth, calls serpents and fish "beasts." Gen. 3:1; Psal. 104:25. And indeed our last Translators do the same; which shews that the word was taken in this sense for above sixty years after this translation was made.

Blaspheme: 'To speak reproachfully either of God or man'. If we respect the etymology only it is more properly applicable to man, than to God: for it properly signifies to 'hurt the fame or credit of another'. Ps. 4:2.

Blasphemy: 'Reproach, or slander', either against God, or man. Ps. 73:8.

Commune: 'To discourse familiarly, to confer notes'.

Counsel: 'Design, device, decree', or 'resolution' & not only advice, or direction, as it is now commonly taken. Ps. 33:10.

Eschew: 'Avoid, shun, decline'.

Fain: 'Glad, merry'. We now use it adverbially, namely, "I would fain," that is, 'gladly' but we do not commonly use it as an adjective as our ancestors did. See Ps. 71:21.

Flitting: A 'hasty removal', or 'flight'. It is still used in this sense in some parts of England. Ps. 54:8.

Flood: A 'river' or 'stream'. See Ps. 72:8; 89:26. It should seem this word retained this signification commonly in our language at the beginning of the seventeenth century; for our last Translators use it in this sense. Josh. 24:3; Ps. 98:8.

Health: 'Safety, protection, power of saving, salvation' both spiritual and temporal. It evidently comes from the old English hael, which had the very same signification. Ps. xxii. 22:1, &c and our last Translators used the word "health" in this sense. Ps. 42:11.

Hell: Not only 'the place of torments', but 'the place or state of deceased souls', or what we commonly call 'the other world'. It seems to come from "Helan," to 'cover', or 'hide', as the Greek "Hades" likewise signifies 'an obscure or unknown place'. Our Translators did well to retain the word in this sense, as they do in Ps. 30:3, and often elsewhere: for this helps us to understand those words of our Christian faith "He descended into Hell;" whereas, by losing the ancient signification of words, the people are in danger to lose the sense and meaning of their Creed. Further, sometimes "Hell" signifies 'death' only, as in Ps. 18:4; 96:3.

Host: 'Army', or 'very great company', very often.

Imagine: To 'contrive, plot, design'; so it signifies in the statute of treason, which makes it a crime punishable with death, "to 'imagine' the death of the King," &c. Ps. 2:1, and very often.

Instantly: 'Importunately, zealously'. Ps. 55:18. We still say that a thing was done "at the instance," that is, 'at the earnest request', of another. The adjective 'instant' signifies 'importunate', in our last translation, (Luke 23:23,) and in other places.

Leasing: 'Lying, cheating, dissembling'. Ps. 4:2.

Lust: Not only 'filthy carnal desires', but any 'eagerness of appetite', or 'violent irregular inclination'. Ps. 10:2. So to "lust," and to "list" signify the same thing in this translation. Ps. 73:7.

Malicious: 'Very bad, evil', &c. Ps. 59:5. We now commonly understand by this word, 'spiteful, envious'; the ancients did not so.

Nethermost: 'Lowest' Ps. 86:13. "Nether" is used for lower, by our last Translators. Deut. 24:6, &c.

Plague: Any 'blow' or 'stroke' of God's correcting or punishing hand, (Ps. 38:17;) not the pestilence only. "To plague," in common discourse, signifies, to 'use any severe proceedings'.

Port: 'Gate', from the Latin "Porta." We still call him who keeps the gate porter. Ps. 9:14.

Preacher: Not only 'he that discourses publicly of religion', but 'any one that publishes' or declares any thing. Ps. 68:11; 59:12. So "to preach" signifies to publish or declare.

Prevent: To go, or be before. There are two designs which one may have in "going before" another; either to guide and help, or to hinder or stop: accordingly the word signifies two contrary things, namely, to help forward, and to oppose, hinder, &c. In the Scripture and Liturgy, it is for the most part taken in the good sense, to 'guide, help forward, assist', or 'be beforehand in kindness', as in Ps. 21:3; sometimes in the bad sense, to 'hinder, stand in one's way', &c. (Ps. 18:18;) at other places barely to 'go', or 'be before', as in Ps. 119:148; and 1st Thess. 4:15.

Quick: 'Alive'; & so to "quicken," signifies to 'give' or 'restore life', to 'revive' or 'enliven'. Ps. 34:2; 22:30.

Rebuke: Not only 'severe reprehension', but any manner of 'hard' or 'reproachful language'. Ps. 69:21.

Reproof: is used in much the same sense with the former word 'rebuke', & does not only import, 'grave' & 'severe admonition', but any manner of 'reproachful language', any speech whereby we shew our dislike of another's words or actions. Ps. 69:20.

Simple: 'Unmixt, plain, without any fraud or guile', or 'worldly policy'; like a child, that has no art or cunning to help himself in any difficulty, and therefore is often oppressed and overreached by crafty & sharp men. It is generally used in a good sense in the Psalms and New Testament; namely, for 'plain, undesigning, though abused' men; but then, because such are subject to be caught & drawn into evil, by political & artificial men, therefore sometimes it denotes those who by this means are 'betrayed to sin', & 'a fault' committed through this 'easy unwary temper', is called "simplicity." Ps. 69:5.

Well: A 'spring, fountain', or 'small stream', not only a 'deep dug pit', as now it commonly signifies. Ps. 36:9; 84:6.

Wholesome: 'Safe'. We still say, "wholesome food, air, law, counsel." Ps. 20:6.

Wiliness: 'Cunning, guile'. We still use the word "wiles," from whence this comes. Ps. 10:2.

World: 'Age, time', not only the 'universe' or 'earth': thus it signifies in the doxology "world," that is 'age', or 'time', "without end." So in the Nicene Creed, "before all worlds;" that is, before all ages, or before time itself was. Ps. 45:18.

Worship: 'Majesty, dignity, excellency, what deserves to be honoured', or 'is honoured'; that glory and power in God, to which we pay our devotion: for so it signified to our Saxon ancestors. Our Translators use the word in this sense, (Ps. 3:3; 96:6;) and elsewhere. We now by "worship," most commonly mean that 'honour which we pay to God'; and our Translators often take it in that sense also. Further;

"worship" does not only signify, the eminent dignity which is in God, but that which is in a low degree 'in man'; & this sense of the word is not yet lost even in our own common language: for we still call that honour & authority which belongs to a magistrate, "his worship." Our Translators retain the word also in

this sense, when they say, that "God gives worship," that is, honour and dignity, "to them who lead a godly life." Ps. 84:12. Nay, our last Translators use the word in, the same sense, (Luke 14:10;) where it is said, that the humble guest " shall have worship in the presence of those who sit at meat with him." Who can then wonder, that in the matrimonial office the husband is taught to "worship" his wife? that is, 'to pay her all due respect'? for no one ever understood more by that expression, except he were blinded by unpardonable ignorance, or prejudice. There is then an honour, glory, dignity, or worship in the divine nature; and so there is, or may be, in men too. We must pay honour, glory, worship, principally to God, but in an inferior sense to men. It has been said that most controversies, now depending, are chiefly a strife about words, And from what has been said briefly concerning this & other words in this short vocabulary, it will appear, that several particulars which have been objected against in our Psalter, our Liturgy, & our very Creed, are far enough from being faulty in themselves, & have been thought so by some men, merely because they do not understand their own tongue.....

PROVERBS: (Selections from various authors, writers, commentaries, &c.)

Solomon's: Mashals: (Wisdom, Understanding, Knowledge, Truth; Life & Death, etc.)

1: A Picture is worth a thousand words; so a Proverb or Parable a book of a thousand pages.

2: From: Biblical Commentary of Proverbs of Solomon, by Franz Delitzsch. Translated from German, by M. G. Easton. Clarks Theological Library, 4th Serial Edition. (1884)

Older Book of Proverbs 1-24: External Title of Book, (1:1-6). Motto of Book, (1:7). Introductory Mashal Discourse (IMD):

1st IMD (1:8-19): Warning against Fellowship of those who Sin against their Neighbor's Life & Property.

2nd IMD (1:20-ff): Discourse of Wisdom to Her Despisers.

3rd IMD (2:): Earnest Striving after Wisdom as Way to Fear of God & to Virtue.

4th IMD (3:1-18): Exhortation: Love & Faithfulness & Self-Sacrificing Devotion to God, as True Wisdom.

5th IMD (3:19-26): World-Creative Wisdom as Mediatrix of Divine Protection.

6th IMD (3:27-35): Exhortation to Benevolence & Rectitude.

7th IMD (4:1-5:6): Recollections of His Father's House.

8th IMD (5:7-23): Warning against Adultery & Commendation of Marriage.

9th IMD (6:1-5): Warning against Inconsiderate Suretyship.

10th IMD (6:6-11): Call to Sluggard to Awake.

11th IMD (6:12-19): Warning against Deceit & Malice.

12th IMD (6:20-ff): Warning against Adultery, by Reference to its Fearful Consequences.

13th IMD (7:): Warning against Adultery: Representation: its Abhorrent & Detestable Nature: Example.

14th IMD (8:): Discourse of Wisdom concerning Her Excellence & Her Gifts.

15th IMD (9:): Double Invitation: of Wisdom & of Her Rival Folly.

1st Collection of Solomon's Proverbs, (10:1-22:16):



Exhortations to Fidelity & other Social Virtues; to Humility and Gentleness; against Drunkenness, Slothfulness, Quarrelsomeness, etc.; to the Exercise of Justice, Patience and Submission to God. Admonitions as to the Obtaining and Preserving of a Good Name; etc.

1st Appendix to 1st Collection of Solomon Proverbs, (22:17-24:22):

Admonition to lay to heart the "Words of the Wise". Treatment of the Poor. Warnings against Avarice, Intemperance, & Licentiousness; against Fellowship with Wicked and Foolish. Admonition to Right Conduct toward others. Warning against Slothfulness —a Mashal Ode.

2nd Collection of Solomon Proverbs (which Men of Hezekiah collected), (25-29):

Admonition to Kings & Subjects to the Fear of God and Practice of Righteousness. Warnings against Folly, Indolence, & Malice; against unseemly Boasting & Anger. Value of Friendship. Contentious Woman. Influence of Mutual Intercourse. Exhortation to Rural Industry —a Mashal Ode. Warnings against Unscrupulous, Unlawful Dealings. Divers Ethical Proverbs: Warnings against Stubbornness, Flattery, Wrath, etc.

1st Appendix to 2nd Solomon Collection of Proverbs, (30):

"Words of Agur" —his Confession of Fruitless Search for Wisdom. Mashal Ode —Prayer for Middle State between Poverty & Riches. Priamel —a Wicked Generation. Four Insatiable Things. Eye that mocketh. Four Incomprehensible Things. Four Intolerable Things. Four Things that are Small and yet Wise. Four Creatures that are stately in going.

2nd Appendix to 2nd Solomon Collection of Proverbs, (31:1-9):

"Words of Lemuel" —his Mother's Counsel for Kings.

3rd Appendix to 2nd Solomon Collection of Proverbs, (31:10-31):

Alphabetical Poem ("Golden A B C for Women") in praise of Virtuous Matron.

3: From: Book of Proverbs, Critical Exegetical Commentary. International Critical Commentary Old Testament. Crawford H. Toy. (1899)

Introduction. § 1. Names.

1. Masoretic title is Proverbs of Solomon ((mshly shlmh), [Sepher] Mishlë Shelömö, by the later Jews usually abridged to Mishlë) ....2. By early Christian writers the book was commonly called Wisdom or

All-virtuous Wisdom, (hē panaretos sophia), names which were also given to 'Ben-Sira' ('Ecclesiasticus') and 'Wisdom of Solomon'....

## § 2. Divisions.

Divisions of Book indicated in text itself are as follows:

I: Group of discourses on wisdom and wise conduct (1-9): 1. General title (1:1), purpose of Book (1:2-6), central or fundamental principle (1:7); 2. Warning against consorting with sinners (1:8-19); 3. Wisdom's appeal (1:20-33); 4. Wisdom as guardian

against bad men & women (2:); 5. Advantages attending obedience to the sage's instruction, fear of Yahweh, & devotion to wisdom (3:); 6. Exhortation to obey sage (4:); 7. Warning against unchaste women (5:); 8. Three paragraphs, against suretyship, indolence, slander, here misplaced [?] (6:1-19); 9. Warning against unchaste women (6:20-35); 10. Similar warning (7:); 11. Function of Wisdom as controller of life, & as attendant of Yahweh in creation of world (8:); 12. Wisdom & Folly contrasted as hosts (9:1-6,13-18), & interjected, misplaced [?] paragraph of apothegms on wisdom (9:7-12).

II: Collection of aphorisms in couplet form (10:1-22:16).

III: Two collections of aphoristic quatrains (22:17-24:22, & 24:23-34).

IV: Collection of aphoristic couplets (25-29).

V: Collection of discourses of various characters (30, 31): "words of Agur" (30:1-4); certainty of God's word (30:5-6); prayer for moderate circumstances (30:7-9); against slandering servants (30:10); collection of aphorisms citing certain things arranged in groups of fours (30:11-33); instruction to a king (31:1-9); description of model housewife (31:10-31).

The purpose of all these sections is the inculcation of certain cardinal social virtues, such as industry, thrift, discretion, truthfulness, honesty, chastity, kindness, forgiveness, warning against the corresponding vices, and praise of wisdom as the guiding principle of life. If we compare 'Proverbs' in this regard with 'Ben-Sira', we find that the latter, while it deals in general with the same moral qualities, goes more into detail in the treatment of social relations, and has more to say of manners as distinguished from morals.

## § 3. Structure of the Material.

The divisions indicated above suggest, by their differences of tone and content, that the Book has been formed by the combination of collections of various dates and origins. It is not probable that one man was the author of the philosophical discourses of chs. 1-9: the pithy aphorisms of 10:1-22:16, the quatrains of 22:17-24, the couplets of 25-29, and the mixed material of 30, 31.

A similar conclusion is indicated by the repetitions which occur in the Book. Thus, as between II. and III. we find 'variant couplets'... 'identical line's.... As between II. & IV.: 'identical couplets'... 'variant couplets'... 'identical lines'.... As between III. & IV., an 'identical line'....

From these repetitions we infer that the collectors of II., III., IV., were mutually independent —no one of them was acquainted with the work of the others. In I. and V. we find no matter that can be called repetition; the peculiar tone of each of these divisions kept it apart from the others; 6:1-19 & 9:7-12 are misplaced [?].

Subdivisions or smaller collections also appear to be indicated by repetitions within each of the three middle sections. Within II.: 'identical' or 'equivalent couplets'... 'identical' or 'equivalent lines' Within III.... 'couplets' or 'lines': (the couplets which in 23:1,11 form one quatrain are in 22:23, 28 divided between two quatrains); (a similar division of couplets). Within IV.: 28:12 & 29:2.....

#### 4: From: Commentary on Book Proverbs. Moses Stuart. (1860)

Introduction: Section 2: Leading Divisions (Parts) of Book: 6 Different Titles in 3 Sections (Portions) or 6 Divisions or Parts. (1-9; 10-22; 22-24; 25-29; 30; 31; (7th Division (Part) = 31:10-31.)

#### § 4. Arrangement and Characteristics of Part I., including 1:8-9:18.

(1) As arranged in the Hebrew, this part consists of 247 verses. Nearly all of these are 'simple parallelisms', i.e. they consist of two members or clauses in each verse. Only 11 triplets are found, in the whole (Ch: 1, 3-5, 7-9; none in 2 & 6). The distribution of the parallelisms, as to the different species of them, is very unequal. If I have reckoned rightly, there are 209 'synonymous' parallelisms; 36 synthetic; & only 4 'antithetic', which last are all in one group, viz.: 3: 32-35. In the whole 247 verses, we have only 11 exceptions to 'bimembral' parallelism; & these contain each 3 clauses.

(2) From this survey of the kinds of parallelism, it is evident that Part I differs widely from the style and manner of Part II. Here, ch. 10-15 exhibit 186 'antithetic' verses, & only 23 'synthetic'; while ch. 16-22: 16 reverse this order, & exhibit 24 'antithetic', & 159 'synthetic'. But in neither of these two divisions of Part II do we find the 'synonymous' parallelism at all; while in Part I there are 209 to 36 'synthetic' & 4 antithetic. These parallelistic distinctions, therefore, between the two divisions, are of a most palpable and striking nature. Specially is this the case with ch. 10-15, where the antithetic equals 186, the 'synthetic' are only 23, and there are no synonymous parallelisms. Yet this last species makes up almost the entirety of Part I. What bearing this may have on the 'sameness' of authorship in both cases, will come in due time to be discussed.

(3) Part II, i.e. 10:1-22:16, contains only 3 verses, (19:7,23; 21:20), where the 'triplet' is employed;

& even in these, there is synthetic parallelism. In this division, moreover, 'no subject is continued so as to comprise more than one verse or sentence'. This last circumstance is very striking, when contrasted with Part I. Here the same subject is continued, in 2,3,4,5, 10, 15, & even up to 25 verses; & this occurs so constantly, that 'connected and in some degree prolonged discourse' is, we may well say, altogether the usual order of the day (E.g. 57 examples in ch. 1-9). I find only 4 cases out of the whole in which a subject is completed by one verse, viz. 3:30, 33-35. This certainly is very remarkable, and has nothing like to it in 'extent', in any other portions of the book of Proverbs, and very little which is like to it even

in 'kind'. Only 23:29-35; 24:30-34; 27:23-27; 31:3-7, 10-31, afford specimens (all excepting one are brief) of the like nature, throughout all the rest of the book. Most distinctly marked, then, is Part I, as to treating subjects 'continuously', and constituting a kind of short discourse, rather than a gnome; for this is the character and tenor of the composition in this Part. All these things seem to plead strongly for different authors; but the discussion of this question must be deferred, for a little time.

(4) A subordinate and artistic classification appears, here and there, in groups of 'tens'. So 1:10-19; 3:1-10, 11-20; 4:10-19; 8:12-21, 22-31. The like of this we meet with nowhere else, in this book. I call it artistic, because, somewhat like that of the alphabetical Psalms, such an arrangement appears to be purposely made, for the sake of aiding the memory.

(5) Many paragraphs in Part I. are headed with the address: 'My son.' (10 times) 'This appears nowhere in Part' II, and but very rarely in the latter part of the book. But this address does not stand at the head of every new and distinct paragraph, although it serves to distinguish paragraphs so far as it goes. It is easy, however, to distinguish them by the subject-matter of their contents, without the aid of such an address. This is another striking point of difference between Parts I and II, on which we must touch again hereafter.

(6) Some of the most extended sentences in all the Bible, are found in Part I. For example, the whole of chap. 2 (twenty-two verses) is in reality but one sentence. Then again, examine 1:29-33, which is virtually of the same description; and so 6:20-26; 7:6-20; 8:22-31; 9:13-18, with many others of less extent indeed, but still longer than is elsewhere common in the book of Proverbs. This is, at least, a circumstance that must be brought into the account, when we come to inquire about 'authorship'.

(7) The name of ('Elohim) occurs nowhere in Proverbs, except in 2:5,17, and in the little work of Agur, 30:5,9. Everywhere else (Yehowah) is employed, to designate the 'Godhead'. To speak in the language of some recent critics, the authors were 'Jehovists', and not 'Elohists'. And such being the case, would it not seem probable, that this second chapter came from the hand of a person, who was different from the other writers? We must weigh this in the sequel.

(8) The poetic character of some portions of Part I, is greatly elevated above the rest of the book, with the exception, perhaps, of 31:10-31, which contains the exquisite eulogy of a virtuous woman. In solemn and awful grandeur, 1:20-33 is hardly surpassed by any monitory passage of the sublime Isaiah. Indeed, it reminds one of many passages of a like nature in this prophet. There we have that lofty and glowing description of Wisdom, in 8:12-36, hardly surpassed by any scriptural writer. Such is the all-pervading spirit of the poet which breathes through it, that on an aesthetical ground it can well claim a high preeminence. Then, in 7: 6-27, is a picture of the "strange woman," which for vivacity, simplicity, and graphic power, has seldom been exceeded. Nothing can be more discrepant than these pieces are, from the poetry which pervades not only Part II, but the whole book, with some two or three exceptions of a very limited extent. The cause of this difference in style is not merely the different subject-matter of Part I and that of the rest of the book; for there is plainly another and 'different spirit' in the lofty aspirations of the first portion of the book from that of the rest. One is constrained to feel that he is in different company, when he reads Part I, and then the rest of the Proverbs. Still, as there is almost always some room for debate, where taste merely is concerned, we must not place so much reliance on this aesthetical judgment, as on plain and simple matters of fact.

(9) In case the compositions of different authors are comprised in Part I, there is still a pervading unity of design in the whole. The principal design of all is, to lead the young in the way of happiness and

peace; to warn them against the dangers and attractive temptations which often assail them; and to show them that they will be safe only by acquiring that heavenly wisdom, which will guide them in attaining to the highest good. There are indeed, here and there, a few brief passages which are apparently isolated; e. g. 3:30-35. But almost throughout the whole, the main objects which have been stated are in view.

We have now before us the design and the individual characteristics of Part I. We seem, then, in some good measure, to have prepared the way for the discussion of the questions which yet remain.

.....

#### § 6. Characteristics of Part II, 10:1-22:16:

The great question of authorship is here decisively answered, by the inscription to the piece as it stands in 10:1. There is no critical ground for suspecting that this inscription is incorrect. The 'time' when it was written, is of course also settled. What remains is, to exhibit the distinctive characteristics of the writing now before us.

(1) The piece itself seems to be divided, or distinguished as to its method, into two leading portions, viz. 10-15. (which I shall name A), and 16-22:16, (named B). I refer to the 'kinds of parallelism' respectively employed in each part, A & B. The part A has 186 'antithetic' parallelisms, & 23 'synthetic'; while, on the other hand, the part B has 24 only of the first kind, and 159 of the latter, (see § 4. 2). In the first, the 'antithetic' is altogether predominant; in the second, the 'synthetic'. What led to such an evident diversity of manner in the two parts, we are unable to say. It seems probable, however, that, at first, the two compositions were 'separate', and were composed at different times, although by the same writer. 'Diversity' may have been an object designed to be accomplished by the change of parallelisms. In other respects than that of the different kinds of parallelism, there is very little, in regard to any discrepancy, that deserves particular notice. We shall soon see that the same general characteristics belong, for the most part, to both divisions.

(2) All throughout the piece is of one tenor, as to 'the completion of sentences by a single verse'; for every verse forms an independent and complete sentence. Rarely is there ever a similarity of subject in two or more continuous verses, so as to connect them even in a loose way. And so palpable is this trait, that the 'order' of the verses might be almost indefinitely changed, without any serious injury to any part of the piece. Even the two parts of the same verse very rarely run into each other, so as to form one composite sentence. The exceptions to this are nearly all in one single chapter, viz. in 20:10, 11,12, 14, 19, 21, 30. Such a rigid method, from beginning to end, both in A & B, shows that the writer had a special design in view, viz. to insert only such proverbs as were complete in one verse, whatever the kind of parallelism might be. This method, although of frequent occurrence in the sequel of the book, is nowhere else so rigidly observed as here.

In A., as we have seen, almost the whole of the verses are of the 'antithetic' order; and in B., of the 'synthetic'. The general rule as to completing the sense, is common to both parts; and so is it also in regard to the respective length of the parallelisms; but in B., there are very few examples of the 'antithetic' kind. In 21:15, 20, 26, 28,29, 31; 22:3, are included nearly, if not quite, all the cases of this nature. This does not indeed show a difference of authorship, but merely a different design in the writer as to method, in A & B. It looks very much as if originally there were two 'libelli', the one for 'antithetics', and the other for 'synthetics'. It is impossible to examine the whole matter minutely and critically,

without coming to the conclusion that such an arrangement is 'designed', and not accidental. But one author, however, is admissible in the present case, because the general principle of systematic arrangement, in other respects, is so uniform throughout, and so entirely consistent, as to imply that the whole plan proceeded from one and the same mind.

(3) There is another characteristic exhibited in some passages of Part II, which shows a peculiar 'artistic' (if I may so call it) construction. This is, that the same word or words or one or more words of the like import, which are leading and important words, are arranged consecutively in two or more verses, and repeated in each, although the general tenor of meaning in the verses themselves is different. For example: In 10:6,7, we find (tzaddiq) & (reshatzim) in both verses. So in 10:14,15, (mechittah), stands in both; so 10:16,17, (lehaiyim); 10:18,19, (siphtey) & (sephathayik); 10:20,21, both (tzaddiq) & (lebh); 10:28,29, (reshatzim); 10:31,32, (tahpukoth). chapter) look like 'designed' arrangement. So also 11:8,9, (nechslatz) & (yechaletzu); 11:10,11, (qiryah) & (qereth); 11:25,26, (berakah); 11:30,31, (tzaddiq). Again, in 12:5,6,7, (reshatzim); 12:15,16, ('awil). In 14:12,13, ('achrithah); 14:17,18, ('iweleth); 14:26,27, (yir'ath Yehowah). In 15:31,32, (tokachath). In 16:27,28,29, ('ish). In 18:6,7, (kesil); 18:10,11, ('oz) & ('uzzo); 18:18,19, (midwanim). —These are specimens. More might be added; but these will suffice. Such a thing is evidently the result of 'designed' grouping; and probably it was done in order to aid the memory of the pupil.

The like to this, and for a like purpose, may be seen in 15:33 and 16:1-7,9,11, where the word (Yehowah) occurs 10 times in succession. So in 16:10, 12,13,14,15, (melek) occurs (partly in the plural) five times. And the like to all this is sometimes found in the Psalms, probably thus composed for the sake of easy remembrance.

A few (very few) cases occur, of like matter in two continuous verses; even then each may be taken separately, and be disconnected without injuring either verse. But there is no general plan in such an arrangement; and each verse, although similar, is in fact independent of the other.

There is, moreover, throughout Part II, a general correspondence in the measure or length of the clauses, or verses. Generally, the first clause has 4 words, and the second 3; but sometimes they stand 4 & 4, and 5 & 3; and in a few cases, 3 & 3. In a few cases, also, where small words are attached to larger ones by a Maqqeph [hyphen], there are 9, and even 10 & 11 words; see 17:2,8; 19:18; 21:1.

In some cases, (but few), there is, in the second clause, a virtual repetition of the sentiment of the first; e.g. in 11:7; 14:19,26; 16:16; 17:6; 18:3. Sometimes (very rarely) the second clause is exegetical of the first; as in 15:3. In a few cases, the second clause gives the reason or ground of the first; e.g. 16:26; 21:7. Comparatives by 'as' sometimes appear; as in 10:26; 11:32 ((ke) being implied). The comparative degree by (min) is not unfrequent; as in 15:16,17; 16:8,19; 17:10; 21:19.

We must not omit to mention, that there is a considerable number of cases, in which there is a repetition of a preceding proverb, in a different place. Thus 14:12, and 16:25, (comp. 21: 2). 21: 9 and 19; and so a 'repetition' of one clause of a verse; e.g. 10:1 & 15:20; 10:2 & 11:4; 10:15 & 18:11; 15:33 & 18:12; and specially is this identical as to one clause, in 11:21 & 16:5; 14:31 & 17:5; 19:12 & 20:2.

This last circumstance suggests to our consideration, that there were various sources from which Part II must probably have been derived. "We cannot well suppose that Solomon sat down to the composition of Part II as he would in order to write chap. 8, i.e. his eulogy on Wisdom. In the last case, he probably drew directly from his own conceptions, without reliance on any other writing. But in the case of mere gnomes or popular proverbs, he was in quite a different position. Many, perhaps most, of these proverbs were such as common sense and long experience had for substance already suggested to

the minds of intelligent men. They were floating among the common people, and subjected thereby to more or less disfigurement or change. Solomon's mind, under divine influence, could easily recognize such of these proverbs as were true and useful; and, acknowledging them to be so, he transferred them into 'written' language, so that they might be rendered permanent in their true and proper sense, and be thus guarded against alterations. These common maxims of life, thus sanctioned by him when in such a state, became 'authoritative' and general truths. Of course, we may properly assign the 'authorship' of them to him; for he selected them, adopted them, and published them as consonant with his own views. They were only of 'traditional' currency before this; but now they became a part of Scripture, under the sanction of Solomon.

We are obliged, as it seems to me, to account in this way for the many 'repetitions', in Part II, of the same things. One sole concipient writing, purely from his own mind, in a composition like this, would never have repeated the same things so often, and within so limited a space. His memory could scarcely be so treacherous, as to forget what he had just said. The only probable way, then, in which these repetitions came to be introduced, was through the medium already described. If Solomon wrote three thousand proverbs, he must have been a great lover of 'gnomic' lore, and probably must have read [& heard] everything of that nature which was then in circulation. Doubtless, at times, he selected whole paragraphs from other collections, and, transferring them to his own, just as they were, and because he assented to the truth of them, he transcribed them in the state in which they stood in other Mss. In this way, we may suppose many of the maxims in Part II to have been transferred from other collections of gnomes, and when the transfer was made, it was (as usual in ancient times) made without curtailing or expunging. Hence came about the repetitions in question, because they were connected with other matter which was not repetitious. We may suppose, that most well-read [knowing] persons of that day would recognize at once what was new, and what had been transferred. We cannot now do what they could then do; but we can easily see how the whole matter of repetition might take place; and that without supposing the wise king to have forgotten himself, or rather, to have forgotten what he had just written. The proverbs transferred from common life into Part II, are now of course just as valid, by the sanction of Solomon, as they would have been, had he composed them all 'de novo'.

I see no other probable way of accounting for the phenomenon in question. It seems hardly feasible to make out the probability of a 'de novo' composition; and specially at the expense of taxing the writer's memory with failure, and denying him a consciousness of what he had just written. But as the matter has now been represented, we find no serious difficulties attendant upon the repetition of the same gnome. It does seem probable, at least, that some such cause occasioned the repetition now in question; for the only motive of 'repetition', independent of this consideration, must have been the special importance of the matter repeated. But investigation will show, that in the present instance it could not have sprung from this source, because the things repeated, to say the least, are not more important than many other things not repeated.

We must call to mind here, that Solomon wrote or composed some 3,000 proverbs; while in the Book before us, less than one third part of these are contained. He might then, in compiling Part II, have selected much from his own previous 'libelli'. Who can show even a probability that he did not? Still, one would naturally suppose that, in selecting and transferring his own compositions, he would take more liberty of omitting what was repetitious, than he would when extracting from others. Most probably, then, the 'repetitions' occur in cases of extracting from others, while we may still believe that Solomon selected much from his own previous writings, which was adapted to his design in the writing of Part II.....

## § 7. Characteristics of Part III, 22:17-24:34.

The general inscription in 1:1-7, refers to The Words Of The Wise, as one thing which the Book is designed to teach, v. 6. Here now, in 22:17, we find that 'same title', in an exhortation to give a hearing ear to such words: " Hear 'the words of the wise'." Again, in 24: 23, some additions to 'the words of the wise' are said to be made; and these are contained in 24:23-34. Here, then, we have at least two collections of those 'words of the wise'. In the first, the compellation, 'My son', is several times repeated; but in the second part it does not at all appear. —Our next question is :How is Part III. characterized?

(1) In Part III, the construction of the verse or metre is nothing like so regular as in Part II. We have indeed here (as there) verses of 8, 7, & 6 words; but they stand mingled with others of 11 words, (22:29; 23:31,35); of 14 words, (23:29); & even of 18 words, (24:12). In some of these instances, distinct traces of proper parallelism can hardly be discovered. They are a kind of measured prose. Here, moreover, the parallelisms are all 'synthetic', excepting only 24:16, which is 'antithetic'. Here also sentences completed in one verse are the 'exception', (and a small one); those in two or more, are the 'rule'. Very often, three verses are combined in a sentence. e.g. 23:1-3, 6-8, 19-21. In one case, 24:30-34, we have 5 verses; & in 23:29-35 (virtually one compound sentence) we have even 7 verses. All this makes a great variety & a miscellaneous in the composition. In general, Part III is strikingly different from anything which precedes it.

(2) Here, as in Part I., we have the address: 'My son'. And where this is not prefixed to a paragraph, an address is often made to the second person singular, 'thou'.

(3) As to the 'arrangement' of the proverbs here, some-times those similar in their tenor are brought together; e.g. 23:15, seq. But in general, no pains appears to have been taken to make out arrangements regularly consecutive. Neither the compiler, nor the original concipients, seem to

have felt the necessity of subjecting themselves to the ordinary gnomic rules; for in some places we have, as it were, short parables; e.g. 23:29-35; 24:30-34.

On the whole, then, the discrepancy between Part III, and the preceding Parts, is striking, and would of itself raise doubts in the mind of the reader, as to identity of authorship in each of the Parts. But when to all this is superadded the distinctive titles in 22:17, and 24:23, it would seem that there is little room for critical doubt, that the authors of Part III are different from that or those of the preceding Parts. But, .....

## § 8. Characteristics of Part IV chap. 25-29.

The 'authorship', and of course the 'time' of compilation, is here made certain. This Part contains 'the Proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out', 25:1. 'The men of Hezekiah' must of course mean, the sacred scribes in the service of the king, or his counsellors. Among these doubtless were many excellent men, who would zealously perform such a labor. The verb (hetztiqu), rendered 'copied out', lit. means, 'to transfer from one place to another'. In respect to a 'writing', this must mean, 'to transcribe', or 'to copy'. Sept., very happily: (exegrapso). This shows that other volumes, or portions of volumes, comprising the gnomic compositions of Solomon, were then in circulation, besides what is contained in Parts I, II, above. From them the scribes of the pious king made a selection, and chaps. 25-29 is the fruit of this selection. We must notice the characteristics.



(1) In respect to 'parallelisms', there are 93 'synthetic', & 35 'antithetic' ones, but no synonymous members of verses. In respect to the metres, they very much resemble those in Part II, the verses mostly consisting of 8, 7, & 6 words. In some cases, two closely connected verses contain of course many more; e.g. 25:6,7, comprise 20 words; & 25:21,22 amount to 18 words. The antithetic verses (=35) are strenuously and regularly antithetic. But in chaps. 25-27, most of the verses are 'comparisons', either in the strict, or in the freer sense. In many, we can hardly make out a parallelism; e.g. 25: 8,9,10, 21,22; 26:18,19; 27:1; 29:12. Yet there is a 'symmetry' even here, in respect to the form of the clauses. We meet here with repeated instances of a proverb extended to several verses; which is altogether different from Part II. There are some passages, e.g. 26: 23, 28, and 27:23, 27, which have a lofty poetic spirit, quite different from that of common gnomes.

(2) There is a striking resemblance in Part IV to Part II, in regard to the repetition of the same word or phrase in different verses. E.g. 25:1 & 2, (melakim); 25:4 & 5, (hago); 25:8,9,10, (ribh); 25:11,12, (zahabh); 25:19, (yom tzarah), & 25:20, (yom qarah); 26:3-12, (kesil) (sing. or plur.) in each of the 10 verses; 26:13-16, ('atzel) in each verse; 26:20,21, ('etzim); 27:1,2, (tithhallel) & (yehallel); 27:5,6, ('ahabah) & ('ohebh). So in 27:7,9, (mathoq) & (metheq); 28:4,7,9, (torah); 28:3,6, (rash); 28:2,16, (ya'arik); 28:12,28, (qoiim); 29:2,16, (birboith tzadiqim) & (birboth resha'im); 28:14 & 29:1, (maqsheh); 29:8,10, ('anshey). All this looks like designed selection and arrangement, in such a way as to attract attention, and to help fix passages in the memory; and this may be called 'Solomonic'; for it is very common in Part II.

(3) The point of striking difference between Part II & IV is, that in the latter, there are many cases of two or more verses connected in one sentence, which is never the case in Part II; e.g. 25:6 & 7, 9 & 10, 21 & 22; 26:18 & 19; 27:15 & 16. Moreover, in 26:23-28, there are 6 verses united; & in 27:23-27, there are 5....

#### § 9. Characteristics of Part V chap. 30.

In the Commentary on 30:1, the title to this Part is fully discussed; and the attempt is made to show, that the most probable meaning of v. 1 is this: "The words of Agur, the son of her who was obeyed in Massa," [i.e. of the Queen of Massa]. It is there shown, that Massa was probably a region or city, lying east of the gulf of Akaba, once possessed by the Amalekites, who at last were expelled by 'the sons of Simeon'. These last settled down in the room of the expelled, during the time of Hezekiah, whose scribes copied out Part IV of the book of Proverbs; 1st Chron. 4:41-43. It seems natural, then, to suppose that Parts V and VI must have been united to the book of Proverbs, after Part IV had been joined to it; and the arrangement itself speaks for this. Whether the addition was made by the same 'men of Hezekiah', who selected and added Part IV, we have no means of determining with certainty. But in itself it seems quite probable. It is clear, that Agur was a son of the queen of Massa; and, as king Hezekiah reigned some twenty-nine years, and as the Simeonites may have made their conquest of Massa and settled there in the earlier part of his reign, they may, as living in a distant country, have had, and probably they did have, an Emir or prince of their own to rule over them; and this prince may have been the father both of Agur and Lemuel, for they seem to be brothers, and sons of the same mother; see on 30:1. The queen in question, may have been such in consequence of the demise of her husband, who gave her his throne; and on this account, as chap. 30 was written during her reign, Agur is spoken of as being her son. A distinguished woman she must have been, according to 30:1, 31:1. It is not said of Agur, however, that he was a 'king'; yet of 'Lemuel' (probably his older brother) this is said, 31:1. But as Agur was the son of a queen, he of course was a prince.

Chap. 30, then, came in all probability from the hand of a 'Hebrew'. So the language itself of course indicates. There is nothing specially 'provincial' in the diction; although the form and manner of the composition is altogether 'sui generis'. If the sacred scribes of Hezekiah selected this composition of Agur, and judged it meet to be joined to the rest of the Book of Proverbs, we should be satisfied that it properly belongs there.

(1) In regard to the 'parallelisms' here, all but three are of the 'synthetic' order. Three are partially antithetic. In regard to the 'quantity' or space assigned to one & the same subject, some are completed in one verse; others in two; more frequently there are three verses, as in 18-20, 21-23; sometimes four, as in 24-28, & once even six, 1-6. The length of the verses here is often widely discrepant from that in Part II; for here are verses of 11, 12, 13, & even 24 words (v. 4).

Strict correspondence of the parallelisms is not regarded much here. Many of them, likewise, are but little more than measured prose, excepting the poetic spirit which reigns in them. This, and the kind of metre belonging to them, probably contributed to place this composition in a book of poetic proverbs.

There are some things in chap. 30 which are altogether peculiar. The repeated reckoning there of 'two' things (v. 7); of four things in vs. 11-14; then of three increased by a fourth in vs. 15,18,21,29; then of four things in v. 24; is unlike in extent to anything else in the whole Bible, excepting in Amos 1 & 2, where we have 'three' & then a 'fourth' added, 8 times in succession. There is, in our text, a kind of play of the fancy upon the numbers; & the gradual increase, first from two to three, then to three with an appendix, & then four, shows a design or plan of arrangement in the writer's mind. It is plain, indeed, that the design of Agur is not to develop merely maxims or rules of conduct. In fact, there is little of precept here, excepting it be obtained in the way of making out deductions from what is said in the representations of things. Some of the matter is very grave, and attains to a high moral sublimity; see vs. 2-6, where the unsearchable nature of God and the excellence of his truth are strikingly developed. Then come some excellent sentiments, in vs. 7-9. Then follow four classes of individuals, who seem to be held up to indignation, vs. 11-14. Next, we have one of the (chidoth) (enigmas), which seem to be plainly adverted to in the general introduction to the book, 1:6. It is difficult to make out the moral of vs. 14,15. The 'insatiability' of the things named there belong to mere natural objects, and has no moral character. It is probable, that under these (chidoth) is couched some moral truth, which is designedly left for the reader to discover if he can. Perhaps the passage relates to avarice; perhaps to sensual appetites which are nourished, and which grow stronger by indulgence. More difficult still would it be, to find out the design of vs. 18,19, were it not that v. 20 gives us some clue. The amount of what is here said seems to be, that wickedness may sometimes be so concealed, that no traces of it can be discovered by any one, besides those who commit it. The design of vs. 21-23 is like that of vs. 11-14, viz. to hold up to our dislike several 'incongruous' things. On the other hand, in vs. 25-28, there are four notable examples of sagacity and active industry and order, which are designed to stimulate us. Last of all, come exemplars of comeliness and strength. Nothing in all these particulars seems to be dependent on the manner of their consecution. They are seized as they occur to the mind, while it is employed in the excogitation of something which is designed to be enigmatical. Consequently, there is no mutual connection between them, and each is independent of the other. And after all that we can do in the way of inquiry, such passages as vs. 15,16, and also vs. 29-31, remain in a good measure among the real (chidoth). They seem to be written more for the sake of entertaining and interesting the reader, (if I may so speak), than for his direct instruction. They are evidently designed to whet his curiosity, and set him on the alert, in order that he may educe from them something useful. Surely, such an object is not beneath the office of him who teaches youth, in a book like the present, which has not a few passages of witty and sarcastic irony. Why should this be entirely excluded? Did not Elijah use the most cutting

irony, in speaking to the priests of Baal? A heathen moralist has said, that "ridicule sometimes cuts deeper than severity." And when the wise king has said, that "a sluggard, who dips his hand into the dish, will not so much as bring it to his mouth," in order that he may feed himself; and also that "the sluggard will not turn himself over in bed, but must be rolled over by others," has he not uttered sarcasm, and held up such a man to ridicule? Even so with Agur. When he says that "there is a generation, —O how lofty are their eyes, and their eyelids lifted up!" (v. 13), and again, when he says that "there are four things which the earth cannot endure," and counts among these "a servant who comes to bear rule," and "an ugly woman who comes to be married," does he not teach in the way of 'sarcasm'? vs. 21-23. Verses 18-21 are indeed of a peculiar tenor; but the point to be illustrated, viz. concealed wicked doings, is vividly illustrated by the similes adduced; although in the last of them there is a boldness of illustration that seems somewhat hazardous, in the view of things as now regarded by us.

On the whole, this chapter has no parallel, and even no similar, in all the Bible. And still, the moral and religious tone of it is high. Look specially at 1-6, 8 & 9, 17, 32,33. The language is vivid and poignant throughout. And if (chidoth) comes within the plan of the whole collection of the book of Proverbs, as 1:6 assures us it does, we cannot wonder that 'the men of Hezekiah', or the like men who came after them, added the piece before us to this Book. In the narrower sense, hardly any of the verses in it are proverbs; but the instructions given assume the general costume of proverbs, i.e. they exhibit 'metre' and 'parallelism', although in the laxer sense.

The tenor of this chapter seems to render it certain, that the general introduction in 1-7 was not written, until this was added, and probably chap. 31 also; for 1:6 appears pointedly to recognize such a composition as this. That the compilers of Part IV, the men of Hezekiah, made this addition to the Book, and wrote the general introduction, cannot indeed be positively proved; but it still remains quite probable, that the book was completed, and brought to its present form, by them. If so, then was it completed not far from 700 B.C. There is nothing in its diction or in the facts to which it adverts, that renders a junior age of this composition necessary, or even probable.

#### § 10. Characteristics of Part VI chap. 31.

The introduction, in v. 1, tells us that the sequel contains 'The words of king Lemuel'. It tells us also, that he was 'king of Massa'; and since 30:1 presents us with a 'queen of Massa', and Lemuel is said (31:1) to have been taught by his mother; and since the two compositions (in ch. 30, 31) are united together, as if they came from the same or a like source; we may reasonably conclude, that "both originated in Massa, and at or near the same time. For this cause, it was natural to associate them together, as the compiler has done. In case this is conceded, then the time, place, and author, are sufficiently ascertained, if what has been said in § 9 is correct.

The part appropriate to Lemuel consists only of vs. 1-9. The king was warned, he says, by his sagacious mother, against wine, & women, & oppression in the judgment of causes. The 'parallelisms' here are altogether regular, and unusually synonymous. The verses, indeed, are not all of the same length; but there is nothing specially notable in regard to them, in this respect. The composition is through and through 'gnomic' in its cast, and the precepts given are not only excellent in a moral point of view, but highly important. Well might Agur exalt the excellence of a mother, who could teach thus; and in a filial and honorable manner did he behave, when, although a king, he attributed to her the honor of the composition which he wrote down.

Chap. 31: 10—31.

I have not ranked this as a 'seventh' Part of the Book, (as might be done), because it seems to me probable, from the connection here, that the same mother who taught Lemuel, composed the eulogy that follows, of a virtuous, or rather of an energetic woman; or else the son, perhaps, may have composed it in honor of his mother. If it be objected that such occupations as are here described, could not well be attributed to the 'queen-mother', it should be called to mind, that the queens of small nations or tribes were not exempt, in those times, from labor, or rather from overseeing the affairs of their household. Every classical reader is familiar with the story of Penelope, the wife of Ulysses, and of the web which she daily wove. But it is not necessary, that this should apply personally to the queen herself of Massa; it is sufficient that she, or whoever wrote the piece, had right views of the importance of industry and care in the mistress of a household, and has given us the outline of them.

As to the eulogy itself, it is in the highest style of parallelistic writing. In perfection of metre, scarcely any even of the Psalms exceed it. Nearly every verse is a synonymous parallelism, and the whole composition has an air of such simplicity, vivacity, and 'naivete', that it is truly admirable. From whatever quarter the composition came, there is no discerning reader who would not regret its omission. The tenor of it is, indeed, not the same as that of the Proverbs in general; but as it inculcates, in a most attractive manner, both industry and frugality, it falls in entirely with the general spirit and design of the Proverbs.

One other circumstance should be noted. This is, that the song is 'alphabetical', like a number of the Psalms, and the book of Lamentations. This method of writing reminds one of our 'acrostics'. Beyond all doubt, such a composition must be designedly 'artistic'. Why this fashion of writing should be introduced, we may not be able to say with certainty, but there is much probability that the object in view was to make songs easy to be remembered. The 'alphabetic' order of the verses would plainly aid recollection. Whether this method of writing belongs only to the later Hebrew, as Ewald, and after him Bertheau, asserts, is a question that does not concern the passage before us; for this was composed, as we have seen, in Hezekiah's time, or soon after, i.e. not far from 700 B.C. But in regard to Ewald's general assertion, it may be said, that violence must be done to the Hebrew text, in order to make it good; for Ps. 25, 34, 37, are expressly ascribed to David, in the title. I know not how the genuineness of such titles can be disproved. If not, then David, the leader of all lyric poets among the Hebrews, practised this method of writing, and of course it did not originate with the later Hebrews.

#### § 11. Plan of the Book:

...When commentators of the present day have done their utmost, they are obliged to confess, as I have done, that they can see but darkly. There are parts of the chapter that yet remain in a measure unexplained, —not as to the language, perhaps, but as to the 'design' of the writer. Nearly the whole chapter puts on veiled or enigmatical forms. The meaning of most can be made out by diligence; but it requires not a little both of diligence and of knowledge to make it out satisfactorily. In view of this, all seems to be plain in 1:6. Not only is 22:17-24:34 designated by 'the words of the wise', but the closing part of the book seems to be specifically designated by 'dark sayings' and 'enigmas'.

From this view of the matter, it appears quite certain, that 'the general introduction in 1:1-7 was designed to cover the whole ground', and therefore must have been written when the collection or compilation was completed. Of course this introduction came from a later hand, from someone who lived at or after the time of Agur and Lemuel.

The whole order of the book in general reminds us of the order of the five parts of the Psalms. Passing by Prov. 1-9, as an appropriate introduction to the book in general, we have in Part II the proverbs of Solomon; in Part III the words of the wise; in Part IV again the proverbs of Solomon; in Parts V, VI, the words of Agur and Lemuel. So with the book of Psalms; Part I the Songs of David, 2-41. Part II songs of Davidic singers, 42-50. Part III. David again, 51-72. Part IV. Davidic singers again. (Exceptions in these parts are few). So there comes David, his contemporary singers, and then David again, followed again by them. So in Proverbs; beginning with c. 10, we have first Solomon, then his contemporaries; then Solomon again, followed at the close by Agur and Lemuel. The two last Parts, like the two last in the Psalms, were added to the book, before extant, a considerable time after the first two were in circulation.....

(Stuart writes at close of his Preface: Should a kind Providence still preserve me in life, with the power of action, I think seriously of endeavoring, at some future period, to write a commentary on this book, altogether adapted to common readers, that is, to the great mass of our population. There is no book on earth of deeper interest, in a social, moral, industrial, and economical point of view, than the book of Proverbs. May and should it not have a wider diffusion, and be more read and studied, and better understood? I believe it may, if it shall be duly provided with popular and appropriate illustrations. I hesitate, indeed, as to my own competency duly to perform this task; but I cannot hesitate as to cherishing an ardent desire that it should be speedily and well performed.)

5: Proverbs 31:10-31 King James Version (AKJV) (8.8.8.8. Doubled) (mjm.2017)

1

The Worthy Woman who can find? Far above rubies is her price!  
Her husband's heart in her confides: He needs no other spoil or heist;  
Without evil she does him good Within all of her living days;  
For wool and flax she ever seeks And with her hands she works her ways.

2

She is lik'n to the merchant's ships: Which brings her food from very far.  
She wak'ns early, e'en in the night: Feeds house and maid'ns from her store.  
She sees a field, and she invests: With fruit of hands, she plants her vines.  
She girds her loins with might and strength: And with both arms she seeks and finds.

3

She perceiveth her wares are good: Her candle goes not out at night.  
She lays her hands to the spindle: She holds the distaff with her might.  
She extends her hand to the poor: And her hands to those needing foods.  
She braves the snow for her family: Clothes them in scarlet finest hoods.

4

She weaves her cloths with tapestry: Her silk purple clothin by hand.

Her husband is known in the Gates: And sits with Elders of the land.  
She makes fine lin'n garments to sell: Supplies girdlebelts to merchant trade.  
Strength and honor are her clothing: Then she'll rejoice in what she's made.

5

She opens her mouth with wisdom: Her tongue is the law of kindness.  
She looks well to her family's ways: She eats not the bread of idl'ness.  
Her children grows to call her blessed: Her husband also praises her well:  
"Many daughters have done virt'ously: But thou above them doth excell.

6

Favor deceives, and beauty vain: But praised is'woman who fears the Lord.  
Give her from the fruit of her hands: In the Gates praise her works and word.  
("Who can find a virtuous woman? Far above rubies is her worth!  
Many daughters have done well: But thou excellest in thy birth.")

ECCLESIASTES: (Selections from various authors, writers, commentaries, &c.)

Koheleth (Preacher): (Life & Experience; Vanity, Futility, Duty, Eternity, etc.)

1: Compare Erasmus Praise of Folly.

2: From: Biblical Companion, Introduction to Reading & Study of Holy Scriptures, etc. William Carpenter (1836)

1. Chapter III of the Poetical Books. (Holden "Attempt to Illustrate Book of Ecclesiastes,")

...."The conclusion of the work is worthy of an inspired author: "Fear God, and keep His commandments; for this is the whole duty of man," &c. The following synopsis is from the work just referred to (Attempt Illustrate Book of Ecclesiastes. Paraphrase & Notes. Rev, George Holden. (1822))

Part I: [Solomon's Words: Koheleth: Vanity of Vanities: All is Vanity on Earth in the World of Man Seeking Wisdom:]

Vanity of all earthly conditions, occupations, & pleasures; & of all earthly things (1:2); unprofitableness of human labour, & transitoriness of human life (1:3-11); vanity of laborious inquiries into ways & works of man (1:12-18); luxury & pleasure are only vanity & vexation of spirit (2:1-11); though the wise excel fools, yet, as death happens to them both, human learning is but vanity (2:12-17); vanity of human labour, in leaving it they know not to whom (2:18-23); emptiness of sensual enjoyments (2:24-26); though there is a proper time for the execution of all human purposes, yet are they useless & vain; divine counsels, however, are immutable (3: 1-14); vanity of human pursuits proved from wickedness prevailing in courts of justice, contrasted with righteous judgment of God (3:15-17); though life, considered in itself, is vanity, for men die as well as beasts, yet in the end, it will be very different with the spirit of man and that of beasts (3:18-22); vanity is increased unto men by oppression (4:1-3);

vanity of prosperity (4:4); vanity of folly, or of preferring the world to true wisdom (4:5-6); vanity of covetousness (4:7-8); though society has its advantages, yet dominion & empire are but vanity (4:9-16); errors in performance of divine worship, which render it vain & unprofitable (5:1-7); vanity of murmuring at injustice; for though the oppression of the poor and the perversion of judgment greatly prevail, they do not escape the notice of the Almighty (5:8-9); vanity of riches, with an admonition as to the moderate enjoyment of them (ver. 10-20); vanity of avarice (6:1-9).

Part II: [Conclusion Word of Wisdom: Fear God & Obey His Commandments is Man's Duty:]

Nature, excellence, & beneficial effects of wisdom, or religion [living]. Since all human

designs, labours, and enjoyments are vain, it is natural to inquire, What is good for man? What

is his supreme good (6:10–12)? Answer is contained in the remainder of the book. Praise of character and reputation (7:1); affliction improves heart, & exalts character of the wise (vii. 7:2-10); excellence of wisdom (7:11-14); objection, with the answer (7:15-8:7); evil of wickedness shows the advantage of true wisdom (8:8–13); objection, with the answer (8:14-9:1); objection with the answer (9:2, 10, 17); the banefulness of sloth (x. 18); the power of wealth (10:19); an exhortation against speaking evil of dignities (10:20); an exhortation to charity and benevolence (11:1-10); exhortation to early cultivation of religious habits [wisdom] (12:1–7); the conclusion (12:8–14).

3: From: Attempt to Illustrate Book of Ecclesiastes. Rev, George Holden. (1822)

Preliminary Dissertation:

...."The idea that the Bible is easily understood, flatters the self-sufficiency of ignorance and fanaticism; but the great difficulty attending its interpretation is a fact too palpable to be denied, except by those who are benighted in the mists of prejudice, or who have never doubted, only because they

have never inquired.... Of all the Hebrew writings, none present greater obstacles to the expositor than the book of Ecclesiastes. Together with the obscurities which it has in common with the other Jewish canonical Scriptures, it possesses some peculiar to itself; and, with respect to the style of the work, the author's design, the nature of his argument, and the chain of his reasoning, the opinions of critics and commentators have diverged to an incredible distance"....

4: From: Book Koheleth, Commonly Called Ecclesiastes, Relation to Modern Criticism & Doctrines of Modern Pessimism with Critical & Grammatical Commentary & Revised Translation, etc. Donnellan Lectures 1880-81. Rev, Charles H.H. Wright, D.D. (1883)

New Translation: [Koheleth's Words (Preacher's Sermons): David's Son, Jerusalem's King]

- § 1. Absolute Vanity of Everything Earthly: Earthly Phenomena: Circle with no real progress.
- § 2. Koheleth's 1st Discovery: Vanity of Wisdom.
- § 3. Koheleth's 2nd Discovery: Vanity of Pleasure & Riches.
- § 4. Koheleth's 3rd Discovery: Vanity of Wisdom: End of Wise Man & Fool is alike; Riches obtained by much Toil are Vanity; Conditions necessary for cheerful Enjoyment.
- § 5. Short-sightedness & Powerlessness of Men before God, (Disposer & Arranger of all things).
- § 6. Unrighteous Actions of Men left to themselves: Men Compared to Beasts that perish.
- § 7. Misery common to Man: Oppression of Man by his fellow; Rivalry & Useless Toil of Man.
- § 8. Disadvantages of Man being Alone by himself & Benefit of Companionship.
- § 9. Vanity of popular enthusiasm for a new monarch 290
- § 10. Vanity in Religion: Divine Worship & Vows.
- § 11. Vanity of Riches: State under Despotism; Riches Little Advantage; Gathered for others.
- § 12. Ultimatum: Vanity of possessing Riches Without Enjoying them.
- § 13. Insatiability of Desire.
- § 14. Human Powerlessness & Short-sightedness with Respect to Destiny.
- § 15. Proverbs concerning things to be Preferred by Man.
- § 16. Patience & Wisdom best Preservatives in Time of Oppression & Adversity.
- § 17. Importance of keeping "Middle Mean," & Practical Advantages of Wisdom.
- § 18. Snare by which Men are generally Caught: Wicked Woman.
- § 19. Benefit of Wisdom in Days of Oppression: Wise Man will be Obedient & Patient, Knowing that there is a God who Judgeth Earth.
- § 20. Man Knows Not Work of God, but is in all things Conditioned by a Higher Power than his own, which Permits the same things to Happen to all alike.
- § 21. Fate that awaits all, State of Dead: Men ought therefore to Enjoy Life, while working for their Daily Bread. Uncertainties of Life & Certainty of Death in an Unexpected Time.
- § 22. Poor Wise Man & Benefits of Wisdom.
- § 23. Usefulness of Wisdom & Danger of Folly, Shown by Various Proverbs.
- § 24. Fool Noted for his Useless Talk & Aimless Toil.
- § 25. Misery of Land Cursed with Foolish King, & Necessity of Prudence in Subjects of such a Monarch.
- § 26. Wisdom of Beneficence: Future belongs to God, & Man ought to Labour & Enjoy Life while he can.
- § 27. Song of Koheleth: Days of Life & Days of Death.
- § 28. Epilogue: [Koheleth's (Preacher's) Final Words & Message: Wisdom & Man's Duty: Fear God & Keep His Commandments & God's Judgment]

Grammatical & Critical Commentary. Appendix: Excursus:

- I. Talmud and the Old Testament Canon, with special reference to Hagiographa.
  - II. Talmudic statement that "Holy Scriptures defile hands."
  - III. "Men of Great Synagogue."
  - IV. Grammatical peculiarities of Book of Koheleth, & Glossary.
- Index of Texts (200+) & General Names & Subjects (500+).

Chapter I: Admission of Book of Koheleth into Canon of Jewish Church:

Tradition of Talmud; Hezekiah & his Religious Reforms; His College of Scribes; Succeeded by men of Great Synagogue; Their work with respect to Canon; Views of Kuenen & Robertson Smith as to legendary character of that tradition; Summary of their leading arguments; Arguments in favour of its historical truth; Testimonies of Talmud; Early difficulties felt with regard to Book of Ecclesiastes; These difficulties, according to tradition, solved by men of Great Synagogue; Later contests with respect to



Ecclesiastes between the Schools of Hillel & Shammai; Book admitted into the Canon previous to that controversy; Explanation of point in dispute; "Holy Scriptures defile hands"; Canonicity of Book of Ecclesiastes; Herodian theory of Professor Graetz; Book of Ecclesiastes quoted as canonical in interview between Herod the Great & Ben Buta; & Discussion respecting the Messianic Age between Gamaliel & his disciple; Probabilities in favour of that disciple having been St. Paul, note; Book of Ecclesiastes prior to Herodian era; Antilegomena of the Old and New Testament Canons.

""Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." Such are the opening words of the remarkable treatise of the Talmud, entitled Massecheth Aboth, "the Sayings of the Fathers," often termed Pirke Aboth, or "the Chapters of the Fathers." The Prophets and the men of the Great Synagogue were, according to the Talmudic tradition, important links in the line of succession, not only of the Law, but also of the other Sacred Writings of the Jews.

In the latter days of the Jewish monarchy, Hezekiah was remarkable for the extent and boldness of his religious reforms. He restored the true religion of Jahaveh, the precepts and ritual of which had been disregarded in the dark days of Ahaz, and suppressed the open practice of idolatry throughout the land. But while he brake down the carved and molten images erected in every place, and according to the Jewish tradition destroyed the books of sorcery and incantations then current among the people, he also manifested the utmost concern in all matters connected with the preservation of the Sacred Writings of the nation. For this purpose, as may be inferred from Proverbs 25:1, he organized a special company of learned men interested in the study of that ancient literature. They busied themselves in collecting from all sides the Sacred Writings then extant, and in multiplying copies of those books. Under their superintendence a considerable number of the proverbs of Solomon, not previously included in the Book of Proverbs, were rescued from oblivion and added to the original collection. On account of such labours Hezekiah has been justly styled by a great modern critic and expositor, "the Pisistratus of Israelitish Literature."

This important company, or College of Scribes, entitled in the Proverbs, "the men of Hezekiah king of Judah " (inasmuch as the society was originally founded by that monarch), continued to exist as a Jewish institution for several centuries. It may have lasted, under some form or other, down to and during the period of the exile. According to the Talmud, " Hezekiah and his college wrote Isaiah, Proverbs, Song of Songs and Koheleth" (Baba Bathra, 15 a). This statement is not to be regarded as a stupid anachronism. The fact that Hezekiah died previous to Isaiah was not forgotten, and the word "wrote " was probably used in the sense of "copied out and edited." For the College of Hezekiah continued in existence for centuries after the death of that monarch. "The men of Hezekiah" appear to have employed themselves in editing correct copies of the Sacred Writings, and while doing so to have occasionally, as in the case of the Book of Proverbs, added new matter to the old. It is highly probable that this body decided from time to time what books were to be regarded as of Divine authority. First estimates the period of its activity as extending from B.C. 724, when Hezekiah ascended the throne of Judah, to B.C. 444, when Nehemiah became governor of Judaea. "The men of Hezekiah" no doubt included in their number some of the "former prophets" (Zech. 1:4) and others known afterwards as "the latter prophets." Hence that company may, perhaps, be referred to in the passage quoted from the Treatise Aboth, under the general term of "the Prophets."

According to the tradition referred to, "the men of the Great Synagogue" in later days discharged the functions performed in earlier times by "the men of Hezekiah." The establishment of the

Great Synagogue is generally ascribed to Ezra. The accounts given of its origin and acts cannot, indeed, in all points be relied on as historically correct. Part of the work said to have been accomplished by the members of this body is thus described by Rashi: "The men of the Great Synagogue, namely, Haggai, Zechariah and Malachi, seeing that Ezekiel and Daniel had died during the Babylonian Exile, and that the books of the twelve minor Prophets, as also the history of Esther," were of small size, wrote out these anew from the books of the exile and formed the twelve into one book, in order that the single books might not be lost on account of their small size, and thus Esther and the four other books, Ruth, Koheleth, Song of Songs, and Lamentations, were united together. But they did so because they knew that after them the prophetic spirit would depart from Israel." See his Comm. on Baba Bathra, 15 a.".....[Chapter II compares Ecclesiastes (Koheleth of Solomon) with Ecclesiasticus (Sepher of Yeshua (Book of Jesus) benSirach. Chapter III compares Book of Wisdom with Book of Koheleth. Chapters IV & V considers Authorship & Authenticity against certain extreme Scholars & Critics. Chapter VI is against extreme Natural Rationalists & Social Philosophers of Modern Pessimism & Science & Buddhism. Chapter VII treats Book of Koheleth's Pessimism (Fatalism) & Relation to Future State & Character of Women & Modern Pessimism. Chapter VIII closes with examination of /last chapter of Koheleth concerning Days of Life & Days of Death.] (Wright's Notes & Comments & Translation are excellent.)

5: From: Coheleth Commonly Called the Book of Ecclesiastes. Translations from Original Hebrew. Commentary Historical Critical, by Christian David Ginsburg. (1861) (Almost 300 pages of Introduction, 1/2 the Book. A very influential Book on future generations for serious scholars & students & his Massorah, 4 large volumes, is still a unique standards for Jews & Christians Biblical studies.)

Introduction: Section I: Title of Book, & Signification:

"This book is called in Hebrew (Qoheleth) 'Cohleth', the appellation which its hero gives himself. This term occurs seven times in the book; three times in the beginning (1:1,2,12), three times at the end (12:8,9,10), and once in the middle (7:27) of it. That it is not a proper name, but an 'appellative', is evident from its having the article in 12:8, and especially from its being construed with a feminine verb in 7:27. It is generally agreed that 'Solomon' is described by this designation, as David 'had no other son' who was King of Israel in Jerusalem; 'vide' 1:1,12.

The precise signification of this appellation has, from time immemorial, been a matter of great contention, and the occasion of numerous and most conflicting opinions. According to its form (qoheleth) is participle active feminine, Kal, from (qahal), kindred with (qol), Greek (kaleō), Latin 'calo', and our English word 'call'; it signifies primarily 'to call', then 'to call together', 'to assemble', 'to collect'. Like (dober), (kozeb), (noger), (qoweh), (shocher), this participle is the only instance in which 'the Kal' is used; but the sense is easily ascertained from the other conjugations. As the Niphal (niqhal) 'i.e'. the passive of Kal, means 'to be called', 'to be collected together' (Exod. 32:1; Levit. viii. 8:4; Numb. 16:3; Josh. 18:1; 22:12 'al'), (qoheleth) the Kal part. act. fem. means 'congregatrix', 'die Bersammeinde', 'die Bersammierin', 'collectress', 'female gatherer'. Now the difficulty consists in determining three questions, viz., what did Solomon collect? why he bears this name here? and how came it to be in 'the feminine gender'.... (1) Natural signification of (qoheleth) therefore is, 'an assembler of scattered people into the more immediate presence of God'; 'a gatherer of those afar off unto God'; and we retain the literal meaning of 'assembler', 'gatherer'.....(2) He has it 'because it is descriptive of the design of the

book, and because it connects his labours here with his work recorded in' 1st Kings 8.....[After examining 13 views of Solomon as Qoheleth, both ancient and modern, he writes:] These interpretations are so far-fetched, and so unnatural, that they require no refutation, and the enumeration of them will tend to shew the soundness of the explanation we defend. (3) ...Because Solomon personifies Wisdom, who appears herself, in Prov. 1:10, & 8:1, &c, as Coheleth, or 'the Gatherer' of the people....Such a personification of wisdom also occurs in the New Testament, as will be seen from a comparison of Luke 11:49,50, with Matt. 23:34, and is in perfect harmony with the notions which were current about Solomon, who is regarded as wisdom incarnate, and is represented as teaching in this capacity (Book of Wisdom, 7:7-9)."

### Section III: Design & Method of Book:

Design of this Book, as has already been intimated ('vide supra', p. 2), is 'to gather together the desponding people of God from the various expediences to which they have resorted, in consequence of the inexplicable difficulties and perplexities in the moral government of God, into the community of the Lord, by shewing them the utter insufficiency of all human efforts to obtain real happiness, which cannot be secured by wisdom, pleasure, industry, wealth, &c., but consists in the calm enjoyment of Ufa, in the resignation to the dealings of Providence, in the service of God, and in the belief in a future state of retribution, when all the mysteries in the present course of the world shall be solved'.

Method which the sacred writer adopts to carry out this design is most striking and effective. Instead of writing an elaborate metaphysical disquisition, logically analysing and refuting, or denouncing, 'ex cathedra', the various systems of happiness which the different orders of minds and temperaments had constructed for themselves, Solomon is introduced as recounting his painful experience in all these attempts. Thus by laying open, as it were, to the gaze of the people the struggles of a man of like feelings with themselves, who could fully sympathise with all their difficulties, having passed through them himself, and found the true clue to their solution, the sacred writer carries out his design far more touchingly and effectively than an Aristotelian treatise, or the Mount Ebal curses upon the heads of the people, would have done.

Book consists of 'a Prologue', 'four sections', and 'an Epilogue': the Prologue and Epilogue are distinguished by their beginning with the same phrase (1:1; 12:8), ending with two marked sentences (1:11; 12:14), and embodying 'the grand problem' and 'solution' proposed by Coheleth; whilst the four sections are indicated by the recurrence of the same formula, giving the result of each experiment or examination of particular efforts to obtain real happiness for the craving soul (2:26; 5:19; & 8:15).

Prologue: 1:2-11 —gives the theme or problem of the disquisition. Assuming that there is 'no hereafter', that the longing soul is to be satisfied with the things 'here', Coheleth declares that all human efforts to this effect are utterly vain & fruitless; that conscious man is more deplorable than unconscious nature: he must speedily quit this life, whilst the earth abides forever; the objects of nature depart and retrace their course again, but man vanishes and is forever forgotten.

1st Section: 1:11-2:26 —records the failure of different experiments to satisfy the cravings of the soul with temporal things, thus corroborating the allegation in the Prologue, & also shewing what their disappointment from this point of view led to. Coheleth, with all the resources of a monarch at his command, applied himself assiduously to discover, by 'the aid of wisdom', the nature of earthly pursuits, & found that they were all fruitless, since they could not rectify destinies. Reflecting, therefore, upon the large amount of wisdom he had acquired, he came to the conclusion that it is all useless, as the

accumulation of it only increased his sorrow and pain. He then resolved to try 'pleasure', to see whether it would yield the desired happiness, but found that this too was vain, and hence denounced it; for, having procured every imaginable pleasure, he found that it was utterly insufficient to impart lasting good. Whereupon he compared wisdom with pleasure, & though he saw the former had a decided advantage over the latter, yet he also saw that it does not exempt its possessor from death & oblivion, but that the wise & the fool must both alike die & be forgotten. This made him hate both life & the possessions which, though acquired by industry & wisdom, he must leave to another, who may be a reckless fool, convincing him that man has nothing from his toil but wearisome days & sleepless nights; that there is, therefore, nothing left for man but to enjoy himself; yet this, too he found was not in the power of man, God gives this power to the righteous & withholds it from the wicked, and that it is, after all, transitory.

2nd Section: 3:1-5:19. — Having shewn in the preceding section that neither 'wisdom' nor 'pleasure' can ensure lasting good for man, Coheleth now shews that 'industry' is also unable to secure it.

All the events of life are permanently fixed, & hence the fruitlessness of human labour. God has indeed prescribed bounds to man's employment, in harmony with this fixed order of things, but man through his ignorance often mistakes it, thus again shewing that there is nothing left for man but the enjoyment of the things of this world in his possession, being the gift of God to the righteous. The cause of this immutable arrangement in the events of life is, that man may fear God, & feel that it is He who orders all things. The apparent success of wickedness does not militate against this conclusion, since there is a fixed day for righteous retribution; but even if, as is affirmed, all terminates 'here', & man & beast have the same destiny, this shows all the more clearly that there is nothing left for man but to enjoy life, since this is his only portion. The state of suffering, however, according to this view, becomes desperate, & death, & not to have been born at all, are preferable to life. The exertions made, in spite of the prescribed order of things, either arise from jealousy, & fail in their end, or are prompted by avarice, & defeat themselves. Since all things are thus under the control of an Omnipotent God, we ought to serve Him acceptably, trust to His protection under oppression, remember that the rich oppressor, after all, has not even the comfort of the poor labourer, & that he often brings misery upon his children & himself. These considerations, therefore, again shew that there is nothing left for man but to enjoy life the few years of his existence, being the gift of God.

3rd Section: 6:1-8:15. — 'Riches' comes now under review, and it, too, is shewn to be utterly unable to secure ideal happiness, since the rich man can neither overrule the order of Providence, nor know what will conduce to his well-being. And lastly, 'prudence', or what is generally (tailed 'common sense', is examined and shewn to be as unsatisfactory as all the preceding experiments. Coheleth thought that to live so as to leave a good name; to listen to merited rebuke; not to indulge in a repining spirit, but to submit to God's Providence; to be temperate in religious matters; not to pry into everybody's opinions — lessons of prudence or common sense, higher wisdom being unattainable; to submit to the powers that be, even under oppression, believing that the mightiest tyrant will ultimately be punished, and that, though righteous retribution is sometimes withheld, which, indeed, is the cause of increased wickedness, yet that God will eventually administer rewards and punishments, that this would satisfy him during the few years of his life. But as this did not account for the melancholy fact that the fortunes of the righteous and the wicked are often reversed all their life-time, this common-sense view of life too proved vain; and Coheleth therefore recurs to his repeated conclusion, that there is nothing left for man but to enjoy the things of this life.

4th Section: 8:15-12:7. —To shew more strikingly the force of his final conclusion, submitted at the end of this section, Coheleth gives first a 'resume' of the investigations contained in the preceding sections. Having found that it is impossible to fathom the work of God by wisdom; that even the righteous & the wise are subject to this inscrutable Providence, just as the wicked; that all must alike die and be forgotten, & that they have no more participation in what takes place here; that we are therefore to indulge in pleasures here while we can, since there is no hereafter; that success does not always attend the strong & the skilful; & that wisdom, though decidedly advantageous in many respects, is often despised and counteracted by folly; that we are to be patient under sufferings from rulers, who by virtue of their power frequently pervert the order of things, since violent opposition may only tend to increase our sufferings; that the exercise of prudence in the affairs of life will be more advantageous than folly that we are to be charitable, though the recipients of our benevolence appear ungrateful, since they may after all requite us; that we are always to be at our work, and not be deterred by imaginary failures, since we know not which of our efforts may prove successful, and thus make life as agreeable as we can, for we must always bear in mind that this is the only scene of enjoyment; that the future is all vanity: but as this too did not satisfy the craving of the soul, Coheleth at last came to the conclusion, 'that enjoyment of this life, together with a belief in a future judgment, will secure real happiness for man, and that we are therefore to live from our early youth in the fear of God and of a final judgment', when all that is perplexing now shall be rectified.

Epilogue: 12:8-12. —Thus all human efforts to obtain real happiness are vain; this is the experience of the wisest & most painstaking Coheleth; the Sacred Writings alone are the way to it; there is a righteous Judge, who marks, & will in the great day of judgment judge, everything we do; we must therefore fear Him, & keep His commandments."

#### Section V: Historical Sketch of Exegesis of Book: (Reviews & Examination of key works.)

A: Jewish Expositions. (p. 27-99): Wisdom of Solomon, Midrash Jewish works, Rashi, Rashbam, Ibn Ezra (Rabe), Maimonides (Rambam), &c.

B: Christian Expositions. (p. 99-243): Gregory (Thaumaturgus), Gregory of Nyssa, Jerome, Ambrose, Augustine, Olympiodorus, Elias of Crete, Hugo of St. Victor, &c, Nicholas de Lyra, Reformers (Luther, Melancthon, &c), &c.

Then, after 200 pages of reviews of Jewish & Christian & others relating to Qoheleth, Ginsburg writes: "What lessons of humility and forbearance ought we to learn from the sketch of what has befallen this book, when we see that 'the pious' and 'the learned', both among Jews and Christians,

have, with equal confidence, advanced the most opposite and contradictory theories about its meaning! We are positively assured, as we have seen, that the book contains the holy lamentations of Solomon, together with a prophetic vision of the splitting up of the royal house of David, the destruction of the temple, and the captivity; and we are also told that it is a discussion between a refined sensualist or hot-headed worldling, and a sober sage —That Solomon makes known in it his repentance to all the Church, that thereby he might glorify God, and strengthen his brethren, thus imitating his father David in the fifty-first Psalm; and that he wrote it '!' when he was irreligious and sceptical, during his amours and idolatry " —That "the Messiah, the true Solomon, who was known by the title, Son of David, addresses this book to the saints ; "and that a profligate, who wanted to disseminate effectually his infamous sentiments, palmed it upon Solomon. It teaches us to despise the world, with all its pleasures, and flee to monasteries; it shews that sensual gratifications are man's greatest blessings upon earth —It

is a philosophic lecture delivered to a literary society upon topics of the greatest moment; it is a medley of detached and heterogeneous fragments belonging to various authors and different ages —It describes the beautiful order of God's moral government, proving that all things work together for good to them that love the Lord; it proves that all is disorder and confusion, and that the world is the sport of chance —It is a treatise upon the 'summum bonum'; it is "a chronicle of the lives of the kings of the house of David, from Solomon down to Zedekiah " —Its object is to prove the immortality of the soul; and to deny a future existence —It is designed to comfort the unhappy Jews in their misfortunes; it contains the gloomy imaginations of a melancholy misanthrope —It "is intended to open Nathan's speech (1st Chron. 17) touching the eternal throne of David; "it propounds the modern discoveries of anatomy, as well as the Harveian theory of the circulation of the blood —"It foretells what will become of men or angels to eternity (as found rebelliously fixing in their first-creation life and state of vanity, or obediently surrendering it for the second), in eternal life or death; "it propounds a view of life inclining to fatalism, scepticism, and epicureanism! What a solemn lesson for the pious and for the learned to abstain from dogmatism, and what an admonition not to urge one's own pious emotions or ingenious conceits as the meaning of the Word of God!"

(Stuart writes at close of his Preface: Should a kind Providence still preserve me in life, with the power of action, I think seriously of endeavoring, at some future period, to write a commentary on this book, altogether adapted to common readers, that is, to the great mass of our population. There is no book on earth of deeper interest, in a social, moral, industrial, and economical point of view, than the book of Proverbs. May and should it not have a wider diffusion, and be more read and studied, and better understood? I believe it may, if it shall be duly provided with popular and appropriate illustrations. I hesitate, indeed, as to my own competency duly to perform this task; but I cannot hesitate as to cherishing an ardent desire that it should be speedily and well performed.)

SONGS: (Selections from various authors, writers, commentaries, &c.)

Sherim: (Lovers Love Songs: Bride & Groom, David & Solomon, Israel & Messiah, etc.)

(Canticles: Solomon's Song of Songs has been Outlined or Arranged in several important ways which govern the way the Book is interpreted: in 12 Canticles or 7 or 8; in various Acts & Scenes. The Book has been & is still viewed from extremes as Puritanical or Pornographic, and both are very wrong.)

1: From: Evidence from Scripture and History of the Second Coming of Christ about the year 1843 Exhibited in a Course of Lectures, by William Miller. (Miller was the primary influence for the Adventist Movement in America in the 19th century, which in turn became the 7th Day Adventist Church which became global or international; and Adventism continued to produce or form many other movements & groups (Watchtower & Jehovah's Witness; Armstrong's World Wide Church of God; &c.)

Lecture 18: Solomon's Song: 8:5: "Who is this that cometh up from the wilderness, leaning upon her beloved?"

"The text is a passage of divine inspiration, which strikes the mind of the hearer or reader with more than ordinary power and force; and is propounded by way of question, as though in the answer we might receive much instruction and useful knowledge. It is truly so; and may the Spirit of God assist us to gather honey from this beautiful flower from the wilderness. We find it in the Songs of Solomon, which are highly figurative and allegorical, and were when composed presented in poems or songs; but by reason of the translation they have come to us in prose. Some have supposed, that when Solomon composed this Song, or Songs, they were composed for dramatical performances, either as preludes, interludes, or epilogues. But I am of opinion that it was composed for a prophetic song of Christ and his church. But be that as it may, they certainly do represent, in rich and beautiful figures, the character and love of Christ for his church; likewise, her character and love towards her divine Master, her connection to him, and her dependence upon him in this state of trial. That the church has been, and will be, in a state of trial as long as she remains imperfect, cannot be doubted by any man of common reflection, perception, or knowledge. She has enjoyed her seasons of prosperity; and has been strongly tried in scenes of adversity. In tracing her history from the patriarch Abraham to the present day, we find her variable as the wind, and changeable as the weather. [The following descriptions are taken from the Songs and other Bible verses:] To-day, she is coming up out of the wilderness leaning on the arm of her beloved; to-morrow, "like a young roe leaping upon the mountains, and skipping upon the hills." Now she is seen among the trees of the woods; next in a palace of silver enclosed in boards of cedar. There we saw her in the clefts of the rock; here we behold her in the broad way, in the streets of the great city. Again we find her among the foxes of the desert; and anon we perceive her seeking him whom her soul loveth. She is asleep on her bed by night; and the same night the watch finds her in the city. Behold her Lord, knocking at the door for admittance, while she is too indolent to arise and let him in. The next moment she is opening to her beloved; but he had withdrawn himself. At one time the voice of her beloved sounding over the hills, and echoing among the mountains like the roar of distant thunder, has no impression; next the soft whisper of love gains all her attention. Here blows the rough north wind and strong south wind upon her spices; yet they put forth no fragrancy. And there the lightest breeze makes her roses blossom, and all the air is perfume. See her countenance to-day black as the tents of Kedar; and to-morrow comely as the daughters of Jerusalem, and fair as the purple curtains of Solomon. Today she is "a garden barred, a spring shut up, a fountain sealed;" to-morrow "a garden open, a well of living waters, and streams from Lebanon." Now she is weak as a babe; a single watchman can "smite, wound, and take away her vail;" and then she is courageous and valiant, "terrible as an army with banners." Today she is made to keep another's vineyard; to-morrow she is realizing a thousand pieces of silver from her own. She is truly a changeable being, carried about by the slightest circumstances. This is the description of the church, as given to us in this Song of Solomon's. I shall therefore show in explanation of our subject, I. What has been the general character of the church in the wilderness; II. Her character when out of the wilderness; and, then, III. Make an application of our subject, by showing in what state the church may be considered at the present time.....

2: Biblical Companion, Introduction Reading & Study of Holy Scriptures, etc. William Carpenter. (1836)

### 1. Chapter III of the Poetical Books.

3. The manner in which the Song of Solomon has been interpreted by most expositors, has had the effect of exposing it to unmerited ridicule and contempt. Not entering into the style and spirit of oriental poesy, they have given to some passages a coarse and indelicate appearance; and, not distinguishing between the literal and the allegorical senses, they have destroyed the consistency and beauty of the poem, while they have bewildered the mind of the reader. To understand it well, requires not only a renewed heart and an enlightened mind, but a sober and cautious judgment. The spiritual senses must be exercised to discern clearly spiritual truths, and the imagination must be curbed by a reverential apprehension of the majesty and condescension of God. Among the Jews, they were not allowed to read it until they had attained the sacerdotal age of thirty years [30 for the Ecclesiastes (Koheleth) but 40 for the Song of Songs (Sher Sherim)].

3: From: Book of Canticles, or Song of Solomon, according to the English Version, Revised & Explained from the Original Hebrew. [F. Rolleston] (1859)

"In some cases it may be found that the modern Jews themselves take the least refined view of the meaning. Similar instances occur in poetry far less ancient and difficult. Should the pointing of the Hebrew text sometimes seem to require accommodation, it must be remembered that manuscripts vary, and that points, however ancient, however useful, are of human, not divine, origin. There are in Hebrew two words for love, one, Aheva, desiring<sup>1</sup>; another, (whence David, [beloved],) abiding, satisfying love. They may here be distinguished by 1 and 2, as the genders by (\*, m) masculine, (†, f) feminine. These, as well as the beautiful word for a female friend [girl-friend], meaning a companion with whom to feed, break bread, (consequently in the East a bride or wife,) are very imperfectly appreciated in translations.

The ancient Jews understood this book to be an allegory of God's love to the Jewish Church;

the early Christians understood it as shadowing forth the love of Christ to the Christian Church, typified under the same figure by St. Paul, Eph. 5:32. A very large portion of the Christian Church in all ages has so considered it, and so it is interpreted here. Being part of the Jewish canon, to which our Lord referred as "the Scriptures", thus giving it His infallible sanction, no further evidence of its inspiration need be sought: it is part of that Word of God "which cannot be broken". Similar faith in the inspiration of the Apocalypse has always existed in the Christian Church. Before any of its predictions had been explained by the events, that faith reposed on Its internal divineness. The words were of God, spoken by the glorified Redeemer to all coining time. By such as knew and loved His words in the Gospel, the words of the Apocalypse were recognized as His. In both these mysterious portions of the "One Book," the Bible, the subject is the same, the love of Christ to His Church, her wanderings, her woes, her final union to her Lord in glory. Her inward feelings, those more or less experienced by every believer, are especially dwelt on in the earlier, her outward trials and earthly vicissitudes, in the later book. The termination of those



troubles is in both the same. At the end of the Canticles the bride comes up out of the wilderness, leaning on her Beloved; as the bride of the Apocalypse, after long exile in its dreary solitudes, is brought to the holy city, the new Jerusalem, the abode of peace, wherein is the throne of God and of the Lamb.

It has been inferred that the English translation of the Book of Canticles could not be depended upon as to the speeches of the different speakers, from the difference of some of the ancient translations, especially as given in Walton's Polyglot, but this difficulty is here met.

The English Version generally agrees with the pointed Hebrew that is given in Bagster's Polyglot, which is the received text. Ancient translations may have been made from corrupt MSS., or from unpointed ones, in which case the gender of particular words could not always be clearly determined. As for instance the pronouns "thou," "thee," and "thy," which in the spoken and pointed Hebrew are distinguished, but not in the unpointed. It is scarcely necessary to explain that the points express unwritten vowels, by which some pronouns and some parts of the verb are made feminine. The pronouns "he" and "she," "this " and "that," do not depend on points, but are written with different letters, as are the feminine verbs in many parts of their conjugation. In these cases the gender does not admit of a doubt. In the Keri, or Jewish correction of their MSS., nothing occurs to alter the genders of the speakers, as given in the received text, though in chap. 4:9, the gender of the adjective "one," as applied to "eyes," is made regular. The verses in which the gender is fixed by letters, and not by mere points, are these: 1: 9,13-16; 2: 2-3, 6-10, 13, 16-17; 3: 1-6, 11; 4: 1, 7-12, 16; 5: 1, 2. 4-6, 9-16; 6: 1-4, 9-10, 13; 7: 1-11, 13; 8: 5, 8, 13-14.

In other places the pronouns "thou," "thee," "thy," determine the genders by their points, with which the English generally agrees. But in chap. 8:5, 2nd clause, where the English is indefinite, the unpointed Hebrew is equally so, though the points make the five pronouns masculine. The verb translated "to raise" cannot apply to an infant, but is "to wake," as in chap. 5:2; 3:5; 4:16. In chap. 2:1, it is probably the Bride who speaks, as there are two forms of the noun "lily," and the feminine is here used. Though a noun-substantive be not altered in gender to suit the speaker, yet where there are two forms, as (shishn) and (shishnh), the use of the feminine would indicate a woman being the thing compared to it. "Rose" is always feminine, and though in Hebrew the comparison might be applied to the King, it is less likely; still it must be remembered that in Prov. 8 and Hag. 2 a noun with a feminine (or rather neuter) termination is so applied.

Luther prefaces his "High Song" of Solomon, by saying it is the desire of the Christian Church for her bridegroom Christ, and that the Christian Church longs for her bridegroom Christ in expectation and betrothment.

Some have held, that in the Canticles were set forth "the several ages and periods of the Christian Church, in agreement with the seven Churches of Asia, as [Johannes] Cocceius and those that follow him; as thus: [This dispensational interpretation in turn influenced the dispensational views of the 7 Churches of the Book of Revelation as Prophetic History of the Church & Churches.]

Ephesian Church, Cant. 1:5-7, from the Ascension of Christ to A.D. 370;

Smyranean Church, Cant. 2:1-17, from A.D. 371 to 707;

Church at Pergamos, Cant. 3:1-11, from A.D. 708 to 1045;

Thyatiran Church, Cant. 4:1-5:1, from A.D. 1046 to 1383;

Sardian Church, Cant. 5:2-6:8, from A.D. 1384 to 1721;

Philadelphian, Cant. 6:9-7:14, from A.D. 1722 to 2059;

Laodicean, Cant. 8:1-14, from A.D. 2060, onwards;

"but these senses are very arbitrary, uncertain, & precarious." (John Gill, in his Commentary)

"There seem to be allusions & references to various passages of this book in the New Testament; see Matt. 21:33; 25:1. Mark 12:1. Luke 20:9. Matt. 25:1, &c. John 3:8, 29; 6:44. 2nd Cor. 11:2. Eph. 5:27, & Col. 2:17. Rev. 3:20; 19:7, 8, compared with Cant. 1:3, 4; 2:17; 4:1, 16; 5:1, 2; 7:13; 8:11, 12." (Gill.)

The ancient Jews called this book "the holy of holies;" the Syriac version, "the wisdom of wisdoms of Solomon." By the Jews, ancient and modern, its inspiration and authenticity have never been questioned. "They have a saying, that wherever the word Solomon is used in this Song the Holy One is meant, the Holy God, or Messiah." (Maimonides quoted by Gill.) That they were familiarized by the prophets with this allegorical showing forth of the love of the Redeemer to the Church may be seen in the subjoined texts. Might it not be imparted to Adam before the fall or the creation of Eve? (Gen. 2) Betrothing, (Hos. 2:16-20. Isa 54:5. Eph. 5:29, 32.) Espousals, (Jer. 2:2; 3:14. 2nd Cor. 11:2. Isa. 62:4-5,) thy sons, rather thy builders. (Rev. 19:17.) (Isa. 50:1, divorcements.) Bride, (Isa. 11:18; 61:10; 62:5; Rev. 19.) Wife, (Isa. 54:1. Rev. 21:9. Ps. 45.) throughout.

His Revised Version with Notes: Song of Songs of Solomon: [David = Beloved; Solomon = Peace (masculine); Shulamite, Shulamith = Peace (feminine) (Pacifica); Jerusalem, Yeru-Salem = City of Peace; compare with AbiShag Shunamite (> Shunem = Shulem = Sulem = Salem = Salam), and see Gesenius (old and new) under Shulamith, Shulamite.]

#### Chapter I: [Shulamite Shepherdess & Jerusalem's Virgin Daughters & Shepherd-King]

Bride [She to Virgins & to Him] [Shulamite Shepherdess: Beloved, Lover, Love, Friend] Speaks (1:1-4a), Virgins [Daughters of Jerusalem] to Bride [& Groom] (1:4b), Bride (1:5a), [to] Virgins (1:5b), Bride (1:5c), [to] Virgins (1:5d), Bride to Virgins [as Vine-Keeper] (1:6), Bride to King [Shepherd-King: David: Groom: Beloved, Lover, Love, Friend] (1:7), King [to Her as Shepherdess & Steed in Pharaoh's Chariots] (1:8-9), Virgins to Bride [Her Adornment] (1:10-11), Bride [She to Them off Him] (1:12-14), King [He to Her] (1:15), Bride [She to Him] (1:16-17).

#### Chapter II: [Rose & Lily & Tree & Stag-Hart & Dove]

Bride [Rose & Lily] (2:1), King [He of Her] (2:2), Bride [She of Him] (2:3-6), King [Charge to Them of the Beloved] (2:7), Bride [She of Him] (2:8-13), King [He to Her as Dove] (2:14), Bride [She of & to Him] (2:15-17).

#### Chapter III: [Shepherd-King-David & King Solomon & Jerusalem's Daughters]

Bride [She of Him & Watchmen] (3:1-4), King [Charge to Them of the Beloved] (3:5), Virgins [: Coming Wilderness Traveler & King Solomon & His Glory & Jerusalem's Daughters] (3:6-11).

#### Chapter IV: [Lover's Love & Beloved's Spouse & Beauty Compared]

King [He of & to Her of Her Beauty] (4:1-5), Bride [Desire to Escape] (4:6), King [He to & of Her] (4:7-15), Bride [Call to Winds to Blow on His Garden] (4:16).

#### Chapter V: [Groom in His Garden & Friends. She Dreams of Her Beloved & Watchmen & Jerusalem's Daughters & Her Beloved & His Beauty]

King [Groom comes to His Garden with Friends] (5:1), Bride [She Dreams of Her Beloved] (5:2), Bride [She Dreams of Her Beloved & Meets Watchmen] (5:3-7), Bride [ She Charges Jerusalem's Daughters to Tell Him] (5:8), Virgins [They Reply to Her about Him] (5:9), Bride [Her Handsome Beloved & His Beauty Compared & Jerusalem's Daughters] (5:10-16).

#### Chapter VI:

Virgins [They to Her of Her Beloved] (6:1), Bride [Her Beloved in His Garden] (6:2-3), King [He to Her of Her Beauty as Jerusalem & Flock of Goats & Flock of Sheep & Pomegranate & Queen & Dove & Companions] (6:4-9), Virgins [They of Her as Morning, Moon, Sun, & Banners] (6:10), Bride [She Goes to Garden with People's Chariots] (6:11-12), Virgins [They to Her to Return] (6:13a), Bride [See Shulamite as Company of 2 Armies (MahaNaim)] (6:13b).

#### Chapter VII: [They to Her of Her Beauty & He of Desire for Her & Her Desire for Her Beloved]

Virgins [They to Her of Her Beauty] (7:1-5), King [He to & of Her & His Desire] (7:6-9), Bride [Her Desire for Her Beloved to Elope] (7:10-13).

#### Chapter VIII:

Bride [She Desires Him as Brother with Mother's Instruction ] (8:1-3), King [Charge to Jerusalem's Daughters] (8:4), Virgins [They of Her with Him] (8:5a), Bride [She to Him as Her Babe & Love] (8:5b-7), Mother's Sons (Her Brothers) [They of Her as Little Sister] (8:8-9), Bride [She as Wall & Towers to Him Compared to Solomon's Vineyard but Her Vineyard is Hers] (8:10-12), King [Desire to Hear Garden Dweller] (8:13), Bride [She Desires Her Beloved to Come as Roe or Hart on High Places (Mountains) of Balsams (Spices, Heavens)] (8:14).

4: From: Commentary of Song Songs, Ancient & Medieval Sources, by Richard F. Littledale, LLD. (1869)

Introduction: Song of Songs. Canticles. Solomon's.

I: Canonicity of Song: ...."One fact alone remains undisputed, that of its inclusion within the Canon, both Jewish and Christian, from the earliest times of which we have any record."...

Rabbinical Estimate of it: ...."Fully in accordance with this position is the remark of Rabbi Akiba,

a contemporary of the Emperor Hadrian, saying, "The entire history of the world does not present an epoch like the day when the Song of Songs was given to Israel, for though all the Hagiographa are holy, yet the Song of Songs is most holy." ...

First Objection to Mystical View Refuted: "It has been objected in modern times against the alleged admission by the ancient Jews of a mystical import underlying the letter, that they prohibited the perusal of the Canticles by all persons below thirty years of age, whence it has been argued either that the book was given in vain so far as all who died in youth were concerned, or that the very fact of withholding it establishes the denial of its spiritual character. This objection, apart from its failing to settle whether the Jews were right or wrong in their discipline on this head, falls to the ground for two reasons; first, that the Rabbins extended the same prohibition to the beginning of Genesis and the earliest and latest chapters of Ezekiel, without any impeachment of their inspiration; and secondly, that the Eastern Church, like the Church of England, while avowedly upholding the mystical sense, refrains, on grounds of expediency, from public reading of the Canticles in divine worship, though the place of the book in the Old Testament Canon, as received by Christians, has been acknowledged ever since the earliest known list was drawn up by Melito, Bishop of Sardis, about A.D. 170."

III: "The third question, and that which has been most eagerly contested of all, concerns the Interpretation of the Song, whether it is to be Mystical, Allegorical, or Literal, and in each of these cases what the Method is to be followed. As before, there is a Traditional View in possession, which has the pleas of remote antiquity, continuous tenure, and perfect consistency with itself in its favour. This view, common to the Talmud and Targum and to all Christian writers (with a brief exception to be noticed presently) for sixteen centuries, is that the poem is wholly mystical, with no historical basis whatsoever, and that it denotes the relations between 'God' and His Church, albeit there is much variety of detail in setting forth the particulars of this relation. An Intermediate View supposes an historical foundation for the Song, preferably the bridal of Solomon with Pharaoh's daughter, and holds that a superstructure of religious allegory has been raised on this basis, as in that other case of the Exodus, so frequently used as a type of spiritual deliverance from sin. And a Third View, almost exclusively modern, denies all inner meaning to the poem, save of the most incidental kind, and maintains a literal exposition. The Mystical Interpretation, which forms the subject matter of the commentary in this volume, and which traces the history of the Divine dealings with man under the Law and the Gospel, has in its favour a cumulative mass of evidence of a very cogent nature. In the first place, the relationship of marriage is very frequently used in Scripture to denote the union between 'God' and the chosen people, the ornaments of a bride and abundant progeny are the promised rewards of devotion and obedience, barrenness and divorce are the threatened punishments of spiritual adultery. There is thus no antecedent improbability, as has been alleged, in the nuptial imagery of the Song having a mystical signification. This comes out

most clearly in from the that Book which has most obviously approached, if not actually borrowed, the Language of the Canticles, namely, the prophecy of Hosea, in which the marriage of 'God' to Israel, and her sins against the nuptial bond, are steadily dwelt upon. A further illustration is afforded by the language of the forty-fifth Psalm, which represents a King, who is styled 'Lord' and 'God', as the Spouse of a Virgin Bride, and which is directly applied to 'Christ' in the Epistle to the Hebrews. As the structure of this Psalm, like that of the 72nd, absolutely forbids its literal application to any mere human sovran, save at the hands of those who are resolved to see no Messianic prophecies in the Old Testament, be the evidence what it may, it contributes a most important item of proof to the tenability of the traditional view. This is further borne out by the Gospels, the Pauline Epistles, and the Revelation. The Baptist speaks of 'Christ' as the Bridegroom, and of himself as the Bridegroom's friend; while the 'Saviour', in defending His disciples from the charge of religious laxity, applies the name Bridegroom to Himself, and that of "children of the bridechamber" to His followers. St Paul illustrates the metaphor further by declaring that he has "espoused" his converts "as a chaste virgin, to 'Christ'," and that earthly marriage is only a type of a heavenly mystery. The Apocalypse, with its description of the heavenly Jerusalem as the Bride of the Lamb, and of the final triumph of the redeemed as His marriage feast, completes the chain of Scriptural evidence; and if the mystical interpretation of the Canticles be set aside, it becomes exceedingly difficult to explain the use of this peculiar imagery, which cannot be traced to any other source.

The plea that not marriage, but courtship, which leads to marriage, is the scope of the Song, has been urged against the Catholic view, but vainly in the face of the recurrent phrase "the Virgin of Israel" in the Old Testament, and the clear statement of the New that the marriage has not yet come, and only the betrothal has taken place. The next argument of weight is that which serves to repel the 'a priori' objections taken to the form and diction of the poem as a vehicle for spiritual ideas. If it could be shown that the Song, if mystically explained, is an isolated phenomenon, having no parallel in any literature, very much would be done towards discrediting the ancient view. But such is not the case. (Parallels in Arabic & Persian Literature:) The Arab nation, which in blood and language is most nearly allied to the Hebrews, has preserved to the present day the custom of chanting in Public Worship Songs in which the religious meaning is veiled under the ordinary terms of earthly love. The service at which these are recited is called a 'Zikr', the poems themselves (usually in honour of Mohammed) 'muweshshah'.".....

4: Solutions Proposed for this difficulty: "The sense that this is so has prompted, at solutions different eras, various tentative solutions of the difficulty. The earliest of these was propounded by Theodore of Mopsuestia in the 1st quarter of the 5th century, and represented the Song as merely an epithalamium [< epi 'upon' + thalamos 'bridal-chamber'] on the marriage of Solomon with Pharaoh's daughter or with Abishag the Shunammite. This theory, after being condemned in express and forcible terms in the 5th General Council, disappeared completely for more than 800 years, when it was reproduced for a moment by Gregory Abulfaraj. It rested again till revived by Grotius, who allowed it, nevertheless, to include an allegory; and it was finally developed into a very elaborate form by the celebrated Bossuet, in 1690, whose genius gave it a measure of popularity amongst scholars till the early part of the present century, when the ingenious criticisms of Dr. Mason Good (some of which had been anticipated long before by Natalis Alexander,) established the utter incongruity of the language of the Song with the circumstances of a State alliance and with the national surroundings of an Egyptian princess, to whom the pastoral character of the Bride could in no wise be accommodated. The eloquent words in which Theodoret expresses the mind of the Church in his day against the views ascribed to Theodore of Mopsuestia merit citation. In the preface to his commentary on the Canticles, he says:

"Since the majority of those who 'slander the Song of Songs and deny it to be a spiritual book, weave fables unworthy of crazy old women, some of them saying that Solomon the Wise wrote it concerning himself and Pharaoh's daughter; a few authors of the same stamp alleging that Abishag the Shunammite is the Bride, and not Pharaoh's daughter; while others, taking a somewhat more philosophical view, call it the Royal Speech, so as to understand the people by the Bride and the King by the Bridegroom; we think that we shall be well employed in refuting at the outset of our exposition these false and mischievous theories, and then will proceed to set forth the true and clear meaning of the author. And yet these men ought to know that the holy Fathers, much their superiors in wisdom and spiritual insight, were they who placed this Book amongst the divine Scriptures, and approving it as full of the 'Spirit', pronounced it worthy of the Church. For had they thought otherwise, they would never have included a work whose subject was passion and desire in the number of Holy Writ....Not only Eusebius of Palestine, and Origen the Egyptian, and Cyprian of Carthage, crowned with the diadem of martyrdom, and men earlier than they were and nearer to the Apostles, but also those who were afterwards famous in the Churches, Basil the Great in his exposition of the beginning of Proverbs, and the two Gregories, allied to Basil, one by blood and the other by friendship, and that valiant champion of religion Diodorus, and John, who to this day waters the whole earth with the streams of his teaching, and they who came still later, all pronounced this Book to be spiritual.... Coming then from the old to the new Bride, let us in this wise interpret the Song of Songs, and rejecting false and mischievous theories, let us follow the holy Fathers, and recognize one Bride conversing with one Bridegroom; and learn from the holy Apostles who that Bridegroom and Bride may be. For the inspired Paul teaches us that, writing thus, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ,' (2 Cor. 11:2). He calls her a Bride who is made up of many. For he does not say, 'I have betrothed 'thee' [sing. individ.],' but 'you' [plur., collectiv.] that is, holy souls,' perfected in virtue. For Divine Scripture understands the Church by the Bride, and calls 'Christ' the Bridegroom.'"...

(Sample:) Commentary: Chapter 1:1-3: (Verses < Old & New Testaments; Quotes < Church Fathers, Rabbis, &c. e.g.: Origen; Ex.15:1; Num. 21:17; Deut. 32:1; Jud. 5:1; 2nd Sam. 22; Is. 5; Targum; Is.30:29; Aponius; Ricard.; Victorin.; Rupert.; Theodore; Eph. 5:19; Nicol. Argent.; Honor.; Aug.; St Greg.; Magn.; St Bernard; &c.)

1: The song of songs, which is Solomon's.

'Song of songs'. (Origen:) "As we have been taught by Moses that there are not only holy holies, that there are not only other Sabbaths, but Sabbaths of sabbaths; so now we are taught, by the pen of Solomon, that there are not only songs, but a Song of songs. Blessed, truly, is he who enters into the holy place, but more blessed he who enters the Holy of holies. Blessed is he who keepeth the Sabbath, but more blessed who keepeth the Sabbath of sabbaths. So, too, blessed is he who understands songs, and sings them, for no one does sing save on high festivals, but much more blessed is he who sings the Song of songs. And as he, who enters into the holy place, still needs much ere he is able to proceed into the Holy of holies, and as he who keeps the sabbath enjoined on the people by the 'Lord', wants many things that he may keep the Sabbath of sabbaths, so too he who traverses all the songs of Holy Writ, finds it no easy thing to ascend to the Song of songs. Thou must needs go out of Egypt, and, issued thence, cross the Red Sea, that thou mayest sing the first song, saying, 'I will sing unto the 'Lord', for He hath triumphed gloriously.' (Exod. 15:1) And even though thou mayest have sung this first song, thou art still far from the Song of songs. Pass spiritually through the wilderness, till thou comest to the well, which the princes dug, that thou mayest there sing the second song. Afterwards approach the borders of the Holy Land, and, standing on Jordan's banks, sing the song of Moses, 'Give ear, O ye heavens, and I

will speak; and hear, O earth, the words of my mouth.' Yet again, thou needest soldiers, and the inheritance of the Holy Land, and that a bee should prophesy to thee and judge thee —for Deborah is, by interpretation, bee —that thou mayest utter that hymn also, which is contained in the Book of Judges. Ascending to the record of the Kings, come to the song when David escaped from the hands of all his enemies, and from the hand of Saul, and said, 'The 'Lord' is my rock, and my fortress, and my deliverer.' Thence thou must reach Isaiah, that thou mayest say with him, 'I will sing to my Beloved a song of my Beloved touching His vineyard.' And when thou hast traversed all these, go up yet higher, that thou mayest with pure soul cry unto the Bridegroom this song of songs." The Targum counts up ten songs, adding to Origen's list those of Adam, sung after his fall and pardon; Joshua's at Ajalon; and a tenth, never yet uttered, to be sung by the people of 'God' at the end of their long captivity, to which applies that prophecy, "Ye shall have a song, as in the night when a holy solemnity is kept." This one, however, is the Song of songs, because as 'Christ' our 'Lord', as Man, surpassing all Apostles, Patriarchs, Prophets, and heavenly powers, is King of kings, and 'Lord' of lords, so this song, since entirely concerning Him and His Bride, excels, and includes in itself, all the hymns of victory, of thanksgiving, of instruction, and of lamentation in Holy Writ, just as the bridal feast surpasses all others, and since no blessing which other songs commemorate can be compared with the Incarnation. And as the Apostle tells his hearers to speak to themselves "in psalms, and hymns, and spiritual songs," we understand that psalms, accompanied by an instrument, denote the active life of charity, and hymns the contemplative life, and songs, embracing these two, are the life of the righteous, who give soul and body to 'God'; while the 'Song of songs', that holy secret which only 'God's' unction can teach, only spiritual experience can make clear, is the life of the perfect. The Song is Solomon's, the third in order of his books, following Proverbs and Ecclesiastes, to teach us that after they have passed the purgative way, by following the moral precepts of the first of these; and the illuminative way, by learning in the second that all earthly things are vanity, and 'God' alone to be desired; we attain in the third place to the unitive way, and by it make our entrance into the Holy of holies, where the High Priest, our Bridegroom, stands, that we may there sin the song of perfect love, —there only, for "how shall we sing the 'Lord's' song in a strange land? It is 'Solomon's', for Solomon means Peaceful, and 'Christ', to Whom it in truth appertains, is "our Peace," having been "made unto us wisdom, and righteousness, and sanctification, and redemption."

2: Let him kiss me with the kisses of his mouth: for thy love is better than wine.

First, say the Fathers in general, it is the cry of the Synagogue, 'God's' ancient Church, yearning for the Incarnation of 'Christ', and desiring that 'God' would no more speak to her only by the voices of angels and prophets, but face to face. I care not, she says, to hear Moses, who is slow of speech to me, the lips of Isaiah are unclean, Jeremiah cannot speak, for he is a child, and all the Prophets are tongueless. Let Him of Whom they speak, Himself speak, 'let Him kiss me with the kisses of His mouth'. And His answer is set down for us by the Apostle: "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His 'Son'." She asks for His kiss, because as two separate bodies unite in the act of kissing, so 'Christ', by His becoming flesh, united 'God' and man together, two natures in One Person. And as a kiss denotes peace and reconciliation, it is the fit greeting of Him, our peaceful Solomon, Who came to us as 'God' and Saviour'. It is also the cry of the Gentile world, yearning for the teaching of the 'Holy Spirit' for as the breath of one that kisses is felt by the one that is kissed, so by the kiss of 'Christ', we understand the inspiration of the 'Holy Ghost' Whom He hath sent. Next, the words belong to every faithful soul which desires the presence of its 'Lord'. See, exclaims a Saint, how sudden is the opening of her address. Asking a great thing from a mighty Person, she uses no customary flattery, she takes no indirect way to that which she longs for. She makes no preface, she seeks not to conciliate good-will, but breaking out

from the abundance of her heart, says, in plainest and boldest words, 'Let Him kiss me with the kisses of His mouth'. 'His mouth'. Yes, but it is not every one who dares ask this, but only such as have already received the pledge of love, and desire it again. For us sinners it is fitter to fall down trembling at the feet of our righteous 'Lord', like the publican, not daring to look up, but like the sinful woman, content to kiss His feet, and to bathe them with our tears. Then, when He hath said, "Thou art made whole, sin no more, lest a worse thing happen to thee," we may dare to rise a little, and kiss the Hand which has cleansed and lifted us, giving Him the homage and glory which are His due. At last, after man tears and prayers, we may, in fear and trembling, lift our heads to His glorious month, not merely to gaze upon it, but to kiss it. To Thee, O 'Lord Jesus', to Thee has my heart fitly said, Thy Face, 'Lord', will I seek. For Thou madest me to rear of Thy mercy betimes in the morning, when, as I lay in the dust, kissing Thy sacred footsteps, Thou forgavest me the sins of my life. Then, as the day grew on, Thou madest glad the soul of Thy servant, bestowing on me the grace of holy living in the kiss of Thy Hand. And now what remains, O gracious 'Lord', save that in the fulness of light, in the fervour of the Spirit, Thou, mercifully admitting me to the kiss of Thy mouth also, wouldst fill me with joy with Thy countenance? Note, too, how it is said 'Let Him kiss me', with no name particularized, no context to explain who is meant. And that because to the Bride there can be but One to think of, because her word ever is, "Whom have I in heaven but Thee? and there is none on earth I desire in comparison of Thee." She asks, too, not for a single kiss, but for 'kisses', for those seven great gifts of the 'Spirit' which 'Christ' bestows, and for other graces besides. And He gives them in four ways, by His Incarnation, by His conversation amongst men as their Teacher, by mystical incorporation with us for our redemption, and by the final glory which He promises. Peace with 'God 'in' Christ' is then the scope of the Bride's longings, as she prays for illumination, for love, for perfect union with Him of Whom she says, "Full of grace are Thy lips, wherefore 'God' hath blessed Thee forever." His lips, which give the kiss, are His truth and sweetness, hers, which receive it, are her understanding and affection. And He has heard the cry of His Bride, and answered it, giving her more than she asked, giving her Himself again and again in the Holy Sacrament of the Altar. "The soul," observes an ancient writer, "sees herself cleansed from all her sins, and fitted to approach the Altar of 'Christ'. She sees the wondrous sacrament and saith, Let Him kiss me with the kisses of His mouth, let

'Christ' Himself impress His kiss on me." And Simeon Metaphrastes, in that hymn which the Eastern Church puts in the mouth of her children before Communion, speaks of the kiss which the penitent soul offers in turn to her 'Lord' in that sacred rite:

More than the harlot I have erred, who, learning Thine abode,  
Made purchase of the precious nard, and boldly took her road  
To seek and to anoint Thy feet, O 'Christ', my 'God' and 'Lord',  
And, as she came with love to greet, was not by Thee abhorred.  
So, 'Word' of 'God', calm Thou my fears, and give me, not despised,  
Thy feet to clasp, and kiss, and wash with tears, that nard unpriced.

The soul may kiss her Lord also by acts of love and compassion towards His poor, and will be rewarded by Him therefore with that last kiss which He will give at the Doom, saying, "Come, ye blessed." But they who have not so kissed Him here, shall see His face no more, for He will turn His back upon them. And that which is true of the Church, and true of every believing soul, is especially true of her who is the Church's fairest ornament, the purest and most blessed of Saints, the Virgin Mother of 'God'. The words are her prayer to 'God' the 'Father', that by the breath of His mouth, which is the 'Holy Ghost', He may give her that ineffable kiss, His Only-begotten 'Son'. When the Angel brought her the marvellous tiding s of her true betrothal, then by her answer, "Behold the handmaid of the 'Lord', be it



unto me according to thy word," she did in truth say, 'Let Him kiss me with the kisses of His mouth'. And after His nativity, the prayer was yet more literally answered, when the tender Mother hung over her infant 'Lord', and clasped Him to her breast. And His love so endured that even at the last moment of life He bent to offer His kiss. "He bowed His head to His Mother," says a holy writer, "and to all mankind, as though bidding His last farewell, and offering the kiss of peace. See here, O faithful soul, the unspeakable love of thy 'God', that He loved us unto the end." And we learn hereby the pain as well as the sweetness of His kiss....

'For Thy love is better than wine'. The change from the third person to the second, from speaking 'of' the Bridegroom to speaking to Him, denotes, some Fathers say, is swift appearing in fulfilment of His Bride's desire, coming even before He is actually called; showing how more than ready 'God' ever is to answer our prayer, according to that saying of the Prophet, "Before they call, I will answer: and while they are yet speaking, I will hear." The LXX and Vulgate have 'Thy breasts'. And some tell us that the gentle teaching of 'Christ', drawn from the secret treasures of His wisdom and knowledge, is meant thereby, milk fitted for babes, 'better than the wine' of human wisdom or even of the old Law. Philo of Carpasia and several others see in the 'breasts' the two Testaments, both given by 'Christ', whence the sincere milk of the Word, refreshing, and not hurtful like wine, is granted to mankind. And a kindred explanation is found in those writers who will have the Apostles and Doctors of the Church to be meant here. The ancient exposition of the Three Fathers interprets the words of the hidden grace of the Holy Eucharist, with which agrees well that passage of St Chrysostom: "See ye not with what eagerness infants seize the breast, with what pressure they fix their lips upon the teats? Let us approach with no less desire to this Table, and to the spiritual breast of this Chalice, nay, with yet greater longing, let us, as sucking children, drink in the grace of the 'Spirit'; let it be our one sorrow, our one grief, if we be stinted of this spiritual food." Some of the interpretations, however, bring us back to the true mean of the literal Hebrew, 'Thy loves'. Thus St Bernard bids us see here the long-suffering of 'Christ' in bearing with sinners, and His loving-kindness in receiving them when they return to Him....

3: Because of the savour of thy good ointments thy name is as ointment poured forth,  
therefore do the virgins love thee.

The first clause here does not exactly represent the existing Hebrew text, nor yet any of the chief versions. The true rendering is, 'Pleasant for odour are Thine ointments'. The LXX reads, 'The perfume of Thine ointments is above all spices'. And the Vulgate, connecting the words with the previous verse, has '[Thy breasts are] fragrant with the best ointments'. The Bride, observes Origen, had already some acquaintance with spices, to wit, the words of the Law and the Prophets, wherewith, before the Bridegroom's coming, she was partially instructed and trained for the service of 'God', as still in her early youth, and under tutors and governors, for "the Law was our schoolmaster, to bring us unto 'Christ'." All these were spices, wherewith she seems to have been nourished and made ready for her Bridegroom. But when the fulness of time was come, and she came of age, and when the 'Father' sent His Only-begotten into the world, anointed by the 'Holy Ghost', the Bride, smelling the fragrance of the divine unction, and perceiving that all those spices which she had been hitherto using were far inferior compared with the sweetness of this new and heavenly ointment, saith, 'The perfume of Thine ointments is above all spices'.... All Thy garments smell of myrrh, aloes, and cassia." The Latin Fathers, following the Vulgate, explain the passage somewhat differently. As they often speak of the Apostles

and Doctors of the Church as the breasts of Christ, so they call them here 'fragrant', because eminent for miracles and holiness, so that the perfume of their righteousness came abroad, giving delight and refreshment to their hearers. And in this sense, we may take the words of S. Paul: "Now thanks be unto GOD, which always causeth us to triumph in 'Christ' and maketh manifest the savour of His knowledge by us in every place, for we are unto 'God' a sweet savour of 'Christ'." St Bernard, who supposes the breasts to be of the Bride as well as of the Bridegroom, tells us that she is fragrant with the triple unction of contrition, devotion, and of piety; the first pungent, causing pain, the second lenitive, soothing pain, the third healing, and even expelling disease. The first is made by the soul breaking and grinding her sins in the mortar of conscience, and then distilling them within the crucible of a glowing heart with the fire of penitence

and grief, that she may say, "My heart was hot within me, and while I was thus musing, the fire kindled."....

On 6:13 of the Shulamite: Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

The first question to be settled here is the meaning of the name 'Shulamite'. One literalist view is that it is a local appellation from a supposed place 'Shulem', formed by the same analogy as Shunammite from Shunem. And in fact the LXX does read 'Sunamitis', and the Vulgate did read it, so that a reference to Abishag has been seen here by some ancient writers, and Abishag herself by some modern ones. Another opinion is that the name is strictly a proper one, the personal name of the Bride, akin, perhaps, to 'Shelomith', the feminine form of the name Solomon. And this brings us closer to the mystical view, which takes the word as an adjective, and explains it variously as "belonging to Solomon," or "daughter of Salem," or "perfect;" or again, most satisfactorily, as "Peaceful," which last is supported by the authority of Aquila, who translates it (eirēneuoussa). One other suggested meaning is that of Symmachus, who, deriving the epithet from (shalal), 'shalal', 'spoliavit', views it as equivalent to "plundered," or "captive," (eskuleumenē). Either of these last-given meanings will suit the Synagogue, to which the Targum applies the verse, paraphrasing thus: "'Return' to Me, O congregation of Israel, 'return' to Jerusalem, 'return' to the House of My Law, 'return' to receive prophecy from the Prophets who prophesy in the Name of the Word of the 'Lord'. Israel heard and obeyed the call, notes De Lyra, and returned at four several times after the Captivity; first, under Zorobabel and Ezra, in the reign of Cyrus; secondly, in the next migration headed by Ezra in the seventh year of Artaxerxes; thirdly, under Nehemiah; and, fourthly, when Judas Maccabeus cleansed and restored the profaned sanctuary. The 'We', then, Who desire to look upon the Shulamite, and therefore call her back, may best be taken, as many of the Fathers do take it, of the Most 'Holy Trinity', calling the wandering Church, Jewish or Christian, or the soul which has gone astray, back to its true home, to the presence of the Divine Countenance. It is, notes Rupert, the Voice of Amminadab Himself as He sits upon His chariot, saying, Thou, 'O Shulamite', that is, captive or despised, thou, O faith, O dignity of the true Priesthood (well-nigh given up to oblivion through carnal ceremonies, so that the Synagogue knows not, and thinks not that her father Abraham was justified by thee, and not by the Law, as it is written, "Abraham believed 'God', and it was counted unto him for righteousness,") 'return', and again I say, 'return', and a third time I say, 'return', and a fourth time I say, 'return', one call for each horse of My chariot. For I was born & I suffered to this end, that thou mightest return, and rise again, and ascend into heaven to Me, and therefore till thou dost return I cease not My calling upon thee....

'What will ye see in the Shulamite?' Who asks the question, and of whom? They reply, for the most part, that the Bridegroom addresses the daughters of Jerusalem, and tells them of the aspect which the Synagogue will present when it has returned to the faith. The Three Fathers alone suppose that the Shulamite herself both puts the question and answers it. As it were the com any of two armies. The ancient versions and the English one have each lost something in translating this verse. The latter, by rendering (mecholath) 'mecholath', merely 'company', has missed the true force of the word, which is 'dancing company', preserved in the (choroi) of the LXX and the 'choros' of the Vulgate. On the other hand, these versions have omitted to take notice of the dual form 'Mahanaim', found here as in Gen. 32:2, and have turned it merely as 'camps', with no mark of number. There appears at first sight, says Theodoret, an inconsistency between the words 'choirs' and 'camps', for the one has to do with feasting, and the other with war. But as the Bride is made up of many Saints, she is like to camps because of her valiant soul and warlike panoply, and she is at the same time the choir which as in its mouth the praises of 'God'. And after showing how David tells us of the Church's song and St Paul of her weapons and conflict, the good Bishop continues: That the Saints are not merely like camps, but like choirs also, let us hear the 'Lord' telling: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went out to meet the Bridegroom." He says well, then, 'What will ye see in the Shulamite, who cometh like chairs of camps?' (LXX) He does not say, "camps of choirs," but 'choirs of camps'. For the choirs are gathered out of the camps, since when brave soldiers in camps have been victorious, they return singing the paeon, and chanting in the dance the song of triumph. So the old Western hymn for All Saints:

Spouse of 'Christ', in arms contending: O'er each realm beneath the sun,  
Blend with prayers for help ascending: Notes of praise for triumphs won.

'What will ye see?' Nothing else save these military choirs? No blood of victims, no rite of circumcision? No, all is gone save combat and praise, because "it seemed good to the 'Holy Ghost' to lay upon you no greater burden than these necessary things." And observe, that as in choirs it is necessary that the cassiodor, singers and dancers should keep time together, we have here a type of the need of harmony and union in the Church. And if we dwell on the phrase dancing, we shall remember how the women of Israel went out after Miriam with timbrels and dances, when she

sang of the overthrow of the Egyptians; how the Psalmist bids the children of Sion raise their King in the dance and with the cymbals; how the saddest of Prophets can yet declare that in the day of the 'Lord's' redemption "the virgin shall rejoice in the dance." But this dance, as Theodoret has already told us, is not merely one of girls, nor yet of peaceful priests, such as David shared in when he danced before the ark. It is one of tried warriors, whose swords and shields make the music to which they keep step; and it is of 'two armies', not met in deadly rivalry, but in close and perfect alliance, met in her who is the Peaceful, the Church Triumphant, where the two bands move beneath Jacob's staff, Jew and Gentile in the Church Militant on earth, men and Angels in the Church Triumphant in heaven. Until the great day of the last battle against the hosts of evil shall dawn, these two choirs join in the mingled Song of Moses and the Lamb, but the time will come when the Song of Moses, with its echoes of war, shall be forgotten, and only the new Song of eternal peace shall be heard from the lips of the Peaceful as she sings the praises of the Prince of Peace, her Spouse....

And they will truly be 'Mahanaim', the two heavenly armies of the 'Lord' of Hosts, for the ranks of the celestial hierarchies, long broken since the fall of the rebels under Lucifer, shall be filled up with ransomed men, now "like the Angels which are in heaven."

5: From: Essay on Canticles, Song of Songs, Translation of Poem, Short Explanatory Notes. Rev, W. Houghton. (1865)

Introduction: Essay on Canticles: (After survey & selections of the various views of Jews & Christians in the hermeneutics of the Song in allegory, type, & literal senses, admiring Lowth in leading the way from allegory to literalism, basing his book and doctrine in Ginsburg work, and dedicating his volume to Bishop Colenso as the Apostle and Prophet of the new Higher Biblical Criticism, he gives us his doctrine:) "The simple story of this beautiful poem may be told in a few words. A village girl of Shulem, the only daughter of her widowed mother, is betrothed to a young shepherd. Their attachment appears to have excited the fears of her brothers, who were anxious for her welfare and the preservation of her chastity. They kept a strict watch over her and sent her to look after the vineyards on their farm, where continual exposure had the effect of burning her complexion.

Whether the young Shulamite was married to her shepherd lover at the time of which the poem treats, or whether she was still only betrothed, it is not easy to decide positively. I incline to the opinion that the young couple were married. One day when on a visit to or from her garden, where she had gone to see the opening buds of spring, —all unawares, she fell in with the cortege of King Solomon, who was, it is probable, on a spring visit to the country. Her beauty and attractions arrest the king's attention, and he captures [?] the Shulamite damsel, places her in the royal palanquin, and takes her, an unwilling companion, to the palace at Jerusalem. She is introduced into the harem, where her sun-burnt face attracts the notice of the fair ladies of the court. True to her humble shepherd lover, the virtuous girl resists all the allurements of Solomon to win her affection. She will think only of her own true love; she asks the other ladies of the harem to leave her alone that she may enjoy the thoughts

of his excellence and the assurance that she was his and he hers. The shepherd is supposed to

follow her to the palace, and to gain sight of her from the outside of the palace. Solomon, finding that all his advances are in vain, allows her to leave the royal palace. Hand in hand the two faithful lovers proceed to her home, and under the quince tree, where the love-spark was first kindled, they stop and renew their vows of constancy and fidelity. The companions of the shepherd see them coming, and when they meet he asks his young wife\* to sing for them, which she does in words she had formerly used under the circumstances of their separation. \*(The question as to whether the Shulamite and shepherd were or were not married, can only be decided, in the absence of other indications, by the meaning of the Hebrew word, (kallah) ('callah'), which, being most probably derived from a root signifying "to crown," favours the opinion of those who maintain that the pair was wedded. The word also signifies "daughter-in-law," and is so rightly rendered by the English version in several passages.)

Such are the main features of the plot of this poem, which I now present before my readers.

Commentary: Specimen of Chapter 1:1-3:

### Ch. 1:1. The Song of Songs, Which is Solomon's. Part I.

A Court Lady of the Harem addressing Solomon. \*(This is simply the inscription, and certainly not the statement of the author of the poem; it is similar to the inscriptions in the Book of Psalms, ascribing certain Psalms to different authors, as "a Psalm of David," "a Psalm or Song of Asaph," &c, and should have been printed in small type distinct from the poem itself. The inscriptions of the Psalms are, it is well known, not always trustworthy. They are, in some cases, "due to the guess of a later writer." (See Perowne on the Psalms, p.105) The question of authorship must be decided by the internal evidence supplied by the style and contents of the different hymns.

2. Let him kiss me with the kisses of his mouth, For thy caresses are better than wine; \*(The scene is supposed to be laid in the gynaeceum, or women's apartment of Solomon's tent, or summer-house in the country. The king is surrounded by the court ladies, who address him in amorous language. The Shulamite is brought in, and begs her lover to deliver her. The court ladies look with astonishment upon her, and are inclined to despise her on account of her sun-burnt face, occasioned, as she tells them, by the harsh conduct of her brothers, who compelled her to keep their vineyards. She longs to know where her shepherd lover is feeding his flock (1:1-7). Some commentators suppose that the Shulamite is, in verses 2 to 4, addressing her absent lover. This may be so. The details in the distribution of the verses will always be more or less a matter of taste, unless the text affords a decisive hint.)

Thy ointments are lovely with fragrance. \*(The ancient Jews were in the habit of anointing their heads, hands, and clothes, with perfumed ointments; "oil of myrrh" was a favourite cosmetic.)

3. Like ointment is thy name diffused; Therefore do the damsels love thee.

(Outline of Canticles Song: Shulamite ('to her absent lover'). (1:4a); Court Ladies 'addressing' Solomon. (1:4b); Shulamite (to Jerusalem's Daughters (Virgins, Maidens of the Court & Harem). (1:5-6); Shulamite: 'She addresses her absent Lover'. (1:7); Court Ladies. (1:8); Solomon. \*(Solomon praises the Young Girl's beauty (9-11); she dwells on her Love to her Shepherd Spouse (12-14); Solomon reiterates his admiration (15); the Shulamite () for her Beloved (16); the Shulamite compares herself to the Flowers of the Vale of Sharon (2:1); the Shepherd Lover admires her above all other women (2:2); the Shulamite dwells in thought upon her beloved (2:3).) ....&c

Houghton closes his Canticles Essay thus: \*Mr. Plumptre characterizes M. Kenan's work on the Canticles as "bringing down a noble poem to the level of an operatic ballet at a Parisian theatre." ("Smith's Dictionary," iii. p.1352, note.) Do the following extracts from M. Renan's volume warrant so severe a stricture?

"The poem is neither mystical, as theologians have wished to make it; nor unbecoming, as Castillon believed it; nor simply erotic, as Herder would have it: it is moral, it is summed up in one verse, the 7th of ch. 8: 'Rien ne peut résister à l'amour sincère; quand le riche prétend acheter l'amour, il n'achète que la honte.' ["Nothing can resist sincere love; When the rich pretend buy love, he buys only the shame." = "Many waters cannot quench love, Neither can the floods drown it. Though a man were to offer all his wealth for love, He would be utterly despised."] The object of the poem is not the voluptuous passion that languishes in the harems of the degenerate East, nor the equivocal sentiment of the Hindoo and Persian quietist; but true love, love which inspires courage and sacrifice, preferring free poverty to servile riches, hating everything untrue or base, and ending in calm happiness and fidelity."

(p.137) Again, "The Song of Songs is a secular book, but by no means a frivolous one. Those features which may offend us are the same which are found in all ancient poetry.

Besides, we must remark that the only two really sensual passages have for their object the presentation of the harem and the manners of Solomon's court in an odious light, and serve as a kind of contrast. The poor shepherdess who preferred him she loved to Solomon, ought not to be despised. None of her contemporaries, though more civilized, in the immoral world in which she lived would have done as she did; no daughter of Memphis or Babylon, a thousand years before Christ, would have resisted a king or preferred a hut to a harem. The Shulamite was a saint in her time. Do not let us criticise, according to the rules of our modern proprieties, each word of this ingenuous peasant girl. The book which shows us, ten centuries before Christ, virtuous love true and strong, though not yet perhaps lofty and delicate, is, in one sense, a sacred book. Let us remember what Niebuhr replied to a young pastor troubled by the necessity of admitting a lovesong into the Biblical canon: 'As for me,' said the illustrious critic with vivacity, 'I should believe that something was wanting in the Bible if there could not be found there any expression of the deepest and strongest of the feelings of mankind.'"

Some writers have attempted to establish an identity between the Shulamite and Abishag the Shunammite, —the young damsel who cherished David in his old age (1st Kings 1:3), — and believe they have discovered therein a clear explanation of some of the circumstances of Solomon's accession. "The historical starting-point of the Song of Songs," says Mr. Plumptre, "connects itself, in all probability, with the earliest facts in the history of the new reign. The narrative as told in 1st Kings 2 is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunammite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her anything, suddenly flashes into fiercest wrath at this. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaiah is once more called in, Adonijah is put to death at once. Joab is slain even within the precincts of the tabernacle, to which he had fled as an asylum. The facts have an explanation. Mr. Grove's ingenious theory, identifying Abishag with the heroine of the Song of Songs, resting, as it must do, on its own evidence, has this further merit, that it explains the phenomena here. The passionate love of Solomon for the 'fairest among women' might well lead the queen-mother, hitherto supreme, to fear a rival influence, and to join in any scheme for its removal. The king's vehement abruptness is, in like manner, accounted for. He sees in the request at once an attempt to deprive him of the woman he loves, and a plot to keep him still in the tutelage of childhood, to entrap him into admitting his elder brother's right to the choicest treasure of his father's harem, and therefore virtually to the throne, or, at least, to a regency in which he would have his own partisans as counsellors. With a keen-sighted promptness he crushes the whole scheme."

There is no doubt whatever that Adonijah's desire to marry Abishag accounts in the most natural manner for his own death and the concomitant circumstances of Solomon's accession, as described by Mr. Plumptre; but there is not a fragment of evidence, beyond the fact that the heroine of the Song of Songs and Abishag were both inhabitants of Shunem, and were both beautiful women, to show that they were identical; while there is clear and positive proof that they were distinct personages. The whole plan and structure of the poem contradicts "this ingenious theory." The Shulamite is a young girl, probably married, at all events betrothed, —whose affections Solomon is represented as vainly endeavouring to gain; while Abishag would be his own concubine according to his successory right in his father's harem.\*(The expressions which the Shulamite uses in praise of her shepherd spouse are all referred by Prof. Plumptre to Solomon,) Again, how can we possibly reconcile with this view the statement that the heroine of the Song of Songs makes of herself, viz. that she was swarthy or sun-burnt? Did the fair Abishag who shared the luxuries of David's palace become a keeper of her

brother's vineyard, immediately after the death of the old king? [The conjecture of Plumptre & Houghton are both near but not exact. Shulamite & Shunamite are the same names & meaning; both are from Shunem or Shulem, which means Salem (Peace) as in JeruSalem; Solomon's Song is this Love Story of Abishag as the Shulamite-Shunamite Solomonitess, the Female Solomon; and the Beloved is David the Shepherd-King, to whom Abishag was given as a secondary wife, or concubine, though he never knew her carnally or sexually, but was her Spouse & Friend, and thus she was an unrequited Lover, Wife, Queen, in love, but a lost, deprived, love for her Beloved, (her David); and her life would be most touching & significant, thus prophetic & mysterious of Jerusalem & New Jerusalem, that is of Divine Love between God and Man in Christ. This is her Story told by Solomon.]

The Song of Songs, stripped of the garb of fanciful allegory with which it has so long been surrounded, is one of the most beautiful books in the Bible, and contains a lesson of high moral value which deserves to last as long as the world endures. "Every part of this song," as Bishop Bossuet has said, "abounds in poetical beauties; the objects which present themselves on every side are the choicest plants, the most beautiful flowers, the most delicious fruits, the bloom and vigour of spring, the sweet verdure of the fields, flourishing and well-watered gardens, pleasant streams, and perennial fountains. The other senses are represented as regaled with the most precious odours, natural and artificial; with the sweet singing of birds and the soft voice of the turtle; with milk and honey and the choicest of wine. To these enchantments are added all that is beautiful and graceful in the human form, the endearments, the caresses, the delicacy of love. If any object be introduced which seems not to harmonize with this delightful scene, such as the awful prospect of tremendous precipices, the wildness of the mountains or the haunts of lions, its effect is only to heighten, by the contrast, the beauty of the other objects, and to add the charms of variety to those of grace and elegance." But the essential part of the Song of Songs is the example of morality which it sets for the copy and admiration of all ages. The successful struggle against sin under circumstances of unusually strong temptation, —this is the point to which the moral compass of this exquisite poem is steadfastly turned. Dreamy allegorisers may satisfy themselves with their own mystical interpretations, but the man or woman who seeks for instruction in the way of practical righteousness, will value only the simple story of the poem, the story of the virtue and fidelity of a Hebrew village girl, —a story to be read with delight both by prince and peasant, a story of human love, pure and devoted, which shall find a response in the heart of humanity as long as time shall last.\*(I have been informed by Dr Kalisch that modern Jewish scholars have for the most part abandoned all allegorical interpretations of this book.)

"For love is strong as death:   Inexorable as the grave is ardent affection;  
      Its burnings are burnings of fire:   With the flames of Jehovah.  
      Many waters cannot quench love:   Neither can the floods drown it.  
Though a man were to offer all his wealth for love:   He would be utterly despised."

6: From: Wisdom Literature of Old Testament. W. T. Davison, DD. (1900)

Chapter 12: Song of Songs:

...."2. Admitting, however, the literal as the primary meaning of the poem, it is yet possible to maintain that it has an ideal and typical significance. The well-known commentator, Delitzsch, may serve as perhaps the best representative of those who take this view. According to him, the Song is, as it appears at first sight, a love-poem. The maiden who figures so largely in it is not the daughter of Pharaoh, but "a country maiden of humble rank, who by her beauty and by the purity of her soul filled Solomon with a love for her which drew him away from the wantonness of polygamy, and made for him the primitive idea of marriage, as it is described in Gen. ii. 24, a self-experienced reality. This experience he here sings, idealising it after the manner of a poet; i.e., removing the husk of that which is accidental, he goes back to its kernel and its essential nature. We have before us six dramatic figures, each in two divisions, which represent from within the growth of this delightful relation to its conclusion.... The Song represents paradisaical, but yet only natural love. It stands, however, in the Canon of the Church, because Solomon is a type of Him of whom it can be said, 'a greater than Solomon is here.' Referred to Him the antitype, the earthly contents receive a heavenly import and glorification. We see therein the mystery of the love of Christ and His Church shadowed forth, not, however, allegorically, but typically." \*(Introduction to Commentary) It will be seen that this mode of applying the words to the Church of Christ differs materially from that before described. It violates no rule of exegesis, and if it can be maintained, reconciles the obvious meaning of the words with that deeper meaning which spiritually-minded readers have delighted to find in them.

According to this view, the outline of the poem is somewhat as follows. The Shulamite (vi.13) is a country maiden from the north of Palestine, who has been raised by Solomon to the rank of queen. She is a stranger among the daughters of Jerusalem, in appearance, in habits, and in her thoughts and feelings. The development of the little drama is very slight, the only progress in it being that by which the simple country girl teaches the wise man the superior joys of wedded love in its purity, weaning him from the luxury and indulgence of court-life as enjoyed by Oriental monarchs, to the delights of the pure affection of one husband for one wife. A number of graceful pictures succeed one another, all heightening the effect of the climax when it is reached, and helping to set forth the value and Divine significance of marriage as a holy bond uniting two souls together, who pass readily enough from thoughts of earthly to thoughts of heavenly love. The transition from this train of thought to the level on which St. Paul describes marriage as a mystery, a pattern of the relation between Christ and His Church, is easy and natural.

The poem, as thus interpreted, divides itself into six parts: (1) Anticipation, 1:2-2:7; (2) Awaiting, 2:8-3:5; (3) Espousal & Results, 3:6-5:1; (4) Absence, 5:2-8; (5) Presence, 5:9-8:4; (6) Love's Triumph, viii. 8:5-12; Conclusion, 8:13-14.

The scene is laid partly in Jerusalem, partly in Solomon's park, partly at the Shulamite's home in the country. The persons who speak in this lyrical drama are the Shulamite maiden, Solomon the king, and the daughters of Jerusalem who serve as chorus. "In the first half of the dramatic pictures, Shulamith rises to an equality with Solomon; in the second half, Solomon descends to an equality with Shulamith. At the close of the first, Shulamith is at home in the king's palace; at the close of the second, Solomon is at home with her in her Galilean home."

3. It has been increasingly felt, however, for the last half-century, among the majority of scholars, that the difficulties in the way of this hypothesis are insuperable. That Solomon should appear alternately as a stately king and as a simple shepherd, and that he should be found abandoning his court for a country cottage, appears on the face of it improbable; while a closer examination of the structure of the poem reveals the fact that it is not as simple as the above theory would make it. The view which



Ewald was the first to work out, and which has been adopted since his time by Ginsburg and others, though with many subordinate modifications," may be described as follows.

The poem is a pastoral drama, in which the action is represented by a number of lyrical monologues, with occasional dialogue of the very simplest form. The persons are Shulamith, the

maiden-heroine; her shepherd-betrothed, whose home, like hers, is in North Palestine; Solomon the King, the ladies of his court, the Shulamite's brothers, certain citizens of Jerusalem, and perhaps one or two minor interlocutors. The scene opens in Jerusalem, where the Shulamite is detained against her will [?] by Solomon, who desires to take her as his bride among the many ladies of the royal household. She, however, is full of the thought of her shepherd-lover, to whom, in spite of all the attractions held out to her, she continues faithful. The poem describes, in by no means regularly sustained fashion, the admiration of Solomon, the devotion of the Shulamite to her absent betrothed, her dreams of the past and her home among the Northern hills, the unsuccessful attempts made to excite her ambition and induce her to assume queenly rank, closing by a description of her return to her parental home, her reunion with her shepherd-lover, and the triumph of pure and loyal natural affection. More in detail, the scheme would be as follows:

Part I: 1:2-2:7: Shulamite & Ladies of Court in conversation; they fail to understand her longing for her Absent Friend. (1:2-8) Solomon seeks to win the Shulamite's Love. Her thoughts are elsewhere; she begs that there may be no attempt to excite and transfer her Affections. (1:9-2:7)

Part II: 2:8-3:5: Reminiscences of scenes from the past life of the Shulamite, when she was happy with her Beloved in her Northern home. She hopes that their separation may speedily end. (2:8-17) Dream, in which the Shulamite seems to go in search of her Lover. (3:1-5)

Part III: 3:6-5:8: Citizens of Jerusalem describe the Royal Pageant which is seen approaching; Solomon in his Palanquin, with his Crown of State. (3:6-11) Solomon seeks again to win the Shulamite's Love, and praises her Beauty. (4:1-7) Shulamite and her Lover in real or ideal interview. (4:8-5:1) Second dream, in which the Maiden seeks her Beloved in vain throughout the city. (5:2-8)

Part IV: 5:9-8:4: Ladies in conversation with the Shulamite concerning her Shepherd-Lover. (5:9-6:3) King enters, & seeks again to win the Maiden's Affection; but with less success than ever, as she declares her unswerving Love for the Absent One, and desire to be with him once more. (6:4-7:4)

Part V: 8:5-14: Shulamite approaches, leaning on her Lover's arm. She recounts her history, her brother's care for her welfare, her own purity and constancy; & the Poem closes with a brief Song expressive of the happiness of the pair reunited in their home among the hills. (8:5-14)

This may be described as the generally prevailing modern view of the poem. Some of the chief arguments which have led to its adoption in preference to the simpler and perhaps more spiritual interpretation previously described are these, First, the difficulty of supposing that Solomon could fill the various parts implied in such a hypothesis; appearing first as a shepherd in a country home, then as king in his palace, then returning again to the simplicity of country life and remaining in it. Secondly, the unlikelihood that a self-respecting maiden, with the feelings of pure affection expressed in the poem, could consent to be one in a royal harem consisting of many queens and concubines, as described in ch.

vi. 8. Thirdly, the difference in language and tone observable in the addresses both of Solomon to the Shulamite, and of the Shulamite to her Beloved, make it difficult, if not impossible, to suppose that only two persons are concerned in them. One supposition introduced to relieve this difficulty, and make what has been called the "King-hypothesis" seem more probable than the "Shepherd-hypothesis," implies an estrangement between Bride and Bridegroom almost on the morning after their marriage, and in ch. iv. 6 it would appear that the Bride proposes on her very wedding day to withdraw from the company of her husband.....

We must close this part of our reflections of these Selections which could be extended to infinity. We return to Biblical Reflections with some fuller survey & observations to the Poetic Books.

The Poetic Books of Job, Psalms, Proverbs, Ecclesiastes, & Song of Songs shows human experiences in a fuller way than we have yet seen in the Scriptures. We are brought back to Genesis & Deuteronomy & to the other Books in a special way which may be said is more spiritual & elevated. These Poetical Books are focused on the Divine relations of God & man in wisdom & love with all things divine. Biblical Poetry is like natural poetry in the world which displays human experiences in the languages & tongues of mankind of countless variety & forms. In Genesis we have man's first venture in poetic expression of music among the Cainites of Enoch City in the Land of East Eden in the family Lamech & his sons: Gen. 4:19-24: Lamech took unto him two wives: Adah & Zillah; Adah bare Jabal: he was the father of tent-dwellers & cattle-folks. His brother's name was Jubal: he was the father of all musicians or players of harp & pipe. Zillah, bare Tubal-Cain, the forger of every cutting instrument of brass & iron: & the sister of Tubal-Cain was Naamah. And Lamech said unto his wives:

Adah & Zillah hear my voice: Ye wives of Lamech, hearken unto my speech:

For I have slain a man for wounding me: And a young man for bruising me:

If Cain shall be avenged sevenfold: Truly Lamech seventy and sevenfold.

This development of Poetry & Music would contribute to the world before the Flood, and after the Flood, in the Land of Shinar, later called the Land of Sumer & Accad, it would dominate in the customs & cultures of the earliest Mesopotamians. The earliest civilizations were prolific in their poetic & musical expressions in songs, prayers, chants, melodies, as well as various musical performances in civic or religious observances, and many personal pursuits. The content of their songs & poems were filled with their history & beliefs of every sort from the distant past to their present living, and their future hopes & longings. Basic human experiences found musical expressions in poetic inspiration, as it would eventually be adapted to history & prophecy.

When we turn to the literature of those ancient times, in the translated & interpreted works as Pritchard's Ancient Near East Texts, Anthology of Texts & Pictures, or Kramer's Sumerian Literature of Poetry, Myths, History, &c, or Wilfred G. Lambert's Babylonian Wisdom Literature, or Lukenbill's Ancient Records of Assyria & Babylonia, or even Breasted Ancient Records of Egypt, and a great many other such scholarly works (as Jastrow's), we are overwhelmed at early man's poetic & musical constitution. They spoke & prayed, they sang & played of God, & the gods, goddesses, idols, heaven, demons, spirits,

powers, nature, creation; they imagined & promoted ideas & beliefs about their origins, their history & life, of their country & people, of kings & priests, of temples & holy places; and countless other things of humanity or divinity. Creation, Judgment, & Salvation were universal themes of their poetry; the Land & the People & the Book was their fascination. Dilmun was their original Paradise & Eden; life, death, good, evil, truth, fiction, righteousness, wickedness, sex, violence, government, and thousands of human experiences are found in their poems & songs, in their psalms & hymns, and in all their literature which survived decay & destruction. The Temple & the Throne were their sacred worship & service in all aspects of life & death. War & peace, love & hate, work & play was universal at all levels & in each person & family.

When we read their poems & songs, the hymns & psalms, we find very primitive & simple poetic forms that were easily performed with simple musical instruments of strings as lyres & harps; of drums of many sorts; and of wind instruments as pipes & flutes; and this besides the sounds generated by the human body of the mouth, hands, & feet; including the bodily movements & dancing. But when we turn to the Bible we read a far better story of man's poetic heart & mouth. The reason for this is related to truth, which true wisdom must have to elevate man. We may compare the Texts of the ancients in their poetry and we will not find the higher nobler expressions of truth as wisdom. Barron's *Archaeology & the Bible in Two Parts of the Lands & the Documents relating to the Bible*, compares analogies to Genesis and the Pentateuch as a whole as history; then he selects the Texts treating from Joshua through Esther. In dealing with the Poetic Books (Part II, Chapters 20-23, he compares the Bible account against "A Babylonian Job" (or Lambert's *'Babylonian Pilgrim's Progress'*), and another like poem; then some Psalms & Poetic pieces of Hymns, Songs, and examples of the Books of Psalms, Proverbs, Ecclesiastes, & the Song of Songs. But after his selections, his comments shows how far apart the Bible Books are to the Babylonian Documents: "...This story has some striking similarities to the book of Job. It presents also some striking dissimilarities...Here the parallelism with the book of Job ends. The two works belong to widely different religious worlds. Job gains relief by a vision of God—an experience which made him able to believe that, though he could not understand the reason for the pain of life or its contradictions and tragedy, God could, and Job now knew God.(See Job 42 : 4-6.) Tabu-utul-Bel, on the other hand, is said to have gained his relief through a magician. We are apparently told by the fragmentary text that at last he found a conjurer who brought a messenger from the god Marduk, who drove away the evil spirits which caused the disease, and so Tabu-utul-Bel was relieved. This difference sets vividly before us the greater religious value and inspiration of the book of Job. It treats the same problem that the Babylonian poet took for his theme, but between the outlook of the poet who composed Job and that of the Babylonian poet there is all the difference between a real experience of God and faith in the black art."

It is the same with all the other Poetic examples given, and after reading, and in some cases rereading, I fail to appreciate what these scholars admire or esteem in these comparisons & analogies. Here is Barton again: "Both from Babylonia and from Egypt a large number of hymns and prayers have been recovered. Some of these are beautiful on account of their form of expression, the poetical nature of their thoughts, and the sense of sin which they reveal. Most of them are clearly polytheistic, and it is rare that they rise in the expression of religious emotion to the simple sublimity of the Old Testament Psalms. Such likenesses to the Psalms as they possess only serve to set off in greater relief the rich religious heritage which we have in our Psalter." And it continues throughout, telling us that these polytheistic inspirations were often beautiful & sublime aspirations of worship. But we see in Scriptures truth that reveals these errors & conceits. But before we turn to the Book of Job we need to review Lambert's "The Poem of the Righteous Sufferer (Ludlul Bel Nemeqi, often called the 'Babylonian Job'). He tells us the Poem of the Sufferer is an Ancient Classic original in 4 or 5 tablets, and some 400-500 lines. He outlines the Plot: [Intro.]; Narrator (Ludlul) forsaken by Marduk (Lord of Wisdom) & Goddess; All forsake him, both Kings & Slaves; Disease & Sickness afflicts him; Promised Deliverance in 3

Dreams; Saved & Healed by Marduk & others (Demons, &c). Lambert does not see or attempt to merge Job & Ludlul, but does deal with the problem: "What solution then can we find? He takes an old theologoumena about the remoteness and inscrutability of the gods, and turns them round to mean that all values must be inverted with the gods, so that what is considered right among men must be wrong with the gods, and vice versa." Lambert concludes: "... For a long time it has been customary to refer to '*Ludlul*' as 'The Babylonian Job', and so long as knowledge was restricted to the second tablet such a description was justified. Seen now in a more complete form it will not bear the title so readily. Quantitatively the greater part of the text is taken up with showing how Marduk restores his ruined servant, and only a small part with trying to probe the reason for the suffering of the righteous. In places the writer deliberately sheets away from plainly facing this problem because of its blasphemous implications....The world is ruled by the lord Marduk, from whom justice is expected by his servants. Yet Marduk allows even the most devoted to suffer. The author of '*Ludlul*' finds no answer adequate to solve this mystery. All he can say is that though it be the lord who has smitten, yet it is the lord who will heal." And though the examples in the Proverbs & Doctrines & Love Songs of profanity are less frequent, and not as offensive, yet their profundity is more obvious & deficient.

The Society of Biblical Literature tells us, in praise of Lambert's Works, in their review published by RBL: "Much more might be said about this magnum opus, but suffice it to say in conclusion that just as Prof. Lambert's Babylonian Wisdom Literature enables a generation of students to understand better the Hebrew books of Job, Proverbs and Qoheleth, so his Babylonian Creation Myths will help future generations of students understand better the creation themed texts in Genesis, Job, the Psalter and the Prophets. Students around the world will find it difficult to measure their depth of gratitude not only for this volume but also that Prof. Lambert lived long enough to complete it."

The Book of Job is Hebrew Bible Poetry which serves as an excellent Preface & Introduction to the Psalms & Biblical Poetry. All we know about Job is found only in the Book of Job and outside of the Book he is mentioned only in Ezekiel & James, which tells us that he was righteous as Noah & Daniel, and that he was patient & favored by the Lord. In Genesis 10 Aram benShem had a 5th son named Uz, and Shem is called the Father of the Hebrews (Eberites, Heberites); in Gen. 22 Abraham's brother Nahor had 8 sons by his wife Milcah: Uz, the 1st, then 2nd Buz, & 3rd Kemuel the abiAram (father of Aram, the Aramaeans); then the 4th-7th, then the 8th was Bethuel abiRebekah (Rebekah's father, Rebekah was Isaac's wife); and in Gen. 36 Jacob's son Esau (Edom) in relations to the Seirites or Horites of Canaan & Edom (7 sons & a daughter named Timna); one of the 7 sons of the Horites of Seir-Edom was Dishan (chief, sheikh), he was abiUz & abiAran of the Land of Edom. These are recorded in the generations & genealogies of 1st Chronicles chapter 1. We learn that Uz is a Semitic-Aramaic-Hebrew-Edomite name. The Land of Uz was in Land of Edom or near its borders of the Edomite Sheiks. The Edomites were mixed with the Canaanites & Hebrews & Ishmaelites quite often, which may be seen by other names recorded in the Book of Job (Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, Elihu benBarachel the Buzite, of the family of Ram, Sabaeans, Chaldeans (Casein), Qedemites (beneyQedemm sons of the East, Easterners, Middle Easterners), Tema, Sheba, desert, wilderness, &c.

The Book reads very simple, the outline is clear: its Beginning & its Ending encloses the Job & Friends in Debate with the Lord & the Adversary as Players. The Discourses or Parables are 20 Speeches in all, and chapter 19 is the hallway point in the debate. The Prologue & Epilogue, the Introduction & Conclusion, determine the nature & verdict of the great debate. The divine test & the human choices are all seen as they unfold as interactions & responses. Job as Man (Adam) is a good man, righteous, upright, God-fearing, sin-hating, honorable, noble, kind, &c. The questions are why, how, & what as to his virtue & relations to God & man. Mankind in the nations, peoples, & families of the earth is also on trial of the same nature & purpose, that is, for the same reason; which in Job is brought out in various

ways & words. So far, the Sumerian, Babylonian, Egyptian, Assyrian, and all other ancient documents of the Job motif do not even come in as a distant second, no, they cannot be seen on the tract. ( The Greek LXX version & the modern Byzantine Text adds this ancient traditional note (Brenton's translation): "This man is described in the Syriac book as living in the land of Ausis (Uz, Oz), on the borders of Idumea (Edom) and Arabia: and his name before was Jobab (Yobab, see Gen. 10:29; 36:33; 36:34; Josh. 11:1; & 1st Chron 1 & 8.); and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abram. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.")

Job begins the debate with his lament & curse of his life at conception & birth, that his birthday & life is a mistake & crime, and all in the eyes & hands of God. This self-judgment of depression & grief is responded to by his Three Friends, in turns, one at a time, to which Job must reply & respond in turn & in cycles or rounds. Job *'answered and said,'* 9 times in the debate, 2 times Job *'took up his parable (proverb, mashal)'*, before he ends his words in debate; he did not answer or reply to Elihu; and Job answered & replied to the Lord twice. Job ends his 1st speech with his calamity & tragedy which he once feared has now come upon him.

Eliphaz is cautious or hesitant to reply or respond to Job's lament: Job once was a good man & leader, but now is disturbed & anguished at his misfortunes; as if man does not reap what he sows; or that God treats man unfairly in judgment; even in my dreams God has revealed to me: **"Shall mortal man be more just than God? Shall a man be more pure than his Maker?"** Man is nothing to God, is less than the angels, a puny creature; man is foolish & wicked, born to trouble & fly as sparks. God to the contrary is fair, great, awesome, gracious, righteous; He saves, blesses, judges, and cares for the poor, needy, orphans, helpless, fearful, & persecuted, &c. Eliphaz concludes: "Lo this, we have searched it, so it is; Hear it, and know thou it for thy good."

Poor Job must answer all this in tears and sufferings with now a broken heart, as the Psalmist would say: "Yea, mine own familiar friend, in whom I trusted, Who did eat of my bread, Hath lifted up his heel against me." and "But it was thou, a man mine equal, My companion, and my familiar friend." Job desires his troubles to be measured & weighed before Shaddai (the Almighty Provider-Nourisher) Who is now against him, and desires that God would just get it over with by killing him; why must He torment me slowly instead of a quick death as if I am able to endure the pain & agony. But should not a doomed man God-forsaken not find a little kindness from his friend (*Eliphaz*), even if it is true, quote: "Even to him that forsaketh the fear of the Almighty (Shaddai)." Job denounced such *'friends' & 'brethren' as 'deceitful brooks'* good only for the *'caravans of Tema'* and the *'companies of Sheba'*. Job complains to his friends that he has never begged them for bribe or pity, nor for help & protection, and even in this condition he would gladly listen if they had anything true & wise to say; but instead you sell the orphan & your friend, and cannot see his plight & dilemma. Job continues that human experience is a warfare, slavery, misery, with no salvation in sight & no comfort from man. So Job turns to God in prayer & praise, debating with El Shaddai of his life, times, sufferings, conflicts, &c. Job begs God for forgiveness & healing, at least for a brief time before he dies.

Bildad answers Job, like Eliphaz, and the debate heats up against Job. Job answers Bildad in deeper depression & rejection, bewildered at his friends enmity; and his argument turns him to God in prayer & praise. Then it's Zophar's turn to the same effect, and Job's response in turn & in kind. The 2nd

Cycle starts in chapter 15 & ends in 21, with Job in chapter 19 telling us that the speeches, theirs & his, number 10 thus far, and that they have in them only reproached & mistreated him. The 19th chapter is filled with important truth & prophecy, and we cite this passage as example: (19:1-29, ASV 1910)

Then Job answered and said: How long will ye vex my soul, And break me in pieces with words? These **'ten times'** have ye reproached me: Ye are not ashamed that ye deal hardly with me. And be it indeed that I have erred, Mine error remaineth with myself. If indeed ye will magnify yourselves against me, And plead against me my reproach; Know now that God hath subverted me [in my cause], And hath compassed me with His net. Behold, I cry out of wrong, but I am not heard: I cry for help, but there is no justice. He hath walled up my way that I cannot pass, And hath set darkness in my paths. He hath stripped me of my glory, And taken the crown from my head. He hath broken me down on every side, and I am gone; And my hope hath He plucked up like a tree. He hath also kindled His wrath against me, And He counteth me unto Him as [one of] His adversaries. His troops come on together, And cast up their way against me, And encamp round about my tent. He hath put my brethren far from me, And mine acquaintance are wholly estranged from me. My kinsfolk have failed, And my familiar friends have forgotten me. They that dwell in my house, and my maids, count me for a stranger; I am an alien in their sight. I call unto my servant, and he giveth me no answer, [Though] I entreat him with my mouth. My breath is strange to my wife, And my supplication to the children of mine own mother. Even young children despise me; If I arise, they speak against me. All my familiar friends abhor me, And they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, And I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; For the hand of God hath touched me. Why do ye persecute me as God, And are not satisfied with my flesh? ***Oh that my words were now written! Oh that they were inscribed in a book! That with an iron pen and lead They were graven in the rock forever! But as for me I know that my Redeemer liveth, And at last He will stand up upon the earth: And after my skin, [even] this [body], is destroyed, Then without my flesh shall I see God; Whom I, even I, shall see, on my side, And mine eyes shall behold, and not as a stranger.*** My heart is consumed within me. If ye say, How we will persecute him! And that the root of the matter is found in me; Be ye afraid of the sword: For wrath [bringeth] the punishments of the sword, That ye may know there is a judgment."

We must turn from this type of reflection of the Book of Job, leaving it to the readers to pursue for themselves the entire Book in this way. We have in Job the struggle of human ideas, beliefs, doctrines & the like; the human experiences & expressions becomes the pursuit of wisdom, sophism, and in turn philosophy. The men who endeavored to master human wisdom were called wise men, sages or sophists, and this developed into philosophy of the philosophers. The Art of Wisdom in a global & international way advanced clearly from the Patriarchal times to the times of the Monarchies. The poets & prophets, the seers at first, contributed to the quest for science & wisdom. Within human wisdom was mixed the divine wisdom of historic memories & myths, then experiential & experimental advancement throughout the world, and periodically divine interaction added or modified human knowledge, understanding, & intellect. The wise men became the Counselors among men, especially to the Kings, whether a Balaam or an Ahithophel (of whom it was said: "And the counsel of Ahithophel, which he gave in those days, was as if a man inquired at the Oracle of God: so was all the counsel of Ahithophel both with David and with Absalom."). So men like Ahithophel, Hushai the Archite, and thousands of such men, would teach the people in their generations both human & divine wisdom. Solomon would become in Israel the greatest of these wise men. Job was such a man.

In Job we learn that wisdom is not inherited but slowly acquired, and that in animals God has so made them that various degrees of wisdom is seen in their natural instincts, or lack thereof. We learn from created creatures various forms & features of wisdom, and also from all of nature. Divine Wisdom must intervene & interact with man, God must manifest His wisdom within man's world for man to

know, understand, & experience divine things. Job records the human struggle common to all mankind descended from the created pair, and whatever was transmitted from the original beginning, would undergo the changes & adaptations to man's life & living. Wisdom & all spiritual things related to wisdom are abstractions of truth & reality & life. We learn to understand & to appreciate wisdom by learning from others, at first from parents & family, then the larger circles of life & society. So we return to the Book of Job.

In Job we read of many things of the ancient world of the Middle East, and very detail items of the ancient Semites & Arabs. But it is the knowledge of God and all that relates to Him that makes the Book of utmost value. God is presented as Jehovah, the Lord (Adonai, Adon), & Shaddai, with few occurrences of El, Eloah. God resides in heaven, has a court of angels & sons, including Satan as a visitor, Job was His servant & worshipper; all comes from Him & all is His; He loves the good & hates the evil; He permits sin & evil, but demands & commands goodness, righteousness, holiness, &c; He sets bounds & limits to trials & tests by Satan; He solicits prayer, praise, & sacrifices. God is to be loved & feared, to be obeyed & believed; He is wise & powerful; God responds & replies; He receives & rejects; He creates & makes; He saves & judges; He is to be sought & discovered; He draws & detours men; He reveals & conceals; He has knowledge, understanding, wisdom, counsel, &c. God pursues & captures; He gives hope; He promises eternal life; He judges all men; His Spirit prevails all creation; He favors the poor & needy, but abhors & removes the wicked. The godly seeks God but the wicked will have nothing to do with God; the hypocrite is known to God Who will destroy them; the family of the wicked is contrary to God, but the children of the righteous follow God; nothing is hid from God, He sees all, knows all, always; the godless have no hope with God, He will not listen to their cry or prayer; the godly have God from womb to tomb; God is to be trusted even when it appears that He is destroying; His judgment is kind to His servant; God does whatever He wants without giving account to man; He gives songs in the night, watches over man, works for man's good; all nature speaks of God & His ways; creation is God's work; nature reveals Him; God is Elohim, He is Jehovah, He is El Shaddai, He is the Lord , &c &c.

In Job wisdom is related to knowledge, understanding, counsel, insight, &c. It comes from God & leads to God & keeps us with God; wisdom comes with power, might, strength, maturity; it is with the aged & elders; and it is not found with fools & the wicked. Silence is wisdom at times; wisdom seeks man that man May seek wisdom & find God. Wisdom lives with God, resides with Him, and dwells with understanding. The proud & hypocrite & the foolish think & claim to have wisdom but will be found liars. God shows the secrets of wisdom: wisdom is God's mystery, more valuable than wealth, more precious the gold; better than power & fame; wisdom is the best of the best in life & living. Job concludes his 1st Parable: "And unto man He (God) said, Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding."

The Book of Job speaks of Wisdom as a Divine Quality, an Attribute of God, His Nature; it is a masculine quality & property, and not yet seen in its feminine character & form as in the Book of Proverbs. Experience, skill, training, discipline, practice, comes from wisdom and leads to wisdom. The wise are full of wisdom but the foolish have little or none. But wisdom comes in two forms, one of nature, the other of God. Divine wisdom is truth in God, and is of His Spirit & Word, it is spiritual leading to eternal life. Job & his companions were wisdom & truth seekers, but at times did not find true wisdom, and often spoke words contrary to truth & wisdom. Wisdom must always be sought related to God, and all things which are removed from God leads away from proper wisdom. Though man must seek wisdom & truth, yet it is God's works & words that finds man, satisfying his search & need. A cobbler may have wisdom as a master craftsman, an expert of soles & shoes, but this wisdom is merely natural, and of little lasting worth, being of temporal value, not adequate for eternity. This is why Job & his friends were deficient in true wisdom, having not the words of God revealed in a fuller way (and in the words are His commandments, like the Law or Bible). Job in frustration said to his friends that they were the people that only have wisdom, and when they die wisdom will be gone. Elihu complains

against Job & his friends for their lack of wisdom, yet they argued against Job or God, and in turn condemned Job or implicated & insinuated that God was a Culprit, mischievous & arbitrary. Elihu cites & quotes their words & charges to expose their ignorance & error; but he cannot reason from the Word, from God's actual history with man in the generations from Adam to Job. So Elihu also fell short of the true wisdom that ends debates of all types.

But God in Job seeks man, and we in Job are drawn to seek & find God. Mankind is a story of Job, and the Job-story will continue till the end, and the end will also be a happy ending for God & man.

We move on to the Psalms of David & his House. We have said that Genesis & Deuteronomy, along with the other Books were preparatory to the Poetic Books, and that the Key Book of Poetry is the Book of Psalms of the Writings of Scripture. The poetry of the Psalms are the songs, hymns, & poems coming from human experiences & history. It is a Treasury of David, his House, his People, & his God. Its uniqueness in expression was that of the musical instruments that were used in their composition & performance. They were Psalms because they were sung while the psalms-instrument of the lyre & harp & the like were played along with the voice & words. David as a shepherd boy played & sang the psalms to the Lord God of Israel, often while caring for his father's sheep, and in time these psalms of songs & hymns became part of his Psalter of Israel and the Church. They were David's praises & worship, his prayers & loves for God, His people, and all His works & wonders. Thus the Psalter was being formed in David the Shepherd Boy to become the Sweet Psalmist of Israel.

The Book of Psalms comes to us in 5 Divisions often compared to the Books of Moses. Book I: 1-41; Bk II: 42-72; Bk III: 73-89; Bk IV: 90-106; Bk V: 107-150. We may remember these 5-fold divisions thus:

Book One with Forty-One: Book Two ends Seventy-Two.  
David's Prayers ends One & Two & Praises starts Three to Five.  
Book Three starts Seventy-Three: Book Four Ninety 'more  
Book Five 'One O Five' to 'One Five O': Thus Five Div'sions go.

The first two divisions (Psalms 1-42-72) are Davidic and we trace David's earliest experiences from a child to manhood, from shepherd to king. The divisions of Books 3 & 4 shows David's House, both of the House of Israel & the House of Judah, dealing with the Throne & the Nation as the People of God. It ends with the covenant & promises to Israel & David in the dispensation of the Nation of Israel, and is a hallway marker; and ends with the Psalm to or for Solomon. The 3rd division begins with 9 Psalms of Asaph, few of or for the sons of Korah, 1 of David, and 1 of Ethan the Ezrahite (the same who is compared with Solomon's wisdom: "For he (Solomon) was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol: and his fame was in all the nations round about." Book 4 begins with Moses the Man of God's Prayer, and it appears & commonly believed that Psalms 91 is also of Moses. The division of Book ends with the review of Israel's history with God & the Land & the Book. Book 5 like Deuteronomy of Moses is the largest and fullest division of the Psalms with clear focus on the Book or Word, and with the House of Prayer, Praise & Worship. All ends in HalleluYahs.

But the Book of Psalms goes deeper still; and the experiences are not just David's, but David's experiences are mixed with those of others. True poetry, both natural & spiritual, is always more than the individual, but the individual is always part of the whole, and connected to others in spirit & life. As we relate to the Psalms, the Psalms relate to others; to the patriarchs of Genesis, to the fathers & elders of Israel, to the Books from Genesis - Job, and to other things, places, & persons in many ways, and for many reasons. Thus it is that Adam as Man with Mankind, with men & women, with Messiah, with David & Israel, and also with us. The Enemy is there as he is here, the Fall is then & now, the type becomes the antitype, the first is with the last, and many such things. The Victims in the Garden are victims in the world, earth a large garden dominated by the serpent against us & against God. Abel is an example that cries out still; the Flood God's great regret of fallen man; Abram suffers as a stranger in a strange



land promised by God as his inheritance, and his people (the Hebrews) must suffer 430 years before salvation comes; Joseph suffers with his brothers & with Egyptians, and we could go on and write another Book of these examples. The Spirit of Inspiration like the Spirit of Prophecy witnesses in a testimony of like experiences & meaning. So we have in one instance or example the case or correspondence of another, taking up points of complements, as well as contrasts. Messiah must in Himself take up all these things, fitted to His experience of the incarnation & divine manifestation, so that our experiences are fulfilled in God in answer to Job's words, his prayers, and all his longings. Christ must take in all men, and all things, to fulfill salvation, to sheath judgment, and to issue a new creation. David becomes our teacher, example, and our helper in this poetic enterprise of Scripture. David must identify with the shepherd Abel & Joseph, he must fill up & extend the human experience, that is the life lived, then leave us with a way to move forward by his attraction & prediction or advancement as he advertises his spirit & heart. Christ must then make this part of His nature in several ways, so that all men may be drawn to Him, and to God. For this reason prophecy becomes so important to understand, and history so prophetic. But enough of these things for now, we return to the Psalter.

The Book of Psalms expresses the intimate relationship that exists between God & man, it brings all human concerns & interests as it relates to God, but it is built on the revealed God. The Lord as Jehovah is fully acquainted & involved with His people. In Psalms 1 we read of the blessed one who are not like the ungodly in the various relations of life, but delights in the Lord's Law daily & always; and as a fruitful Tree well-watered by the Word (the Law) prospers & flourish; but the wicked are blown away in life & sinners fall in judgment: the Lord knows the way of the righteous, but the way of the wicked perish. This then is the contents of the Preface Psalm of the Two Ways, of Light & Darkness. The Law of the Lord is the Treasure of Israel to whom that Law was given in covenant. That Law was for man also the Word revealed of God's thoughts, His likes & dislikes, His permissions & prohibitions for living in many detailed ways. The commandments in the Law as the Word formed & conformed man in God's image, and in man as a mirror God is reflected, seen & known. With understanding & knowledge the believer & follower of God as the Lord must in wisdom & in beauty find how to express & share this Treasure, this '*blessedness*' which constitutes the inner man of the psalmist. The Jews are in habit of making their Books by the first word or words of that Book (Sepher, Sefer) rather than the theme or subject content of the Book. The first word of the Book of Psalms is the 1st words of Psalms 1 which is אֲשֶׁר־יְהִי אִישׁ אֲשֶׁר ('Ashrey--a'ish Asher = '*Blessed is the-man who*'). There are three Alephs (AAA), the 1st word is Ashrey (Blessed, Blessedness, Happy, &c), which suggest in appearance a-sh'rey which suggest Sher or Shir which means Song, and Sherim is Songs. and Sheri is my Song or Song of... So the Book of Psalms could have been the Book of Blessedness or Blessings, and in turn the Sepher Shirim or the Book of Songs. The Psalms are Songs of the Blessed, and the contents of the Songs the Jews call Tehellim or Praises & Prayers (Tephilloth, Tefillot, see also Tefillah, Tefillin). The Songs of Praises are to be sung with music & dance, in joy or sorrow. In the New Testament when the Lord began His Sermon on the Mount teaching He began with '*Blessed*' (Ashley in Hebrew; in Aramaic Tubaihon > tuba' > tob, tov (*good*)). The blessed ones are the ones with goodness, and goodness is the good that comes from God; and the good is opposite the evil and contrary to God. So to conclude Psalm 1 we have the theme for the Book of Psalms in the Contrast between the Good & the Evil, between light & darkness. between the godly & the ungodly, and between saints & sinners.

In Psalms 2 we have the 1st Messianic Song: Why do the Gentiles, the peoples & their leaders, oppose the Lord & His Anointed? The lord laughs at the silly Gentiles; His Anointed King & Son will rule the world, all the nations, with power & judgment; so be warned & wise to fear Him & to kiss Him; and '*blessed*' are His refugees. David as King in Israel standing for God's interest on earth, opposed by the nations of the earth, one & all; the Gentiles who seek to David from being God's King & Christ. David as King represents God as King, God as King governs the world as His creation; man God's image was

defaced, the kingdom blurred, the way corrupted, and God's purpose seemed thwarted or nullified. But God only laughs at His enemies attempt to negate His will, or obstruct His word. And here also is the 1st of the few times the red, blue or purple must be used:

(Yet I have set My King: Upon My holy hill of Zion.

I will tell of the decree: Jehovah said unto Me, Thou art My Son; This day have I begotten Thee.

Ask of Me, and I will give [Thee] the nations for Thine inheritance,

And the uttermost parts of the earth for Thy possession.

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.)

In David this Psalm was to be fulfilled, but not by that David in the flesh; but another David, Beloved, the Beloved Son of God, David's Son & Seed, is spoken of in this prophetic Psalm. David against Saul, against the Lords of the Philistines, against Egypt, against Assyria, and all others, must find a way to establish God's Kingdom on earth by building a Home for God in Jerusalem. The House of God, the Temple of the Lord, must be built before David sleeps. This inspiration & aspiration found expression in David's songs & harp & dance. But the other David, the greater than Solomon must build the House of God, which is the Church of the living God. This House is not of wood & stones but of living trees and living stones, as members of the Body of the Christ. David could not enter in to many of the features of this prophecy, nor could he understand how far off its fulfillment & realization would be; that a thousand years would pass for the thing he was building to vanish, and another 2,000 years to inniate the reality if the new creation. Yet the Psalm speaks of the blessedness of those who know & see these things, and of us who believe, receive, and enjoy these blessings. And what is here understood in Psalm two, is in all the other Psalms just as true. The many details of the Kingdom must all be fulfilled in due course. The spiritual things of which the Spirit speaks in David to us & to all are being worked out in time before our eyes, though we often do not see or hear. It is the Word as His Sword, Rod, Hammer, and all such metaphors, by which Christ the Messiah-King effects all things revealed, sealed, or concealed.

We come some other Psalms as illustrations of the Christ & the Word. We will briefly notice some other psalms to further help our understanding of Biblical Poetry. In Psalm 3 is a Mizmor of David, when he fled from his son Absalom (2nd Sam. 15). David's son who been exiled for killing his half-brother Amnon, who had raped Absalom's full sister Tamar, who had been ordered by David to attend to Amnon who pretended to be sick, but was determined to violate his beautiful sister. This rape of incest in David's House was predicted by Nathan the Prophet at the mouth of the Lord, for the adultery with Bathsheba, Uriah's wife, and the murder of Uriah by Joab's (David's uncle & General) cooperation in battle against the Ammonites, saying: "the sword shall never depart from thy house,...I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun." David already had seen some of these transpire, and now Absalom was the latest & most significant as to the Throne & the Kingdom. David cries out to the Lord because of his many enemies & adversaries; they mock him as a God-forsaken soul like Job experienced; but like Job, David persists in his trust & hope in God as his Shield, Glory, & Uplifter & Savior (Selah!); the Lord sustains him, even in sleep, midst 10,000s of people opposed to him; he bids arise to save, as so often before, destroying his foes; salvation is the Lord's. His blessings (bir'ka) on His people (Selah!). David is the antitype of Job, and such who suffer persecution by family & friends; he is the type of Messiah Who takes up and takes in what is God's portion in David. David's sin, as with Adam & Eve, must be judged, and God vindicated from complicity or as an accomplice. Yet He must bring about all His declared intentions, and 'devil-be-damned' (as the Lord indicated that the Gentiles would by this curse the Lord's name). But David had come to terms with sin, and in repentance found reform; but now he is learning the cost of the sin, and the price to be paid. So the Lord must enter the world as Man, flesh & blood, and identify as Sin for sinners. He too would be mocked, persecuted, wronged, and

suffer at sinners' hands & mouths; and He would be the Innocent Victim & willing Sacrifice. Messiah as Jehovah incarnate, Emmanu-El, must meet the Devil & Satan, the Ancient Foe, prove God's love & faithfulness, then meet our need for such a Savior & risen Lord. To the Lord is Salvation & Blessing (Yeshuah & Berakah); as we say LeChaim! L'Elohim!

Psalm 4 is like Psalm 3, but common, and more like Job & Joseph & Messiah. Psalm 5 like Psalms 1-4, like Job, Joseph, Messiah, and so many saints of old and anew. The contrast between the righteous & the righteous. between the good & the evil, is repeated here also. In Psalms 6 David's sorrow is severe like Job's, he is near death in agony & tears; his hope is in God, the Lord will hear & save him though it seems so long in waiting. Psalm 7 is said that David sang this Song because of the words of the Benjamite (ben-Yemini) Cush. (Some think the '*Benjamite Cush*' was the '*Benjamite Shimei*', and that he was of the ethnicity of Cush or Ham, that is Africa. But what is recorded of Shimei benGera benBenjamin does not lead us to that interpretation. Shimei was of Saul's House & Family. But let's suppose we say that he was the Cushite, then the story & context of 2nd Sam. 16 would describe the Psalm as dealing with the '*curse*' of Shimei on David & his House in Absalom's rebellion. But we do not know who the '*Benjamite Cush*' was from what is recorded. But the Psalm does not suggest a case of a mad-mouth reviler; but rather of a case like in Psalm 3 concerning Absalom's rebellion. And we find a context of 2nd Sam. 18-19 where Joab (David's uncle & General) sent a runner named Cush ( > Cush, < '*Cushite*'. see in Ges. Lex.) to tell David '*what he had seen*', that is of Absalom's death; and further, before that a certain unnamed soldier, of David's men under Joab, told Joab that he saw Absalom hanging in an oak-tree by his hair that got caught in the branches as he fled David's men. Joab was upset that this man did not kill Absalom on the spot, and he would have been rewarded; but he objected that reminded Joab of David's charge not to harm Absalom; but Joab was disgusted, and quickly got to Absalom, and killed him. When Cush (a Cushite) came & reported to David after Ahimaaz benZadok outran him, he told David that the Lord had avenged David from the rebels; David asked if Absalom was safe; Cush answered: "The enemies of my lord the King, and all that rise up against thee to do thee hurt, be as that young man is. And the King was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son! And it was told Joab, Behold, the King weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people; for the people heard say that day, The King grieveth for his son. And the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the King covered his face, and the King cried with a loud voice, O my son Absalom, O Absalom, my son, my son!" This is a far better context from which issues such an important poetic piece. It is such a context from which the Messiah in David's experience comes forth, and helps us in future Psalms to more easily & readily identify & interpret the Spirit's thoughts. The Throne & Kingdom were in peril, but the Lord the Warrior, Judge, Savior, and true King preserved both David & his House for better things, with happier ending.

Psalm 8 is most excellent; it is Messianic to be sure. and important in the Gospels and in the Book of (Epistle to the) Hebrews. The Lord's Name & Glory is transcendent beyond the heavens, and man & earth are incorporated. The Enemy & Avenger is checked; man & angels are involved; man will be lord of earth as God originally planned. Psalm 9 is like Psalms 1-8, various elements of each forming this inspiration, namely, of 'Muth-labben' which in Hebrew is מִוֶּתֶבֶן לְבֶן ('al-muth lab-ben' = on son's death, Concerning a Son's Death) which would take us to several places in David's life. The Psalm is Alphabetic-Acrostic but unusual in form, it goes with Psalm 10. Psalms 11-16 are like Psalms 1-10, and Messiah enters in as did David, before & after. The New Testament cites Psalm 16 in Christ's resurrection. Psalms 17 & 18 are like Psalms 1-16; Psalm 17 a Prayer-Song; and Psalm 18 very profound of David's experience dodging death at the hands of his enemies, and at Saul's insane persecution. Psalm 19 is unique in contemplation of the Divine Works & Word; the starry Heavens, the Earth's

benefit; the Law of God & the Lord's Servant. Psalms 20 & 21 are precious royal Psalms, and Christ is easily seen in David's words. Psalm 22 is all Messiah: like Abel, Job, Joseph, and many others, He suffers for God & man; He did His work well, and God heard Him, saved Him, and saves us in Him. Psalm 23 is the best Shepherd Song of David & Messiah. And so goes many of the Psalms (psalms 24-31), each connecting with some of the previous Psalms in experiences & expressions. Some touch Messiah's place more fully & clearly than others; but all dealing with the same things in the spiritual world as reflected in the natural world. The Great Three Themes are ever there; the Trine Objects & Subjects ever in view; and both Covenants & Dispensations ever intertwined. Psalms 32 is quite instructive in David's deep turmoil as to his condition, deeds, and his relations to the Lord. Psalms 33-36 like some before and some to follow are filled with various things & ways that are Messianic in part or whole, at different levels. Such is also Psalms 37 which is the context & content of Christ's Beatitude in the Sermon on the Mount. So too Psalms 38-41, like the Psalms 1-37, each aiding & adding to the fuller experiences & expressions of the Christ. The Messiah will find in the Book, especially the Book of Psalms, all that was useful & necessary to fulfill all things of God for man. We leave David's Psalter Book I with a selection from Psalms 40 & 41: (ASV 1910) (Compare with John 17)

"I waited patiently for Jehovah; And He inclined unto Me, and heard My cry.  
 He brought Me up also out of a horrible pit, out of the miry clay;  
 And He set My feet upon a rock, and established My goings.  
 And He hath put a New Song in My mouth, even Praise unto our God:  
 Many shall see it, and fear, And shall trust in Jehovah.  
 Blessed is the Man that maketh Jehovah his trust,  
 And respecteth not the proud, nor such as turn aside to lies.  
 Many, O Jehovah My God, are the wonderful works which Thou hast done,  
 And Thy thoughts which are to us-ward; They cannot be set in order unto Thee;  
 If I would declare and speak of them, They are more than can be numbered.  
 Sacrifice and Offering Thou hast no delight in; Mine ears hast Thou opened:  
 Burnt-offering and sin-offering hast Thou not required.  
 Then said I, Lo, I am come; In the Roll of the Book it is written of Me:  
 I delight to do Thy will, O My God; Yea, Thy Law is within My heart.  
 I have proclaimed glad tidings of righteousness in the Great Assembly;  
 Lo, I will not refrain My lips, O Jehovah, Thou knowest.  
 I have not hid Thy righteousness within My heart;  
 I have declared Thy faithfulness and Thy salvation;  
 I have not concealed Thy lovingkindness and Thy truth from the Great Assembly.  
 Withhold not Thou Thy tender mercies from Me, O Jehovah;  
 Let Thy lovingkindness and Thy truth continually preserve Me.  
 For innumerable evils have compassed Me about;  
 Mine iniquities have overtaken Me, so that I am not able to look up;  
 They are more than the hairs of My head; And My heart hath failed me.  
 Be pleased, O Jehovah, to deliver Me: Make haste to help Me, O Jehovah....  
 Blessed be Jehovah, the God of Israel, From everlasting & to (eternity). Amen, & Amen."

The Psalms in Book II follow the Psalms of Book I, but the Monarchy is more prominent, along with the Lord's House. Psalms 45 is a Song of Loves (Love Song) (Shir Yedidoth > Shir Yadid (Song of my Beloved) > Shir Dawid, Shir Dodh, Shir Dudh: Song of David, Love Song, Lovers Song, Friend's Song, Song of Friendship, Song of Fellowship, Beloved's Song, &c. (see Ges.Lex.)) The Love Song is that of the prophetic-Messianic King who is typified by David the Beloved of the Lord, and who named his son

Solomon (Peace, as in Jeru-Salem = City of Peace), but the Lord called the child's name 'Jedidiah, YedidiYah, and is added 'for the Lord's sake, for the Lord's account; the preposition is very emphatic & used with the conjunction 'and' & prefixed with the common prep, 'be-'. This teaches us to discern something deeper hidden from immediate sight, a thing stored beneath the appearance. David is the Lord's Beloved, Solomon is the Lord's David, the Lord's Beloved. The Song is of the Beloved, both David & Solomon, because both typifies Christ the Messiah, the true eternal Beloved of the Father, God's Son. The Psalm therefore is a perfect preface & introduction to the Love Song called Solomon's Song of Songs of Loves. The prophetic scribe is revealing Messiah as the best Man of mankind, whether Jew or Gentile, a Mighty Warrior perfectly balanced in opposite qualities of truth & humility, of force & mildness, a fierce Lion & gentle Lamb. He is the King; but more, He is God:

"Thy Throne, O God, is forever & ever: A sceptre of equity is the sceptre of thy Kingdom.

Thou hast loved righteousness, and hated wickedness:

Therefore God, Thy God, hath anointed Thee With the oil of gladness above Thy fellows."

The picture that follows is that of the Royal Wedding & Marriage of King & Queen; the picture of God & Man, of the Lord & Israel, & of Christ & the Church. It is the millennial Kingdom & the Eternal Ages to follow. We pass over to Psalms 51 which comes out of Nathan the Prophet coming to David from the Lord concerning his adultery with Bathsheba. We all feel what David felt & expressed in this penitential Song & Prayer. David's experiences & expressions become extended & enlarged in the Psalms that make up the rest of Book II, Psalms 68 & 69 is most instructive of Messiah, both His corporate history with Israel, and His personal history for the Church (that is the Gentiles, the nations). The last of David's Psalms is 72 of Book Two, it closes thus:

Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things:

And blessed be His glorious Name forever; & let the whole earth be filled with His Glory.

Amen, & Amen. The Prayers of David the son of Jesse are ended.

We will very briefly survey Books III, IV, & V; only considering for a moment certain special Psalms: 78, 110, 119, & 145. Psalms 73-89 are the Asaph's Psalter, Psalms of Asaph with a few of Korah, David, & of the Sage, Ethan the Ezrahite. The Psalmist enters into the national & corporate experiences of the House & People; even in the individual experience the focus is the Nation in covenant relationship, and all that is implied by that relations enters in; it is predominately the 'we' that speaks in the Songs. So in Psalms 78 Messiah enters & shines as the Voice to His people: (I capitalize & italicize to show the emphasis more clearly.)

"Give ear, O My people, to My Law: Incline your ears to the Words of My mouth.  
I will open My mouth in a Parable; I will utter Dark Sayings of old,  
Which we have heard and known, And our fathers have told us.  
We will not hide them from their children,  
Telling to the generation to come the praises of Jehovah,  
And His strength, and His wondrous works that He hath done.  
For He established a Testimony in Jacob, And appointed a Law in Israel,  
Which He commanded our fathers, That they should make them known to their children;  
That the generation to come might know [them], even the children that should be born;  
Who should arise and tell [them] to their children,  
That they might set their hope in God, And not forget the Works of God,  
But keep His Commandments, And might not be as their fathers,  
A stubborn and rebellious generation, A generation that set not their heart aright,  
And whose spirit was not stedfast with God...."

Psalms 79-89 repeat & extend the former Psalms, and Book III ends: "Blessed be Jehovah for evermore. Amen, & Amen. Psalms 90-90, Moses' Prayer & Songs brings us to a different experience with a history that goes back to the Exodus from Egypt, it really is a transition & anticipation of the journey's end to the new land. The desert or wilderness experience is well expressed beginning with Moses looking back to the God of Eternity and consummating in HalleluYahs. The trial & temptation of God's people have an end with a reward. Book IV ends: "Blessed be Jehovah, the God of Israel, From everlasting even to eternity. And let all the people say, Amen. Praise ye Jehovah." The final division of the Book of Psalms is Book V, which begins with Psalm 107 and ends with 150, 57 Psalms, the longest division, as the 1st division is the 2nd longest with 41 Psalms. It begins in the desert-wilderness experience of the 4th division, the same settings of Psalms 106, but emphasizes deliverance & transition into victorious praise, that men would praise the Lord for His goodness the children of men. Book 5 is elevated & transcendental on many levels & in many of the Songs. We leave the reader, the student, the school at, and all lovers of the Bible & the Book of Psalms to test what has been said & testified; and we must go to Psalm 110. It is all Messiah:

**The 'Lord' saith unto My Lord:**

**Sit Thou at My Right Hand, Until I make Thine enemies Thy footstool.**

**The 'Lord' will send forth the rod of Thy strength out of Zion:**

**Rule Thou in the midst of Thine enemies.**

**Thy people offer themselves willingly In the day of Thy power, in holy array:**

**Out of the womb of the morning Thou hast the dew of Thy youth.**

**The 'Lord' hath sworn, and will not repent:**

**Thou art a Priest for ever After the order of Melchizedek.**

**The Lord at Thy Right Hand Will strike through kings in the day of His wrath.**

**He will judge among the nations, He will fill [the places] with dead bodies:**

**He will strike through the head in many countries:**

**He will drink of the brook in the way: Therefore will He lift up the head.**

We close our reflections on the Book of Psalms with these last comments on Psalms 119, 145, and the HalleluYah Psalms. The 119th Psalm, 118th for Catholics, is a new kind of Psalms, elevated, transcendent, & spiritual, it is all about the Word as expressed in the Law, Commandments, Testimonies, Statutes, Precepts Judgments, and the like. We say it is the Word expressed in the Law, rather the Law expressed in laws, words, commands, &c. The Decalogue was in essence first & foremost 10 Words, and the Words were the Word that came from God's mouth; just His Name is expressed variously as Jehovah or Shaddai, as Elohim or Adonai, and so forth. The words used in this Great Alphabet Psalm of 22 Hebrew Letters of 8 Verses per Letter are repeated throughout the Letter-stanzas. There are about 10 primary Words & about 20 secondary Words used throughout in a designed or deliberate manner. 'Word' or 'Words' for Dabar or Debarim, and a few other Hebrew words occurs some 40 times; 'Law' (never 'Laws') for Torah (except in about 3 cases) occurs some 25 times; 4 words occur a little over 20 times each: commandments, testimonies, precepts, statutes; judgments & righteous-judgments together occurs a total of 20 times (15+5); the rest of the words are very rare, many only once or twice, and many of those dependent on the primary words. Thus we learn that the emphatic word for the revealed will of God is the Word or Words. The Jew have that word in the Law, the Torah; but the Christian have the Word in the Gospel in the person of the incarnate Word.

Psalms 119: 1-8: Aleph (A) 1st Letter :

(A) Blessed are they that are perfect in the Way: Who walk in the Law of Jehovah.

(A) Blessed are they that keep His Testimonies: That seek Him with the whole heart.

- (A) Yea, they do no unrighteousness; They walk in His Ways.
- (A) Thou hast commanded [us] Thy Precepts: That we should observe them diligently.
- (A) Oh that my ways were established: To observe Thy Statutes!
- (A) Then shall I not be put to shame: When I have respect unto all Thy Commandments.
- (A) I'll give thanks to Thee with uprightness of heart, When I learn Thy Righteous-Judgments.
- (A) I will observe Thy Statutes: Oh forsake me not utterly.

Psalms 119: 169-176: Tau (T) 22nd Letter:

- (T) Let my cry come near before Thee, Jehovah: Give me understanding according to Thy Word.
- (T) Let my supplication come before Thee: Deliver me according to Thy Word.
- (T) Let my lips utter praise: For Thou teachest me Thy Statutes.
- (T) Let my tongue sing of thy word: For all Thy Commandments are Righteousness.
- (T) Let Thy hand be ready to help me: For I have chosen Thy Precepts.
- (T) I have longed for Thy salvation, O Jehovah: And Thy Law is my delight.
- (T) Let my soul live, and it shall praise thee: And let Thine Ordinances help me.
- (T) I've gone astray like lost sheep: Seek Thy servant: For I do not forget Thy Commandments.

The Songs of Degrees, Psalms 120-134, are Songs sung in the journey to the Temple, they are Pilgrims Songs & Hymns, and were used in worship & feasts. These Psalms & the most of the rest echoes the other Psalms, that lead to Praises in Jerusalem & in the Temple. The 7 Psalms 138-144 are special Davidic Psalms. The most exalted of all the Davidic Psalms is 145; the HalleluYah Psalms concludes the Book of Psalms.

Psalms 145:1-21: Aleph - Tau ('Nun' absent.) (1-13 = 'Aleph,B,G,D,H, W,Z,Ch,T,Y, K,L,M; 14-22 = S, 'Ayin, P,Tz, Q, R, Sh, Tau)

David's Praise (Tehillah leDawid) Beloved's Praise:

- 1 I will extol Thee, my God, O King; And I will bless Thy name for ever & ever.
- 2 Every day will I bless Thee; And I will praise Thy name for ever & ever.
- 3 Great is the *Lord*, and greatly to be praised; And His greatness is unsearchable.
- 4 One generation shall laud Thy works to another, And shall declare Thy mighty acts.
- 5 Of the glorious majesty of Thine honor, And of Thy wondrous works, will I meditate.
- 6 And men shall speak of the might of Thy terrible acts; And I will declare Thy greatness.
- 7 They shall utter the memory of Thy great goodness, And shall sing of Thy righteousness.
- 8 The *Lord* is gracious, and merciful; Slow to anger, and of great lovingkindness.
- 9 The *Lord* is good to all; And His tender mercies are over all His works.
- 10 All Thy works shall give thanks unto Thee, O *Lord*; And Thy saints shall bless Thee.
- 11 They shall speak of the glory of Thy kingdom, And talk of Thy power;
- 12 To make known to the sons of men His mighty acts, & glory of the majesty of His kingdom.
- 13 Thy kingdom is an everlasting kingdom, & Thy dominion [is] throughout all generations.
- 14 Jehovah upholdeth all that fall, And raiseth up all those that are bowed down.
- 15 The eyes of all wait for Thee; And Thou givest them Their food in due season.
- 16 Thou openest Thy hand, And satisfiest the desire of every living thing.
- 17 The *Lord* is righteous in all His ways, And gracious in all His works.
- 18 The *Lord* is nigh unto all them that call upon Him, To all that call upon Him in truth.
- 19 He will fulfil the desire of them that fear Him; He also will hear their cry and will save them.
- 20 The *Lord* preserveth all them that love Him; But all the wicked will He destroy.

21 My mouth shall speak *Jehovah's* Praise ; & let all flesh bless His holy Name for ever & ever.

The Book of Proverbs of Solomon benDavid, Israel's King, is the Poetry of Wisdom, of Divine Education & Spiritual Training in accordance to the Word revealed & the Law of God. We read:

"To know Wisdom & Instruction: To discern the Words of Understanding:

To receive Instruction in Wise Dealing: In Righteousness & Justice & Equity:

To give Prudence to the simple: To the young man Knowledge & Discretion:

That the wise man may hear, and increase in Learning:

And that the man of understanding may attain unto Sound Counsels:

To understand a Proverb, and a Figure: The Words of the Wise, and their Dark Sayings.

***The fear of Jehovah is the beginning of Knowledge: Fools despise Wisdom & Instruction.***

Solomon continues in Wisdom as a Parent, speaking to children, a son or a daughter, as a Father or Mother in Instruction & Law as adornments to growth. Wisdom says: consent not to sinners' enticement & temptation to evil; to violence against the innocent; &c. They are like those in the Psalms, & in Job, & in the other Books of Scripture, are in a hurry to their own doom; their lusts, greed, desires, loves, and such will be their own ruin & death. But Lady Wisdom preaches a good sermon to any & all everywhere who will hear & obey: to not love (& therefore to hate) simplicity & naivete, mocking, folly, &c; to turn at Wisdom's reproof, to get the Spirit of Wisdom & the Words of Wisdom. Wisdom invites, gives counsel & reproof; but if refused & rejected Wisdom laughs at their calamity & mocks their fears, whether storm or whirlwind of anguish & pain. Wisdom refuses & rejects those who turn only after their doom & ruin. Those who hate knowledge & will not fear the Lord, but persist in self-will, pride, rebellion, stubbornness, &c, will eat their fruit, be filled with their own devices; as the simple backsliders are slain, and the careless fools are destroyed. But those who listen to Wisdom are safe & sound from the evil end. And so Lady Wisdom in Solomon's Proverbs & Parables continues in the Divine Doctrine.

Wisdom to a Son: receive the words, treasure the commandments, incline to wisdom, pursue understanding; to seek & search the riches of Wisdom in the fear of the Lord & knowledge of God. The Lord gives wisdom, He speaks knowledge & understanding; reserves wisdom for the upright, shields the genuine, guards the paths of justice, & preserves the way of His saints: to understand righteousness, justice, equity, & every good path. Wisdom for the heart, knowledge for the soul, discretion to watch, understanding to keep: to deliver from the evil way, from perverse men of wickedness & darkness, who enjoy evil & perversity, crooked ways, & wayward paths; to deliver from the strange woman, the flatterer of words, the teaser & temptress, who forsakes her childhood friend, & forgets the covenant of God; her house inclines to death, her paths to the dead; those who visit her never return, & never attain the paths of life: walk in the way of the good, in the paths of the righteous; the upright dwells in the land, the perfect remain in it; the wicked shall be cut off. the treacherous rooted out. So Lady Wisdom continues in chapters 3-9. Wisdom is most excellent: wisdom is in the law & commandments, gives days & years & peace, teaches kindness & truth, leads to good understanding with God & man. Trust in the Lord with all the heart, lean not on human understanding, always acknowledge Him, He will direct the paths, be not self-wise & conceited....fear & honor the Lord, despise not His chastening & reproof, the Lord loves to reprove as a Father the son he delights in; happy & blessed to find wisdom & understanding, better than silver & gold, more precious than rubies, nothing compares to Lady Wisdom; she has & she is: length of days , riches & honor, ways of pleasantness & peace, a tree of life, & happy are those who find her. The Lord by Wisdom founded the earth, by understanding established the heavens,...

But Solomon in Wisdom reveals the children's father: my sons, listen to your father's instruction & with understanding; I was my father's son (like David & Solomon & Bathsheba), my mother's tender &



only beloved; he taught me to retain the words, to keep the commandments to live: get wisdom & understanding, never forget or declined from the words; never forsake her, she will preserve; love her, she will keep & protect....Wisdom in the Book of Proverbs teaches concerning life & living, learning & obedience, wickedness & virtue, dangers of evil & avoidance of evil doers, of the righteous & of their ways, of diligence & faithfulness, of the straight & narrow path of the godly, of the crooked & wide way of sinners,....Wisdom teaches of discretion & wisdom in sexual matters, of the strange woman, of attraction & allurements, of seduction & temptation, of lust & forbidden loves, of avoidance of prostitution & immorality, of spending time & money on vice & sex, of the price for vice & the cost for the lost, of evil with the vulgar crowd & the evils among the saints, to be satisfied with what belongs to self & not to seek what is not one's own, to be satisfied with one's wife & lover only, to embrace only a wife & avoid other women, the Lord sees & knows man's ways & levels man's paths, sexual sins ensnares sinners & vice imprisons the disobedient, ignorance & folly is the end of the wayward & curious....Wisdom teaches against surety & guaranty of others debts & loans & the consequences of defaults & liabilities, of humility in money matters, of business transactions conduct, of avoidance of debts & money promises, of procrastinations & neglect of payments, learn from the birds to fly away from money dangers, from ants in frugality, of laziness & slothfulness, of poverty & lack of funds, perverse talk & vulgar ways, of foolish bodily gestures & perversity in behavior, of the outcome of evil & discord, of the things & ways of the ungodly that the Lord hates as haughtiness, lying, murder, wicked plotters & schemers or scam artists, mischief seekers, false witnesses, & disturbers of peace & makers of discord & divisions of family & friends....Wisdom warns against staying from the right & good paths, of faithfulness to training & discipline, to remember that the commandment is a lamp, the law is light, correction the way of life & living; avoid fornication & adultery, curb lusts & porn, harlotry is a fire in the bosom that consumes the heart & the pocket-book, adultery may lead to death, adultery is like robbery & its penalty is severe & destruction, it sounds & dishonors, it brings shame & reproach, it causes jealousy & vengeance & demands death....Wisdom must ever be sought & loved, wisdom must be a companion & partner, a sister & relative; wisdom protects against sexual temptation & promiscuity, to avoid the house of harlots, to avoid whores, to resist sexual temptations & enticements for it leads to shame & death, to jail & ruin & vengeance; Lady Harlot & Madam Whore resides in the House of Death on the Way to Hell (Sheol) & the Chambers or Cells of the Dead: her many wounded Captives & Prisoners, her Host of the Slain & Conquered.

Wisdom in chapter 8 is Lady Wisdom quite different than the Mistress of Vice & Lust: She also cries & solicits in the streets & market-places with understanding, she visits the city gates & courts & doors, she calls to men, old & young, to the simpletons & fools, to the ignorant & untrained, she speaks of an understanding heart, of excellent things, right things, (orthodoxy), of truth & against wickedness, of righteousness & against perversity, she speaks to those who understand & know, to the reachable & learners & seekers; wisdom is the most valuable of possessions & wealth, nothing compares to Lady Wisdom: (Proverbs 8:12-9:6)

**I Wisdom have made Prudence My Dwelling: & find out Knowledge [&] Discretion.**

**The Fear of Jehovah (the Lord) is to hate evil:**

**Pride, & arrogancy, & the evil way, & the perverse mouth, do I hate.**

**Counsel is Mine, & sound knowledge: I am understanding; I have might.**

**By Me Kings reign, & Princes decree justice.**

**By Me Princes rule, & Nobles, [even] all the Judges of the earth.**

**I love them that love Me; & those that seek Me diligently shall find Me.**

**Riches and honor are with Me: [Yea], durable wealth & righteousness.**

**My fruit is better than gold, yea, than fine gold: & My revenue than choice silver.**

**I walk in the way of righteousness: In the midst of the paths of justice:**

To cause those that love Me to inherit substance: & that I may fill their treasures.  
 Jehovah possessed Me in the beginning of His way, Before His works of old.  
 I was set up from everlasting, from the beginning: Before the earth was.  
 When there were no depths, I was brought forth:  
 When there were no fountains abounding with water:  
 Before the mountains were settled: Before the hills was I brought forth:  
 He had not made the earth yet, nor the fields: Nor the beginning of the dust of the world.  
 When He established the heavens, I was there: When He set a circle on the face of the deep:  
 When He made firm the skies above: When the fountains of the deep became strong:  
 When He gave to the sea its bound: The waters to not transgress His commandment:  
 When He marked out the foundations of the earth:  
 Then I was by Him, [as] a Master Workman; & I was daily [His] delight:  
 Rejoicing always before Him: Rejoicing in His habitable earth:  
 & My delight was with the sons of men.  
 Now therefore, [My] sons, hearken unto Me: For blessed are they that keep My Ways.  
 Hear instruction, & be wise, & refuse it not: Blessed is the man that heareth Me,  
 Watching daily at My gates: Waiting at the posts of My doors.  
 For whoso findeth Me findeth life: & shall obtain favor of Jehovah.  
 But he that sins against Me wrongs his own soul: All they that hate Me love death.  
 Wisdom hath builded Her house: She hath hewn out Her seven pillars:  
 She hath killed Her beasts: She hath mingled Her wine: She hath also furnished Her table:  
 She hath sent forth Her maidens: She crieth upon the highest places of the city:  
 Who is simple, let him turn in here: To him that is void of understanding, she saith to him:  
 Come, eat ye of My bread: & drink of the wine which I have mingled.  
 Leave off, ye simple ones, and live: & walk in the way of understanding.

Wisdom continues her speaking, teaching, & preaching to all who will hear, and to those who will come to the Lord for life & living. The Simple Woman is to the contrary: she is ignorant, stupid, naive, foolish, deceives, lies, hellish.... Chapters 10-24 are also additional Proverbs of Solomon which covers a vast range of human experiences & behaviors; contacting the two ways of life & living, between the good & evil, between the right & wrong, between better & best, between light & darkness, between treasure & junk, between healthy & sickness, &c.... Solomon's Proverbs number into the hundreds, perhaps about 1,000 could be extracted from the Book, and they fall into hundreds of categories & contexts or applications. There is no other Book of the ancient world that has survived that even remotely come close to exhibit wisdom so diverse & comprehensive in such few chapters; and certainly nothing in all the general works of the scholars of the Ancient Near Eastern World. Solomon's Proverbs focuses or emphasizes the contrast between the wise & the foolish, between wisdom & folly, and from this perspective & viewpoint Proverbs seek to educate Israel & the reader's as to the Divine Doctrine of the revealed Word. It is Divine Philosophy of Psychology, that is Biblical Psychology & Society. It is based on the foundation of the Law, but it is more fundamentally developed on the Word as to human relations to God, and to each other. It deals with the individual as part of the whole, of the family & of the nation. It prepares us for the prophetic word which will in turn be established and extended from the poetic word. Proverbs teaches & develops human conscience by training the mind & heart, the brain & thoughts or thinking, to be conscious of God, of creation, of judgment, of salvation, and of every other divine doctrine important to human survival. Proverbs treats the Man or People with less concern for the Land or the Book, which the prophetic word occupies itself with all three.

Proverbs Chapters 25-29 are said to be additional Proverbs of Solomon copied by the scribes of King Hezekiah of Judah, they treat & cover the same doctrines as the earlier chapters but with their own

peculiarities, like the King's rule & kingdom established by righteousness, versus earlier it was his kindness, favor, and the fear of him.

Proverbs 30 is the prophetic word in poetry: Words of Agur's benJakeh: The Oracle (Prophecy). The man saith (uttered, prophesied) unto Ithiel, unto Ithiel & Ucal: (הַגִּבֹר הַזֶּה אֶגֹּר בְּיָדֵי הַמַּשָּׁא נָאם הַגִּבֹר) = Dibrey 'Agur benYaqeh hammassah Ne'um haggeber):

"Surely I am more brutish than any man: & have not the understanding of man:  
& I have not learned wisdom: Neither have I the knowledge of the Holy One.

***Who hath ascended up into heaven, & descended? Who hath gathered the wind in His fists? Who hath bound the waters in His garment? Who hath established all the ends of the earth? What is His Name, & what is His Son's Name, if thou knowest?***

Every Word of God is tried: He is a Shield unto them that take refuge in Him.

Add thou not unto His Words: Lest he reprove thee, & thou be found a liar.

Two things have I asked of Thee: Deny me [them] not before I die:

Remove far from me falsehood & lies: Give me neither poverty nor riches:

Feed me with the food that is needful for me:

Lest I be full, and deny [Thee], and say, Who is Jehovah?

Or lest I be poor, & steal: & use profanely the Name of my God."

The Poetic Proverbial Parabolic Prophecy continues: warns against slander of servants to their masters; of the 4 depraved generations; of 2 horseleech daughters; of 3 or 4 things never satisfied; of dishonor to parents; of 3 or 4 wonders; of the 3 or 4 unbearable things; of the 4 little creatures but very wise; of the 3 or 4 stately things in their movements; of hasty wrath & thoughts.

Proverbs 31: The Words of King Lemuel; the Oracle which his Mother taught him: (Lemuel = le-mu-el or lemu-el ('El') and Ges. Lex. says: "(lemo) poetical for (le), found four times in the book of Job"...(Lemu-el) "by God". Lemu-El = by God, to God, for God, &c; also: if le-mo-el. like in mo-ab. then it means from God, and like lechaim, means to life, that is belonging to & related to life, tha is for life, so to Here perhaps LemoEl, to & from God.)

What, my son? & what, O son of my womb? & what, O son of my vows?

Give not thy strength unto women, Nor thy ways to that which destroyeth Kings.

It is not for Kings, O Lemuel, it is not for Kings to drink wine;

Nor for princes [to say], Where is strong drink?

Lest they drink, & forget the Law, & pervert the justice [due] to any that is afflicted.

Give strong drink unto him that is ready to perish, & wine unto the bitter in soul:

Let him drink, and forget his poverty, & remember his misery no more.

Open thy mouth for the dumb: In the cause of all such as are left desolate.

Open thy mouth, judge righteously: & minister justice to the poor & needy.

I have already shared in the Selections from the books & commentaries on the Book of Proverbs my versification of the Worthy Virtuous Woman, so here I only give Scripture in its poetic form:

***Worthy Woman: who can find? For her price is far above rubies.***

The heart of her husband trusts in her: & he shall have no lack of gain.

She does him good & not evil all the days of her life.

She seeks wool & flax, & works willingly with her hands.

She is like the merchant-ships: She brings her bread from afar.

She rises also while it is night, & gives food to her household, & their task to her maidens.

She considers a field, & buys it: With the fruit of her hands she plants a vineyard.

She girds her loins with strength, & makes strong her arms.

She perceives that her merchandise is profitable: Her lamp goes not out by night.

She lays her hands to the distaff, & her hands hold the spindle.

She stretches out her hand to the poor: Yea, she reaches forth her hands to the needy.  
 She is not afraid of the snow for her household: For all her household are clothed with scarlet.  
 She makes for herself carpets of tapestry: Her clothing is fine linen and purple.  
 Her husband is known in the gates: When he sits among the Elders of the land.  
 She makes linen garments & sells them: And delivers girdles unto the merchant.  
 Strength & dignity are her clothing: & she laughs at the time to come.  
 She opens her mouth with wisdom: & the law of kindness is on her tongue.  
 She looks well to the ways of her household: & eats not the bread of idleness.  
 Her children rise up, & call her blessed: Her husband [also], & he praises her, [saying]:  
 Many daughters have done worthily: But thou excels them all.  
**Grace is deceitful, & beauty is vain: Woman that fears the Lord, she shall be praised.**  
 Give her of the fruit of her hands: & let her works praise her in the gates.

We have only a few more matters to share on Proverbs but will include them in the final concluding reflections shortly. We must now turn to the Books of Ecclesiastes & Solomon's Song of Songs. The Book of Ecclesiastes is also called Sefer Koheleth by the Jews in Hebrew. It is called Ecclesiastes for the Ecclesia or the Church or Assembly. The Preacher was a Churchman, and his Message were Sermons of a peculiar sort of his wisdom. He was like a Pastor or Shepherd, like the Great Shepherd of Whom he refers to at the end of his Book. But he was also a Philosopher of the highest order, taking human experiences, the world of nature & natural things on earth all around him to lead to a spiritual world revealed by God. This & more he tells us plainly in his Book. The Words of the Preacher, Koheleth, who was Solomon benDavid, Jerusalem's King in Judah of Israel. He summarizes his Message or Sermon or Philosophy thus:

"Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity."

Vanity is made up of vain things, and Vanity is futility, worthlessness, emptiness, false appearances, deceptive adornment, painted faces, masks, and a thousand more descriptions of the world as a Vanity Fair. King Solomon as the Preacher describes humanity in Vanity, their world & our world was & is Vanity & futility, filled with what ought not to be as we try to find what it is. It is the world we are born into, a world of our parents & former generations, but it was also once the world that God created. It is Nature filled with natural wonders of the sun, wind, rivers, seas, &c. Man's living & labors are repetitious, wearisome, boring, never fully satisfying, it's the same old-new things, with little remembrance from one age to another generation. For this reason King Solomon, the Preacher, the wisest of men, determined to test, prove, experience, try, investigate, &c, in a full & scientific way, with scientific methods & means, to seek & discover Wisdom that God has ordained humanity to live for under heaven. Solomon will not attempt to explore the heavens or beyond, but will restrict his research & experiment to earth, the human world, and 'common sense'. He tells us after many years he concludes that what he saw & heard, what was & is & what we understand, or experience is all 'vain', vanity & wind chasing; as they say, we talk of great theories of what it is to poke holes in the air. We cannot undue what is done, the crooked tree cannot be made straight, the curved rock made flat, what is missing cannot be replaced, as in death or use. the bread eaten cannot be put on the table, not even by vomit. So the Wise Preacher contemplated & reflected within his heart & mind the great questions of how, why, where, who, when, &c in all things he observed & encountered. He expired wisdom & knowledge, madness & folly, mirth & pleasure; he discovered wisdom has grief, knowledge has sorrow, pleasure is vain, laughter is insanity; he added to pleasure & fun wine with wisdom; he made great works, planted & built, had servants & slaves, acquired lands & properties, limitless riches & wealth of gold, silver, &c; singers, musicians, court attendants, a musical world at his disposal; he attained the most, the best, the greatest of all those who were before him, so that few could ever match his attainment in future generations. He refused nothing, he tried everything, anything that might suggest

man's life & living. But after many years he concluded all was Vanity, and endless chasing the wind. He concluded that wisdom was better than insanity & folly as light is better than darkness, yet humanity was all subject to the same fate & doom. Wise or fool, good or evil, sane or insane, rich or poor, great or common, all died the same. The Preacher thus hated life & the human lot or dilemma, he resented that his wealth & possessions would in death all go to those who never earned or labored for it. He painted at those who struggled to get & have then death, sickness, or war takes it all away in a moment. Yet to live & labor & enjoy one's labor is God's gift & should be enjoyed. God gives to the good good things, but gives to sinners labor to get only to be taken away and given to the good in God's sight.

All things have a proper time & season & will not change; God confines man to life's labor & toil & then to die without ever discovering the eternal secrets of God; man must enjoy his allotted place in creation, content to leave eternal things in God's heart & hands. The Preacher noticed that righteousness & wickedness often resided at the same place, often were switched, and though God will judge both at the right time & right way, yet man is little better than animals; both die in like manner, & turn to dust. What makes man any better or different? The dead & the unborn are often better off than the oppressed & persecuted living; even success & skill is envied by others to make one's achievement grief & regret; fools are lazy; vanity to become wealthy without an heir; union is better than a solitary life; a poor wise man better than an old stubborn foolish king; &c &c. The Preacher continued with the many lessons learnt and said this: "Behold, this have I found, saith the Preacher, [laying] one thing to another, to find out the account; which my soul still seeketh, but I have not found: one man among a thousand have I found; but a woman among all those have I not found. Behold, this only have I found: that God made man upright; but they have sought out many inventions.... For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knoweth it not; all is before them...."

We close the Preacher's Words & Book with these words of his:

Rejoice, O young man, in thy youth, & let thy heart cheer thee in the days of thy youth,  
& walk in the ways of thy heart, & in the sight of thine eyes:  
But know thou, that for all these things **God will bring thee into judgment.**  
Therefore remove sorrow from thy heart, & put away evil from thy flesh;  
For youth & the dawn of life are vanity.

#### **Remember also thy Creator in the days of thy youth:**

before evil Days come, & Years draw nigh, & thou shalt say, I've no pleasure in them: [*old age*]  
before the sun, light, moon, stars, are Darkened, & the Clouds return after the rain: [*vision*]  
in the day when the Keepers of the House shall tremble: [*hands-arms*]  
& the Strong Men shall bow themselves: [*thighs-legs*]  
& the Grinders cease because they are few: [*teeth*]  
& those that Look Out of the windows shall be Darkened: [*eyes*]  
& the Doors shall be shut in the street: [*mouth-lips*]  
& the Sound of the grinding is low: [*ears*]  
& one shall Rise Up at the voice of a bird: [*restless*]  
& all the Daughters of music shall be Brought Low: [*hearing*]  
& they shall be Afraid of [that which is] High: [*fear of falling*]  
& Terrors [shall be] in the way: [*fear-mind*]  
& the Almond-tree shall Blossom: [*grey hairs*]  
& the Grasshopper shall be a burden: [*legs-hips*]  
& Desire shall fail: [*impotence*]  
because man goeth to his Everlasting Home: [*death*]  
& the Mourners go about the streets: [*funeral*]

before the Silver Cord is loosed: [decay]  
or the Golden Bowl is broken: [internal organ]  
or the Pitcher is broken at the fountain: [internal organ]  
or the Wheel broken at the cistern: [internal organ]  
& the Dust returneth to the earth as it was: [complete decay]  
& the Spirit returneth unto God who gave it: [afterlife]

**Vanity of vanities, saith the Preacher; all is vanity.** And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, [and] set in order many Proverbs. The Preacher sought to find out acceptable Words, and that which was Written uprightly, [even] Words of Truth.

**The Words of the Wise are as Goats; & as Nails well fastened:**

**[Words by] the Masters of Assemblies, [which] are given from One Shepherd.**

And furthermore, my son, be admonished: of making many Books there is no end; and much Study is a weariness of the flesh. [This is] the end of the matter; all hath been heard:

**Fear God, & keep His commandments; for this is the whole [duty] of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.**

Solomon's Song of Songs is the final Poetic Book of the Psalms Division of the Old Testament, and prepares us for the Prophetic Division beginning with Isaiah. We have given ample selections of this Book to satisfy our curiosity for the hermeneutics of bygone times. The Hebrew begins: Shir hashShirim 'asher liShlomoh (liSolomon, where 'li' or 'le' means 'by' rather than 'to'. The Greek LXX: Asma Asmatu, ho estin t Salmu (Asma > ad > aeid > sing, make-sound, sweet-song, pleasant-song, love-song (as in sweet-marriage-song, wedding-song), romantic-song, &c). The Latins call the Book Canticle of Canticles, as in the ancient Chants. It begins:

**"Let him Kiss me with the Kisses of his mouth: For thy Love is better than wine."**

*(The Song begins with the Love Kiss, and therefore it is a Love-Song. We must read the entire Song or Canticles, the Shir Shirim, with this ever in mind as we seek to interpret the words to determine the meaning, or we will drift from the divine sense of the Text. The Singer is not yet identified, but she longs for Love of her Lover or Beloved in a romantic sense. It continues:)*

"Thine oils have a goodly fragrance; Thy **Name** is [as] oil poured forth;  
Therefore do the Virgins **Love** thee: Draw me; we will run after thee:

The King hath brought me into his Chambers:  
We will be glad and rejoice in thee:

We will make mention of thy **Love** more than of wine:

Rightly do *they* **Love** thee.

I am black, but comely: Oh ye Daughters of Jerusalem,  
As the Tents of Kedar: As the Curtains of Solomon.

Look not upon me, because I am swarthy: Because the sun hath scorched me.

My Mother's Sons were incensed against me: *They* made me Keeper of the Vineyards;

[But] mine own Vineyard have I not kept."

*(We learn that the Lover (not yet identified) smells her Beloved Name as Fragrant Oils, as she already disclosed his Love is better than Wine. The Virgins also are attracted to him by the fragrance of his Love; and if her Lover invites her, she & the Virgins will pursue him. The King has brought her into his Chamber, his bridal-chamber, and she & the Virgins are in his Harem & Court. The King is either David or Solomon or both; and we must wait to discover what she discloses to identify him. She & the Virgins enjoy the Harem & Court; and talk of the Lover's Love rather than Wine; she concludes that they rightly Love her Lover or Beloved. But she admits her humble dark complexion, almost black; and she reveals her*

humble status of her home under her Brothers, as a Vinedresser for them, to the neglect of her own Vineyard. She continues:)

"Tell me, O thou whom my Soul **Loveth**: Where thou feedest [thy Flock],  
Where thou makest [it] to rest at noon:

For why should I be as one that is veiled: Beside the Flocks of thy Companions?"

*(The Lover's Bride seeks her Beloved Shepherd & his Flock; wishes the freedom to not be veiled to protect her honor, to show modesty, & to conceal her beauty & identity; thus to ward off attraction of the wrong sort. She desires to be like Rebekah at well, or as Rachel with her father's sheep; and to have no worries among the Shepherds, his Friends. She wishes to be free as Ruth in Boaz's Field; especially at noon in watering the Flocks. Then another speaks to her:)*

"If thou know not, O thou Fairest Among Women:

Go thy way forth by the footsteps of the Flock: & feed thy Kids beside the Shepherds' Tents."

*(We are not told who gives her this advice, but it appears to be the Virgins or Friends of the Shepherd. She will certainly find the Beloved Shepherd at eve by the Shepherds Tents, where her Kids will also be safe. Then it continues with another voice:)*

I have compared thee, O my **Love**: To a Steed in Pharaoh's Chariots.

Thy Cheeks are comely with plaits [of hair]: Thy Neck with strings of jewels.

*(The Lover Shepherd compares his Beloved, his Love, to Pharaoh's Chariots pulled by a Steed of Horses; her Cheeks as beautiful plaited hair; & her Neck as Jewel Necklaces. The Lover sees in his Love the Object of Royalty & Beauty. Then another voice:)*

"We will make thee plaits of gold: With studs of silver."

*(The voice must be the Virgins wishing to help her adornment; & to please her Beloved.)*

"While the King sat at his table: My Spikenard sent forth its Fragrance:

My **Beloved** is unto me [as] a Bundle of Myrrh: That lieth betwixt my Breasts.

My Beloved is unto me [as] a Cluster of Henna-flowers: In the Vineyards of En-gedi."

*(The Royal Banquet of King & Court & Harem is perfumed with her Fragrance of the Nard; her Beloved is as Myrrh between her Breasts, that is on her Chest; & he is as Henna-Flowers. Theses, spices, herbs, & plants are all used for important functions, & are costly. Love seeks in Lovers to not only beautify the Lover for the Beloved, but also to enhance the sweet & pleasant odor of Loves. Solomon as the wisest of men, wiser than Ezra the Ezraite, wiser than Ahithophel the Divine Counselor, wiser than David & Saul, who mastered music & poetry, was surely hiding secrets in this Song of Songs of Love. The expression: 'My Beloved...That lieth betwixt my Breasts.' is in Hebrew: (Dodi li ben Shadai yalin) Dodi is the Beloved, David, & Shadai is the Nurturing Breasts as El Shaddai is the Nurturing God for His people. It is a hidden picture of the Beloved Shepherd King, David, resting at her Breasts as He lay dying in his last days, when Abishag the Shunammite (same as Shulammite, from Shulem, Shunem, Salem; see Ges, Lex.) the most beautiful damsel & virgin in Israel in all his borders, and she was brought to King David, who was very old, to attend him, to cherish him, and to rest in his bosom to get heat. Yes David rested at her bosom as she rested at his. But David never had conjugal relations with her; thus she remained a Virgin & a Mystery of the Kingdom. You get the Picture. The Text continues with the last voices of chapter 1:)*

Behold, thou art Fair, my **Love**: Behold thou art Fair: Thine Eyes are [as] Doves.

Behold, thou art Fair, my **Beloved**, yea, Pleasant: Also our couch is green.

The Beams of our House are Cedars, [&] our Rafters are Firs.

*(The Voices are those of both Beloved, both Lovers, the Love & Beloved; both admiring each other; both share the same bed & couch; and both share the same Royal House or Palace of Cedars (for the King of Tyre sent to David cedars to build him a house to dwell therein). The Bride is both a Queen & a Guest or Stranger in the Palace; just Abishag, while David was alive, was as a Queen, though not the Queen Mother, but as a Concubine or Mistress. After David died, she was one of Solomon's Harem &*

*Court, and with peculiar & mysterious relations & privileges. We will hurry through the rest of the Song, assured that the reader by now has enough of our view & doctrine to reflect in their own consideration of Solomon's mystery.)*

In chapter 2: The Lovers continue their exchange: "I am a Rose of Sharon: A Lily of the Valleys. As a Lily among Thorns: So is my Love among the Daughters. As the Apple-Tree among the Trees of the Wood: So is my Beloved among the Sons. I sat down under his Shadow with great delight, & his Fruit was sweet to my Taste. He brought me to the Banqueting-House: & his Banner over me was Love. She praises him, & he praises her; both admire each other, with easy & ready pictures. Their relations become confused & complex; they find each other away; they long for each other; the Daughters of Jerusalem are admonish to disturb him or her till they are invited to do so. They are very intimate with each other as Spouses; he is a Shepherd-King, free to move among the valleys & hills, in the fields & on the mountains; their vineyards are now unattended, spoiled by the foxes; her loneliness is tormenting & unbearable; the watchers or guards & Jerusalem's daughters or virgins are not favorable to her any longer. She is lost in her longing & love for her Beloved; & the Beloved longs for her & their reunion. Solomon & Jerusalem daughters are compared to her & her Beloved. She is his Sister & Bride; he is her Lover & Friend & the Chief of Ten Thousand. Both describe each other in excellent romantic poetical figures of speech & metaphors. The language is natural romance, no lust or porn is to be seen, heard, or thought. Her experience is a rich romantic novel of a simple poor, but very attractive virgin given as a wife, a sister & spouse, to a Shepherd King who was the glory of Israel & father of Solomon. She is admired, but teased & taunted, she is praised but pitied. She not only most beautiful, but quite different & unique among the virgins of Jerusalem & the royal harem: *"There are 60 queens, and 80 concubines & virgins without number. My dove, my undefiled, is [but] one; She is the only one of her mother; She is the choice one of her that bare her. The daughters saw her, and called her blessed; [Yea], the queens and the concubines, and they praised her."* In her solitary experience & longing of her love-sickness she wanders about in search of him or peace, they in turn say: *"Return, return, O Shulammite; Return, return, that we may look upon thee. Why will ye look upon the Shulammite, As upon the dance of Mahanaim?"* Here is another mystery, but let reader seek its meaning. We will close this brief look at Solomon's Song & Poem with his last words of the Songs:

Oh that thou wert as my Brother, That sucked the Breasts of my Mother!  
[When] I should find thee without, I would Kiss thee; Yea, and none would despise me.  
I would lead thee, [and] bring thee into my Mother's House: Who would instruct me;  
I would cause thee to drink of spiced wine: Of the juice of my pomegranate.  
His left hand [should be] under my head, And his right hand should embrace me.  
I adjure you, O Daughters of Jerusalem: That ye stir not up, nor awake [my] Love, Until he please.  
Who is this that cometh up from the Wilderness: Leaning upon her Beloved?  
Under the Apple-tree I awakened thee: There thy Mother was in travail with thee,  
There was she in travail that brought thee forth.  
Set me as a Seal upon thy heart: As a Seal upon thine arm:  
**For Love is strong as Death; Jealousy is cruel as Sheol;**  
**The flashes thereof are flashes of fire: A very flame of Jehovah.**  
**Many waters cannot quench Love: Neither can floods drown it:**  
**If a man would give all the substance of his house for Love: He would utterly be contemned.**  
We have a Little Sister: And she hath no Breasts:  
What shall we do for our Sister: In the day when she shall be spoken for?  
If she be a Wall: We will build upon her a turret of silver:  
And if she be a Door: We will enclose her with boards of cedar.



I am a Wall, and my Breasts like the towers [thereof]  
 Then was I in his eyes as one that found Peace.  
 Solomon had a Vineyard at Baal-Hamon: He let out the Vineyard unto keepers;  
 Every one for the fruit thereof was to bring a thousand [pieces] of silver.  
 My Vineyard, which is mine, is before me:  
 Thou, O Solomon, shalt have the thousand: & those that keep the fruit thereof two hundred.  
 Thou that dwellest in the Gardens: The Companions hearken for thy Voice: Cause me to hear it: So  
 Make haste, my Beloved:  
 And be thou like to a Roe or to a Young Hart: Upon the Mountains of Spices.

(The Shulammite-Shunammite imagines in her Love that her Lover could have been as her brother, her mother's son, nursed at the paps; no shame or dishonor would be found in her open & public affections for her sibling. As a brother, a young man, she would bring her Lover home to be instructed & guided by her mother about Love relationship. Her Lover would embrace her with his hands, the left & the right, holding her, hugging her in tender & shapeless Love. This romantic desire in the Shunammite is caused by the unfulfilled & unrequited intimacy of her experience with King David, who was too old & too weak to satisfy her female emotions of Love. Her body served her Lover to warm & comfort him, but her soul could not stimulate his soul to Love, nor could his body be aroused to Love. Her need was truly great. This was not her experience with Solomon, whose wife was the Egyptian Princess, Pharaoh's daughter, and with whom Solomon would live apart from the harem. Many of Solomon's wives & concubines were queens & princesses, and many of them served & worshipped idols; the vineyards at Baal-Hamon was related to the idol Baal, and the silver pieces were as tribute of conquest. The Shepherd Girl was not like that; she was simple, humble, & in Love with the Shepherd-King. Solomon could have become her Lover, but it would come with shame, incest, and peril to the Throne & ruin to the Kingdom. When David's 5th son, Solomon's older brother, Adonijah benHaggith after he failed to usurp the Throne & the Kingdom, he solicited Bathsheba to petition King Solomon to let him marry Abishag the Shunammite, but Solomon in his wisdom, responded but why not ask for the Kingdom also; so that day he put Adonijah the usurper to death. This left the Shunammite with a mystery & history to memorialize in imaginations & reality. The Song tells her Love Story, and honors her Love as a type & picture of that Greater Love between God & creation, the Lord & Israel, and between Christ & the Church. Her relations with the harem maidens, her harem sisters, the Virgin Daughters of Jerusalem is settled, and she warns them not to awaken her Beloved till he arises. She will have her Beloved, her David, as her Brother, Lover, King, Shepherd, and Lord. Her Love will ever abide, and will intensify as she ages, she will yearn & pine for their reunion on that other side beyond this life & beyond death. Nothing will extinguish her Love for the Beloved, it burns as Jehovah's Flames, as He Who's Name is Jealous, and hell itself is not to match that jealousy of Love. Her virginity is safe, her body fully developed, her Lover was satisfied unto death, and she is now at Peace. Solomon may attend to his Vineyard, but she will attend to her Vineyard; her Beloved dwells in the Gardens, Paradise, but his Companions & Friends all listen to hear his Voice, she longs to hear his Voice. She bids her Beloved King-Shepherd in his freedom to hasten from the Mountain of Spices & Balsams, from the Mountain in the Heavens. (The Hebrew word for 'spices' is בְּשָׁמִים = besamim; but without the niqqud vowel-points it is 'bshmyim', the exact letters for 'in-the-heavens, in-heaven', namely 'bshmyim' which makes us think of the hidden mystery in the Song of Songs by Solomon.)

We have reached the end of the 5 Poetic Books, and will close our reflections with these final words concerning biblical poetry & spiritual music. The biblical history recorded in the historical books of the Bible is the content & context of the musical poetry, what they call 'poesy'. It goes back to man's earliest days on earth; it developed in the patriarchs, and an example is seen the chapters of Genesis in

God's communications with man. beginning with the Creation Week of Genesis 1; it is seen in Gen. 9 in the Covenant after the Flood; in Noah's Curse & Blessing on his Sons from whom the Nations or Gentiles came. In Gen. 27 we find poetry in the patriarchal blessings of Isaac on Jacob & Esau; it is found in the blessings on virgins & women in marriage; and we have it the blessings of fathers on their sons & children for the future generations. We read it in Jacob-Israel's blessings on his 12 sons of the 12 Tribes of Israel, Joseph's portion doubled in his sons Ephraim & Manasseh. We find it in Balaam benBeor in his Prophecy in Parables (Num.23); and in Moses' final words to Israel in Song & Covenantal-Dispensational Blessings (Deut. 32 & 33). The poetic language is allied to prophecy, and history is interpreted into prophecy, thus personal history, experiences, becomes spiritual expressions of a prophetic nature. When God delivers Israel from Egypt the poetry is expressed in the Song of Moses & Israel to the Lord. (Ex.15) Thereafter it occurs more frequent from one generation to another. The musical development is less visible till we reach the monarchy in Israel, which also is seen in the contemporaneous nations near & far.

Poetry is by nature a method & form by which we express our interpretations, impressions, our interests, our doctrines at different levels. Our ability to uses musical instruments of various sorts helps us in this musical or poetic expression. Our Songs in their many forms define much of our culture. We could easily find thousands & millions of examples in songs, hymns, psalms, poems, & more, which would illustrate all our beliefs & practices both individual & collective. Religious Poetry within the larger general Poetry of a nation or people is also very abundant. It is the favorites & selections of the most popular that allows us to focus & enjoy on certain songs of common interest & taste. Biblical Poetry is even more expressed in regards to Scriptural truth or doctrines. But all songs, especially with any degree of human or divine inspiration will teach us & charm us in both mind & mood. Bible Poetry is built on the Poetic Books of the Old Testament (Pentateuch-Chumash), and Jewish & Christian Poetry are modifications of Bible Poetry. In fact Islam, by the Quran of Muhammad the Prophet & Founder, is also an extension of Bible Poetry, or as they express it the Poetry of the Book.

But the most attractive poetry of any type & people are the love-songs, love-songs of any & every variety & category. These love-songs when performed with great skill & beauty, that is with some perfection, become universally endeared to mankind, and often cross over to all nations. The spiritual meaning & value to religious poetry is often part of non-religious poetry, often hidden at a level just below or beyond the natural sense or words. The sense of love-songs is within the meaning, and the meaning is deeper still; and that is not even taking into account mere application or association. But often our secular & popular songs are misused & misunderstood just like proverbs & parables & we lose the value & truth of the songs; and worse, God is cheated & shorted. We cannot spend a lot of time to enlarge this matter of understanding the love-songs, which could easily become a Book of itself, to be added to the many such books already available, both old & new. We will however select some special songs to help as examples at the close of our comments here.

The wisdom literature of Israel in the Bible and outside at large, interacting with the Gentiles, shows a common development among the nations. As Israel learned Hebrew among the ancient Aramean, and with other cross influences, and as they learned to write Hebrew with the Phoenicians & Egyptians & Canaanites, so too in their poetry & music it was mutual sharing & borrowing. It was always this way, and it's been that way ever since; and we today see it plainly in plain sight in myriad ways. In the Prophetic Books & the New Testament (of course with the Apocrypha in the transition) we will see the international & global relationship it more clear precise ways.

Here are some Selections of Jewish & Christian Poetry as related to Biblical Poetry as examples of our reflections.

1: The Hymn Of Glory (Shir haChabod) The Ark is opened. Synagogue Service. ("Shir HaKavod is better known by its opening words, Anim Zemiros ("Sweet Hymns"). The song is popularly attributed to Rav Yehuda HaChasid, though it was more likely composed by his father, Rabbi Shmuel ben Kalonymus HaChasid of Speyer (12th century), who also composed Shir HaYichud (The Song of Unity). Shir HaKavod is a series of couplets (except for the last line) that describe what God metaphorically "looks like." Accordingly, the song is replete with imagery from the Books of the Prophets.")

1

Sweet hymns shall be my chant and woven songs: Thou art all for which my spirit longs  
Within the shadow of Thy hand: All Thy mystery to understand.

While Thy glory is upon my tongue: My inmost heart with love of Thee is wrung:  
So though Thy mighty marvels I proclaim: Songs of love wherewith I greet Thy name.

2

I have not seen Thee, yet I tell Thy praise: Nor known Thee, yet I image forth Thy ways.  
For by Thy seers' & servants' mystic speech: Thou didst Thy sov'ran splendour darkly teach.  
& from the grandeur of Thy work they drew: The measure of Thy inner greatness, too.  
They told of Thee, but not as Thou must be: Since from Thy work they tried to body Thee:  
To countless visions did their pictures run: Behold through all the visions Thou art one.

3

In Thee old age and youth at once were drawn: The grey of eld, the flowing locks of dawn.  
The ancient Judge, the youthful Warrior: The Man of Battles, terrible in war:  
The helmet of salvation on His head. And by His hand and arm the triumph led.  
His head all shining with the dew of light: His locks all dripping with the drops of night.

4

I glorify Him, for He joys in me. My crown of beauty He shall ever be!  
His head is like pure gold: His forehead's flame: Is graven glory of His holy name.  
& with that lovely diadem 'tis graced: The coronal His people there have placed.  
His hair as on the head of youth is twined. In wealth of raven curls it flows behind.  
His circlet is the home of righteousness: Ah, may He love His highest rapture less:  
& be His treasured people in His hand: A diadem His kingly brow to band.  
By Him they were uplifted, carried, crowned. Thus honoured inasmuch as precious found.  
His glory is on me, and mine on Him: And when I call He is not far or dim.  
Ruddy in red apparel, bright He glows: When He from treading Edom's wine-press goes.  
Phylacteried the vision Moses viewed: The day he gazed on God's similitude.  
He loves His folk; the meek will glorify. And, shrined in prayer, draw their rapt reply.

5

Truth is Thy primal word; at Thy behest: The generations pass—O aid our quest:  
For Thee, and set my host of songs on high. And let my psalmody come very nigh.  
My praises as a coronal account. And let my prayer as Thine incense mount.  
Deem precious unto Thee the poor man's song: As those that to Thine altar did belong.  
Rise, O my blessing, to the lord of birth: The breeding, quickening, righteous force of earth.  
Do Thou receive it with acceptant nod: My choicest incense offered to my God.  
And let my meditation grateful be: For all my being is athirst for Thee.

2: (Yigdal = Magnify [the Living God]), Jewish hymn which shares with Adon 'Olam the place of honor at the opening of the morning & the close of the evening service. It is based on the 13 Articles of Faith (the 13 Creeds) formulated by Rambam, Moses ben Maimon. This was not the only metrical presentment of the Creeds, but it has outlived all others.)

1. The living God O magnify & bless: Transcending Time & here eternally.
  2. One Being, yet unique in unity: A mystery of Oneness measureless.
  3. Lo ! form or body He has none, and man: No semblance of His holiness can frame.
  4. Before Creation's dawn He was the same: The first to be, though never He began.
  5. He is the world's & every creature's Lord: His rule & majesty are manifest:
  6. & through His chosen, glorious sons exprest: In prophecies that through their lips are poured.
  7. Yet never like to Moses rose a seer. Permitted glimpse behind the veil divine.
  8. This faithful prince of God's prophetic line: Received the Law of Truth for Israel's ear.
  9. The Law God gave He never will amend: Nor ever by another Law replace.
  10. Our secret things are spread before His face: In all beginnings He beholds the end.
  11. The saint's reward He measures to his meed: The sinner reaps the harvest of his ways.
  12. Messiah He will send at end of days: & all the faithful to salvation lead.
  13. God will the dead again to life restore: (In His abundance of almighty love.
- (Then blessed be His name, all names above: & let His praise resound for evermore.

### 3: Praise give to God! Synagogue Service Song & Psalm.

King of the Universe: Potent to free His folk.  
 Faithful His word to keep. Swift in forgiving sin,  
 Call His Name gratefully: Praise give to God.  
 Blest, praised and powerful: Granting His people grace:  
 He to display His might: Metes in His palm the sea.  
 Sing to Him, chant to Him: Praise give to God.  
 Saving His holy folk: Purging to sanctify.  
 Shrined in His holy house: 'Mid Abram's holy seed.  
 Laud ye His holy Name: Praise give to God.  
 Hymned in His mighty skies. He yet His folk forgives.  
 After His mighty word. Wherefore, O congregants.  
 Seek Him and seek His strength: Praise give to God.  
 All by His word was made. He alone worked and wrought:  
 He is your Pardoner. Therefore, O folk that trust.  
 Ponder His miracles: Praise give to God.  
 Doing His servant's word: Glorious in heav'n and earth:  
 Shriving His worshippers: Called by His high design:  
 Israel His servant's seed: Praise give to God.  
 Lo, He outspread the earth: Thrones on the orb of earth.  
 Pardons the salt of earth. Call then earth's Architect:  
 God throughout all the earth: Praise give to God.  
 He living high enthroned: Gracious and merciful.  
 Will to His shrine return. Sons of His covenant:  
 Heed it eternally. Praise give to God.  
 Babes of His heritage: Lambs of His private fold.  
 God will fulfil the word. Pledged in His holy Law,  
 Vowed unto Abraham: Praise give to God.  
 God plans salvation and: Life for His followers:  
 Pardoning sinfulness: Moses this heard and made:

Doctrine in Israel: Praise give to God.  
Ruler of all the worlds: Fixed is His word for aye,  
Hid is His face from all. Ours but to praise His Name:  
Blessed be Israel's God: Through all eternity  
Praise give to God. (Praise give to God!)

4: Lord of the World by Solomon ibn Gabirol. Spain (1021? - 1058). English version by Israel Zangwill from Hebrew. The Shophar is sounded. Synagogue Service Hymn & Creed.

Lord of the world, He reigned alone: While yet the universe was naught.  
When by His will all things were wrought: Then first His sov'ran Name was known.  
And when the All shall cease to be: In dread lone splendour He shall reign.  
He was, He is, He shall remain: In glorious eternity.  
For He is one, no second shares His nature or His loneliness:  
Unending and beginningless: All strength is His, all sway He bears.  
He is the living God to save: My Rock while sorrow's toils endure  
My Banner and my Stronghold sure: The Cup of Life whene'er I crave.  
I place my soul within His palm: Before I sleep as when I wake:  
And though my body I forsake: Rest in the Lord in fearless calm.

5: SongsExileHebrewPoets.Tr,NinaDavis.Phil.JPSA.1901

(I am the Suppliant: Baruch ben Samuel died in Mayence in 1221. He wrote Talmudical commentaries and works in law, besides many poems for the synagogue. I am the Suppliant is a Sdichaii recited in the Musaf Service of the Day of Atonement. (Baruch ben Samuel (died April 25, 1221), also called Baruch of Mainz to distinguish him from Baruch ben Isaac, was a Talmudist and prolific payyetaṇ, who flourished in Mainz at the beginning of the thirteenth century.)

Stanza: 2: line 1, Jeremiah 4:19. St. 7: line 4, Lamentations 1:1. St.13: line 4, Lam. 1:18. St. 15, line 4, Genesis 27:2. St. 16, line 4, Psalm 39:13. St. 17, line 2, Hosea 1:6; line 3, Ps. 17:1. St. 18, line 4, Numbers 11:15. St. 19, line 4, Jonah 2:8. St. 21, line 4, Ps. 30:10. St. 22, line 4, Gen. 37:7. St. 23, line 4, Gen. 48:19. St. 25, line 3, Ps. 119:176. St. 26, line 4, Gen. 44:28. St. 27, line 4, Song of Songs 5:6. St. 30, line 4, Gen. 23:11. St. 31, line 4, Gen. 29:19. St. 32, line 4, Lam. 3:56.)

I am the Suppliant: Baruch benSamuel:

I:A

1.

I am the suppliant for my people here: Yea, for the House of Israel, I am he;  
I seek my God's benign and heedful ear: For words that rise from me.

2.

Amid the walls of hearts that stand around: My bitter sighs surge up and mount the sky;  
Ah ! how my heart doth pant with ceaseless bound: For God, my Rock on high.

3.

With mighty works & wondrous He hath wrought: Lord of my strength, my God. When me He bade  
To make a Sanctuary for Him, I sought: I labored, and 'twas made.

4.

The Lord, my God, He hath fulfilled His word: He ruleth as an all-consuming Fire:  
I came with sacrifice, my prayer He heard: Then granted my desire.

5.

My sprinkling He accepted at the dawn: Of this, the holiest day, the chosen one,  
When with the daily offering of the morn: The High Priest had begun.

I:B

6.

And when the services thereafter came: In glorious order, each a sacred rite,  
I, bending low, and calling on the Name: Confessed before His sight.

7.

The holy Priests, the ardent, for their sin: Upon this day made their atonement then,  
With blood of bullocks and of goats, within: The city full of men.

8.

The Priest with glowing censer seemed as one: Preparing for the pure a way by fire.  
Then with two rams I came, e'en as a son: That cometh to his sire.

9.

The bathings and ablutions, as 'twas meet: Were all performed according to their way;  
Then passed before the throne of God complete: The service of the day.

I:C

10.

And when sweet strains of praise to glorify: Burst forth in psalmody and songs of love,  
Yea, when I heard the voice uplifted high: I raised my hand above.

11.

The rising clouds of incense, mantling o'er: The mercy-seat, lent savor to its grace :  
Then glory filled me, and my soul would soar: To yon exalted place.

II:A

12.

Of ancient times I dream, of vanished days: Now wild disquiet rageth unrestrained;  
Scorned and reproached by all, from godly ways Have I, alas, refrained.

13.

Afar mine eyes have strayed, and I have erred: And deaf I made mine ears, their listening quelled;  
And righteous is the Lord, for at His word: I sorely have rebelled.

14.

Perverseness have I loved, and wrongful thought: And hating good, strove righteousness to shun,  
And in mine actions foolishness have wrought: Great evil have I done.

II:B

15.

Pardon, I pray Thee, our iniquity: O God, from Thine high dwelling, and behold  
The souls that in affliction weep to Thee: For lo ! I have grown old.

16.

Work for me, I beseech Thee, marvels now: O Lord of Hosts ! in mercy lull our fears;  
Answer with potent signs, and be not Thou: Silent unto my tears.

17.

Open Thine hand exalted, nor revile: The hearts not comforted, but pierced with care,  
Praying with fervent lips, that know not guile: O hearken to my prayer !

18.

Look Thou upon my sorrow, I implore: But not upon the sin that laid me low ;  
Judge, God, the cause of mine affliction sore: Let me not see my woe.

II:C

19.

O Thou, my Maker! I have called on Thee: Pictured my thought to Thee, pronounced my word;  
And at the time my spirit failed in me: Remembered I the Lord.

20.

Behold my wound, O Thou Who giv'st relief! Let me Thine ears with voice of weeping win;  
Seek in Thy mercy balsam for my grief: But seek not for my sin.

21.

Give ear unto my voice, O list my call! And give me peace, for Thou art great to save.  
What profit is there in my blood, my fall: Down low unto the grave?

III:A

22.

But I unceasing will declare Thy praise: Grant my atonement, though I sinned so oft.  
Bring not my word to nothingness, but raise: My fallen sheaf aloft.

23.

Redeem Thy son, long sold to bondage grim: And on his substance let Thy blessing flow;  
How long, O Lord, ere Thou wilt say to him: "I know, my son, I know,"

24.

"I see thee heavy-laden with thy care: With sorrow's burden greater than thy strength;  
I hear thee wailing: yea, but I will spare: And will redeem at length."

III:B

25.

And now, O my Redeemer, lo! behold: The chains that bind me 'neath their cruel sway,  
And seek Thy servant, wandered from the fold: A lost sheep, gone astray.

26.

Beauty's perfection lieth fallen low: Broken and waste, which stood in majesty;  
The glory is gone forth, and fled, for woe! The One went out from me.

27.

My strong bars He hath broken every one: He hath been wroth with me: I am bereft.  
For my beloved hath turned aside and gone: A desert am I left.

28.

My gates are sunken, they that stood so high: My sacred doors are shattered and laid waste;  
Lo! they are moved and vanished hence; and I: Am humbled and disgraced.

29.

Dumb are mine advocates in mine appeal: High in their pride my scorers raise their crest;  
They quench my light, they darkly do conceal: My welfare and my rest.

III:C

30.

O Lord, my God ! all strength doth dwell in Thee: O hear my voice, as humbly here I bow;  
And let the sentence of Thy judgment be: "Take thou my blessing now."

31.

Behold me fallen low from whence I stood: And mine assembly with compassion see;  
And this my soul, mine only one, 'tis good: To give it unto Thee.

32.

Take back Thy son once more, and draw him near: Hide not from him the radiance of Thine eye,  
Turn not away, but bend a favoring ear: Unto my plaint, my cry.

(1859–1940) in Mönsterås, Sweden in 1885. It was translated into German and then into Russian and became a hymn. It was translated into English from the Russian by English missionary Stuart K. Hine, who also added two original verses of his own. The composition was set to a Russian melody. It was popularized by George Beverly Shea and Cliff Barrows during the Billy Graham crusades. It was voted the United Kingdom's favourite hymn by BBC's Songs of Praise. "How Great Thou Art" was ranked second (after "Amazing Grace") on a list of the favourite hymns of all time in a survey by Christianity Today magazine in 2001. Wikipedia.org)

1.

O Lord my God: When I in awesome wonder  
Consider all: The works Thy Hand hath made:  
I see the stars: I hear the (mighty) thunder:  
Thy pow'r throughout: The universe displayed,

2.

When through the woods: And forest glades I wander:  
I hear the birds: Sing sweetly in the trees:  
When I look down: From lofty mountain grandeur:  
And hear the brook: And feel the gentle breeze,

3.

Then sings my soul: My Savior God, to Thee:  
How great Thou art! How great Thou art!  
Then sings my soul: My Savior God, to Thee,  
How great Thou art! How great Thou art!

4.

When Christ shall come: With shouts of acclamation:  
And take me home: What joy shall fill my heart!  
Then I shall bow: In humble adoration  
And there proclaim: "My God, how great Thou art!"

5.

Then sings my soul: My Savior God, to Thee:  
How great Thou art! How great Thou art!  
Then sings my soul: My Savior God, to Thee,  
How great Thou art! How great Thou art!

7: Firm Foundation formerly attributed to K. in John Ribbon's Selections of Hymns in 1787; K. is either George Keith (commonly believed) or more correctly Robert Keene.

1.

How firm a Foundation ye saints of the Lord: Is laid for your faith in His excellent Word!  
What more can He say than to you He has said: To you who for refuge to Jesus have fled?

2.

In every condition, in sickness, in health: In poverty's vale, or abounding in wealth;  
At home & abroad, on the land, on the sea: As thy days may demand, shall thy strength ever be.

3.

"Fear not, I am with thee, O be not dismayed: For I am thy God, and will still give thee aid;  
I'll strength'n thee, help thee, & cause thee to stand: Upheld by My righteous, omnipotent hand."

4.



"When through the deep waters I call thee to go: The rivers of sorrow shall not overflow,  
For I will be with thee (thy) trouble to bless: And sanctify to thee thy deepest distress."

5.

"When through fiery trials thy pathway shall lie: My grace all-sufficient shall be thy supply;  
The flame shall not hurt thee; I only design: Thy dross to consume and thy gold to refine."

6.

"Even down to old age all My people shall prove: My sovereign, eternal, unchangeable love;  
& when hoary hairs shall their temples adorn: Like lambs they shall still in My bosom be borne."

7.

"The soul that on Jesus has leaned for repose: I will not, I will not desert to its foes;  
That soul, though all hell should endeavor to shake: I'll never, no, never, no never forsake!"

[8.]

[Thus on God's Foundation th'saints d'now stand: Awaiting th'Lord, from th' Father's right hand;  
The (sheep and the Shepherd) are truly now one: In glory forever, while sufferings are done.]

(sts. 1-7 based on Isaiah 40-44-66. stz1= 1 Cor.3:11; st.2= Psalms; st.3= Isa.41:10; st.4-5= Isa.43:2; st.6= Rom.8:35-39, Heb.13:5, Deut.31:6; st.7= Mat.11:28-30, 16:18, 28:18-20; [st.8= Heb.13:8,20-21, 1Pet.5:4, John 10, 17.] (st.8 added in 1975 by mjm)

8: Joys from Fount of Paradise: Fount of Life Eternal. Translation of St. Augustine's Latin Song. Monastery & Convent Hymn (Augustine's Song. St. Bishop, of Hippo. 4thc. Latin-English. From The Messenger of the Sacred Heart of Jesus. vol 34, Feb 1899, p168, n2. Joys of Paradise or Fount of Life Eternal, or Fount of Paradise. Verses inspired by Scripture: Gen., Psalms, Song of Sol., Rev., &c.)

1.

For the Fount of Life Eternal: Panteth the enamored soul,  
From its bonds th' imprisoned spirit: Seeketh freedom of control,  
Exiled here it turns and flutters: Struggling for its native goal.

2.

When 'neath trial and confusion: Pressed by misery and pain,  
It beholds its glory clouded: By the breath of deadly bane,  
Present evil but enhanceth: Memory of a perished gain.

3.

Who can voice the joy surpassing: Of that endless peace supreme,  
Where the living pearls of beauty: In the lofty dwellings gleam,  
Where the spacious halls and mansions: With a golden glory stream?

4.

Precious are the gems compacted: In that palace, stone on stone,  
Purest gold like unto crystal: Is upon the highway strown:  
Free of dust and spotless ever: For no darkening stain is known.

5.

Blighting Winter, burning Summer: There no longer hold their sway,  
Spring perpetual bright with roses: Bloometh, knowing no decay:  
Lilies glisten, crocus gleameth: Balsam sendeth perfumed spray.

6.

Verdant are the springing meadows: And the honied rivers flow,  
Odors breathe their sweet aroma: As the spicy breezes blow,  
In the groves, with fruit unfailing: Leafy boughs are bending low.

7.

There no fickle moon appeareth: Nor do planets speed their way,  
For the Lamb is light undying: Of that happy land alway,  
Night and time are ever banished: For 'tis never ending day.

8.

There the saints in light supernal: As a glorious sun-burst shine,  
Crowned triumphant then, exulting: In an ecstasy divine,  
They recount their glorious conquests: With the raging foe in line.

9.

Free from stain, their battle over: E'en the flesh is glorified;  
Flesh transfigured, with the spirit: Doth in harmony abide,  
Peaceful with a holy stillness: Troubled by no sinful tide.

10.

Freed from weight of all mutation: To their Source they swiftly rise,  
On the Face of Truth Eternal: Gazing with enraptured eyes,  
Thence to draw reviving sweetness: From the Fount of Paradise.

11.

They rejoice in changeless being: Glory in a steadfast will,  
Lit with vivifying rapture: Subject to no passing ill,  
Sickness flying, health undying: Though eternal, youthful still.

12.

Thus they have perennial being: For transition now is o'er;  
Thus they flourish, bloom and flower: Ne'er decaying, as of yore.  
Strong with an immortal vigor: Death is conquered evermore.

13.

Knowing Him Who knoweth all things: In all knowledge they delight,  
E'en the secret of each bosom: Charmeth now each ravished sight,  
One in mind, in will, in spirit: They in all of good unite.

14.

"Star shall differ," for the glory: Is apportioned to the pain,  
But in bond of sweet communion: Charity doth so ordain,  
That the treasure each possesseth: Shall enrich the common gain.

15.

To the body flock the eagles: For the royal feast is spread,  
Saints and Angels rest together: On celestial bounty fed;  
Citizens of earth and heaven: Seek the One Life-giving Bread.

16.

Famished yet restored with plenty: What they have they yet desire,  
Sated, yet they languish never: Nor doth hunger ever tire.  
Ever longing they are feasting: Yet to feast they still aspire.

17.

Songs of melody enchanting: Their melodious voices raise,  
String and psaltery are mingled: With the jubilee of lays,  
Offering to the King Eternal: Homage of the victor's praise.

18.

Happy soul to whom the vision: Of the Heavenly King is known,  
Who hath seen the vast creation: Circling 'neath His lofty throne,  
Sun and moon and spherly splendor: In their varied beauty shown.

19.

Thou, O Christ, the Palm of battle: Lead me to Thy land of rest,  
When I shall have loosed the sword-belt: Cast the buckler from my breast,  
Make me sharer in the guerdon: Thou bestowest on the blest.

20.

Prove the valor of Thy warrior: When the din of war is rife,  
But refuse not sweet refreshment: To the victor after strife,  
Be Thyself my Prize Eternal: Thou, my Everlasting Life.

9:

Bridal Love. (The Bride) John 14:3 & Solomon's Song of Songs. (Individual and Corporate.) (This Hymn and Song has been wrongly attributed to certain others, confused that it was signed by the initials P.G. It is not Unknown, Anonymous, P.G., or Gerhardt. It is Bevan's rendition of Gerhard Tersteegen (Ter Steegen) German Hymns and words while she resided at her home at Princes Gate (P.G.): "A favourite device of hers was to use merely the initials of the house where she was staying when she wrote a hymn." "Another complication was that Mrs. Bevan preferred to convey the general sense of an original rather than to imitate it word for word. Often in the final version there was more of the translator than of the translated. In this she (probably unconsciously) was following the precedent of that first great translator of German hymns into English, John Wesley. It was perhaps significant that she wrote a biography of him." The Hymn was at times ascribed to the Plymouth Brethren, the group Emma Frances Shuttleworth Bevan and her husband was in fellowship with on a regular basis. But the Hymn was not in the Little Flock Hymns in 1856, and not in Darby's revision in 1881. But it first occurred in Bevan's "Service of Song in the House of the Lord" (p33-34), 1884. In several of her works of translations and original songs it is clear that rendition is that of TerSteegen and the other Mystics, especially the Germans, like the Friends of God. Bevan in her own search for an intimate relationship with God in Christ, was drawn to the German Mystics that preceded and prepared for the Reformation. Though a contented married woman, with many children, her ardent fervent zeal and affections were ever drawn to the Bridal Love of Christ and the Church. She found her native High Church Woman experience inadequate to satisfy this intense romantic spiritual tryst. The Plymouth Brethren gave her partial and temporary relief and comfort as she pursued Him Who alone satisfies. In TerSteegen she found great consolation and example, along with those of that way and school; all of which is recorded in several of her books. Tersteegen is one of those Christians whose life exemplifies the spiritual life of inner contemplation and subjective experience of Christ. He and his kind are often labelled mystics of Christian Mysticism. The church has always had many Christians, men and women, sisters and brothers, who have devoted themselves to God and Christ in such a manner that they could not be ignored or impeded. He, like so many, have their own unique story that explains and clarifies their peculiar life. The spiritual believer as a Christian will not easily fit the natural category we often define or identify them

by, and thus often be branded and rejected or persecuted. The mystery and ministry of which they occupy themselves are often indescribable and foreign to our senses and culture. They will always exist as a witness and testimony to the mass of mankind. They are subject to all human defects as the rest of us, including depression and insanity. Their love is intense in the spirit as it also is seen in the flesh; they are driven by nature to seek the spirit of life and God. As Christians they are Christ intoxicated and obsessed, for good or ill. Christ's cross and glory, His passion and incarnation, His relations to God and man, are their only concern in their mortality; and always longing to be at home, or for their Beloved to return. mjm.)

#### I Individual

1

'Midst the darkness, storm, and sorrow: One bright gleam I see;  
Well I know the blessed morrow: Christ will come for me.  
'Midst the peace, the joy, the glory: And the light, God's own,  
Christ for me is watching, waiting: Waiting 'til I come.

2

Long the blessed Guide has led me: By the desert road;  
Now I see the coming splendor: Splendor of my God.  
There amidst the love and glory: He is waiting yet;  
On His hands a name is graven: He can ne'er forget.

3

There, amidst the songs of heaven: Sweeter to His ear  
Is the footfall through the desert: Ever drawing near.  
There, made ready are the mansions: Radiant, still, and fair;  
But the Bride the Father gave Him: (Still) is (needed) there.

#### II Corporate

4

Who is this, Who comes to meet 'us': On the desert way,  
As the Morning Star foretelling: God's unclouded day?  
He it is Who came to win 'us': On the cross of shame;  
In His glory well 'we' know Him: Evermore the same.

5

O the blessed joy of meeting: All the desert past;  
O the wondrous words of greeting: He shall speak at last!  
He and 'we' together ent'ring: The fair realm above;  
He and 'we' together sharing: All the Father's love.

6

Where no shade nor stain can enter: Nor the gold be dim,  
In His holiness unsullied: 'we' shall walk with Him.  
Meet Companion then for Jesus: From Him, for Him, made—  
Glory of God's grace forever: There in 'us' displayed.

7

He who in His hour of sorrow: Bore the curse alone;  
'We' who through the lonely desert: Trod where He had gone;  
He and 'we', in that bright glory: One deep joy shall share—  
'Ours', to be forever with Him: His, that 'we' am there.

10:

#### The God of Abraham Praise

(Thomas Olivers 1770 based on Jewish Synagogue Piyut (Poem) Yigdal Elohim Chai (Magnify the Living God; Prayer Creed) chanted by Meyer (Meier) Leon (Michael Leoni) in London. Tune or Traditional Melody: Leoni or Yigdal.) (Part I: Individual Call; Part II: Corporate Journey; Part III: Universal End. Also note the use of colon (:) used musically or phonetically to separate lines in a stanza or verse that May be displayed separate as a shorter line. Note that ( ) of a word or few words are notation of alternate words that may be better or preferred substitute; & the use of ' ' single quote-marks of a word or words for emphasis, such as '*Jesus*' for '*Joshua* or '*JehoShua*'. Note on verse 12: (host) could be altered to ('cert) for (concert or c'ncert); the original '*host*' rhymed with the original '*Ghost*' in Holy Ghost, inherited from the Germanic or Teutonic Indo-European roots of the English language, but is now almost abandoned in common use except in certain Christian circles whose roots go back a few hundred years or more; the Latin '*Spirit*' even in the Reformation period was already dominate in English usage which may easily seen in the AKJV of 1611. And finally, the ( ) enclosing the 5 words are the original punctuation of the composer. I have not hesitated to use or altered capitalization to enhance honor and dignity and reverence.)

#### I.

1

The God of Abrah'm praise: Who reigns enthroned above;  
Ancient of everlasting days: And God of Love;  
Jehovah, great I AM! By earth and Heav'n confessed;  
I bow and bless the sacred Name: Forever blessed.

2

The God of Abrah'm praise: At Whose supreme command  
From earth I rise—and seek the joys: At His right hand;  
I all on earth forsake: Its wisdom, fame, and power;  
And Him my only Portion make: My Shield and Tower.

3

The God of Abrah'm praise: Whose all sufficient grace  
Shall guide me all my happy days: In all (my) ways.  
He calls a worm His friend: He calls Himself my God!  
And He shall save me to the end: Thro' Jesus' blood.

4

He by Himself has sworn; I on His oath depend,  
I shall, on eagle wings upborne: To Heav'n ascend.  
I shall behold His face; I shall His power adore,  
And sing the wonders of His grace: Forevermore.

#### II.

5

Tho' nature's strength decay: And earth and hell withstand,  
To Canaan's bounds (I) urge (my) way: At His command.  
The wat'ry deep (I) pass, With '*Jesus*' in (my) view;  
And thro' the howling wilderness: (My) way pursue.

6

The goodly land (I) see, With peace and plenty bless'd;  
A land of sacred liberty: And endless rest.  
There milk and honey flow: And oil and wine abound,  
And trees of life forever grow: With mercy crowned.

7

There dwells the Lord our King: The Lord our righteousness,  
Triumphant o'er the world and sin: The Prince of Peace;  
On Sion's sacred height: His kingdom still maintains,  
And glorious with His saints in light: Forever reigns.

8

He keeps His own secure, He guards them by His side,  
Arrays in garments, white and pure: His spotless bride:  
With streams of sacred bliss: With groves of living joys—  
With all the fruits of Paradise: He still supplies.

9

Before the great Three-One: They all exulting stand;  
And tell the wonders He hath done: Through all their land:  
The list'ning spheres attend: And swell the growing fame;  
And sing, in songs which never end: The wondrous Name.

III.

10

The God Who reigns on high: The great archangels (sing),  
And "Holy, holy, holy!" cry: "Almighty King!  
Who was, and is, the same: And evermore shall be:  
Jehovah—Father—Great I AM: We worship Thee!"

11

Before the Savior's face: The ransomed nations bow;  
O'erwhelmed at His almighty grace: Forever new:  
He shows His prints of love: They kindle to a flame!  
And sound thro' all the worlds above: The slaughtered Lamb.

12

The whole triumphant (host): Give thanks to God on high;  
"Hail, Father, Son, and Holy (Spir't):" They ever cry.  
Hail, Abrah'm's God, and mine! (I join the heav'nly lays,)  
All might and majesty are Thine: And endless praise.

11:

(Millenial Praises, Containing a Collection of Gospel Hymns, in Four Parts; adapted to the Day of Christ's Second Appearing, Composed for the use of His People. Hancock, Printed by Josiah Tallcott. Junior.1813. Part 4, Hymn 17.Adventist. Printed also in The Day Star for 1845 with note that it was used by the Philadelphian Brethren.) (Choice Selection of Hymns and Spiritual Songs, Designed to Aid in the Devotions of Prayer, Conference, and Camp-Meetings", Winsor,VT.Pub. by N.C. Goddard, 1836. Hymn 88.Methodist.)

## Israel's Canaan Journey

1

The old Israelites knew what it was they must do,  
If fair Canaan they would possess,  
They must still keep in sight of the pillar of light,  
Which led on to the promised rest.

2

The camps on the road could not be their abode,  
But as oft as the trumpet should blow,  
They all glad of a chance of a further advance,  
Must then take up their baggage and go.

3

I am thankful indeed for the heavenly Head,  
Which before me hath hitherto gone;  
For that pillar of love which doth onward still move,  
And doth gather our souls into one. -

4

Now the cross bearing throng are advancing along,  
And a closer communion doth flow,  
Now all who would stand on the promised land,  
Let them take up their crosses and go-

5

The way is all new, as it opens to view,  
And behind is a foaming red sea;  
So none now need to speak of the onions and leeks,  
Or talk about garlicks to me.

6

My mind's in pursuit, I must have the good fruit,  
Which on Canaan's rich vallies doth grow,  
Although millions of foes should rise up and oppose,  
I will take up my crosses and go.

7

What tho'some in the rear preach up terror & fear,  
And complain of the trials they meet ;  
Though the giants before with great fury do roar,  
I'm resolved I will never retreat.

8

We are little, 'tis true, and our numbers are few,  
And the sons of old Anak are tall;  
But while I see a track I will never give back,  
But go on at the risk of my all.

9

Though while scatter'd around in this wilderness ground,  
With good manna a while we've been fed;

This will not always do, we must rise and go thro'.  
Till we feed on the heavenly bread.

10

Now the morning doth dawn for the camps to move on,  
And the priests with their trumpets do blow;  
As the priests give the sound, and the trumpets resound,  
All my soul is exulting to go.

11

On Jordan's near side I can never abide,  
For no place here of refuge I see,  
Till I come to the spot, and inherit the lot  
Which the Lord God will give unto me.

12

Now 'tis union I seek with the pure and the meek,  
So an end to all discord and strife;  
Since I have fix'd mine eyes on the heavenly prize,  
I will go, at the risk of my life.

13

If I am faithful and true, and my journey pursue,  
Till I stand on the heavenly shore,  
I shall joyfully see what a blessing to me,  
Was the mortifying cross which I bore.

14

Since these losses are gain, I will never complain,  
But so long as I am able to move,  
With the resolute few I'm resolv'd to go through,  
Till I reach the fair Canaan above,

15

All my honors and wealth, all my pleasures and health,  
I am willing should now be at stake,  
If my Christ I obtain, I shall think it great gain  
For the sacrifice which I shall make.

16

When I all have forsook, like a bubble 'twill look,  
From the midst of a glorified throng,  
Where all losses are gain, where each sorrow & pain,  
Are exchanged for the conqueror's song.

We may find many more examples in the thousands, millions, and since the beginning of human history, even billions of poetic expressions. We each have favorites, and each drawn to different types of music & poetry. For me certain religious poetry is appealing, and yet others repulse me. Biblical accuracy weigh heavily in the form in songs & poems. In secular music I find the Oldies But Goodies of the 50s- 70s are appealing to me; I am fond of the older Country Music, especially Ballads. I like artists like Marty Robbins, Gene Pitney, Bob Dylan, Jonny Cash, Dolly Parton, Patsy Cline, Harry Bellefonte, Jim Croce, &c. Some of my favorite songs in the secular world are: The Man Who Shot Liberty Valance; Big



Iron, Kingston Town; Coward of the County; El Paso; My Woman, My Woman, My Wife; The Story of My Life; I Need Your Love; She's Just a Drifter; Devil Woman; The Gambler; You Gave Me a Mountain This Time; &c. I like the music on the soundtracks of some plays & movies, as the Wizard of Oz, Fiddler on the Roof, and Sound of Music. There are hundreds & thousands of my favorites, and each one I seek to learn from in accordance to the truth of Scripture. I try to identify with what is good & true with God & Christ. I endeavor to find God & Christ in those songs or poems that are elevated in human experiences. The Lord is easily the Hero & His heart's desire the heroine, be it mankind, Israel, or the Church. Music & musical instruments unfortunately does not influence me as to my concern in a given poetic piece. Of course I would prefer to cite actual example of the songs, hymns, and poems to illustrate my reflections, but I have no desire to get entangled in copyright laws & rules. I could not find any public domain poetry, especially in love-songs that clearly exemplify the modern experiences of my age & generation. Music & Poetry often are quite restrictive in limits & taste for a certain generation or two. Leonard Cohen's Hallelujah or Broken Hallelujahs is a prime & rare example of a current phenomenon in this regard. Each generation undergo significant changes from the old to the new. Our current generation is shockingly departing for their parents' paths. The minority groups ever-increasing alienation from the majority in all their culture & customs.

Music & Poetry in songs, poems, verses, lines are a dominate force in our society today, and in truth has always been in several ways. The collective experiences of the national groups or classes have their distinctive expressions & genre. The Black culture in music & poetry is different than White; the Christian is different than non-Christians; the Jewish, Muslim, American Indian, the Hindu, the Buddhist, and the non-religious or secularist, one and all have their own unique musical-poetical properties, and they all share common influences both active & passive. The ever changes of progression from old to new, from the past to the present to the future is a constant consistent feature of poetic expression. A good artist, by voice or acting, by sound or fame, can make even a poor poetic or musical piece, whether songs or poems, into a treasured popular song for the fans. Many are the songs, hymns, ballads, and such like, that the original author or composer never dreamed that he or she was giving birth to a cultural masterpiece.

All this concludes are Chapter III of CBR of the 5 Poetic Books which prepares us for the final Prophetic Books of the Old Testament, namely of the Greater or longer Prophets of Isaiah Jeremiah & Ezekiel; and the Minor or shorter Prophets of Daniel & the 12 Minor Prophets from Hosea to Malachi. These Two Divisions or Parts will be treated in two chapters in the Key Book of Isaiah & of Daniel, both representing the manual symbolic Digits of the 4th & 5th Finger of the Bible Hand of the Divine Word. We have sought to establish the Divine Word is compositionally interconnected & codependent & related as one unit or form like the hands; and that the two hands consists of 10 fingers, digits, and the digital divisions are composed of other books that belong to the key books as essential members or parts. We have journeyed from the origins of all things from the eternal & infinite God to the Foundations of the Word & World, then we arrived at the Law or rather the Second Law which shows the spiritual direction & manner in which the Word would be seen, heard, lived, and fulfilled.

We have arrived to the 3rd station & highest summit of the Old Testament in the Psalms with the other poetic Books of wisdom & truth & love & life. Our hermeneutical skills or training will prepare us to spiritually understand the Prophets, and in turn advance us toward the New Testament.





